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DIVINE WORSHIP IN ENGLAND.



Divine Worship in England

in the Thirteenth and Fourteenth Centuries

CONTRASTED WITH AND ADAPTED TO

that in the Nineteenth

BY JOHN DAVID CHAMBERS, M.A.

RECORDER OF SALISBURY

FULLY ILLUSTRATED.



LONDON

BASIL MONTAGU PICKERING

196 PICCADILLY

1877

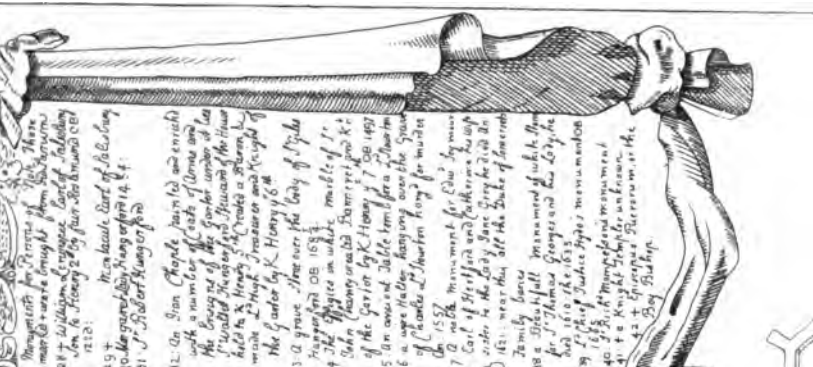
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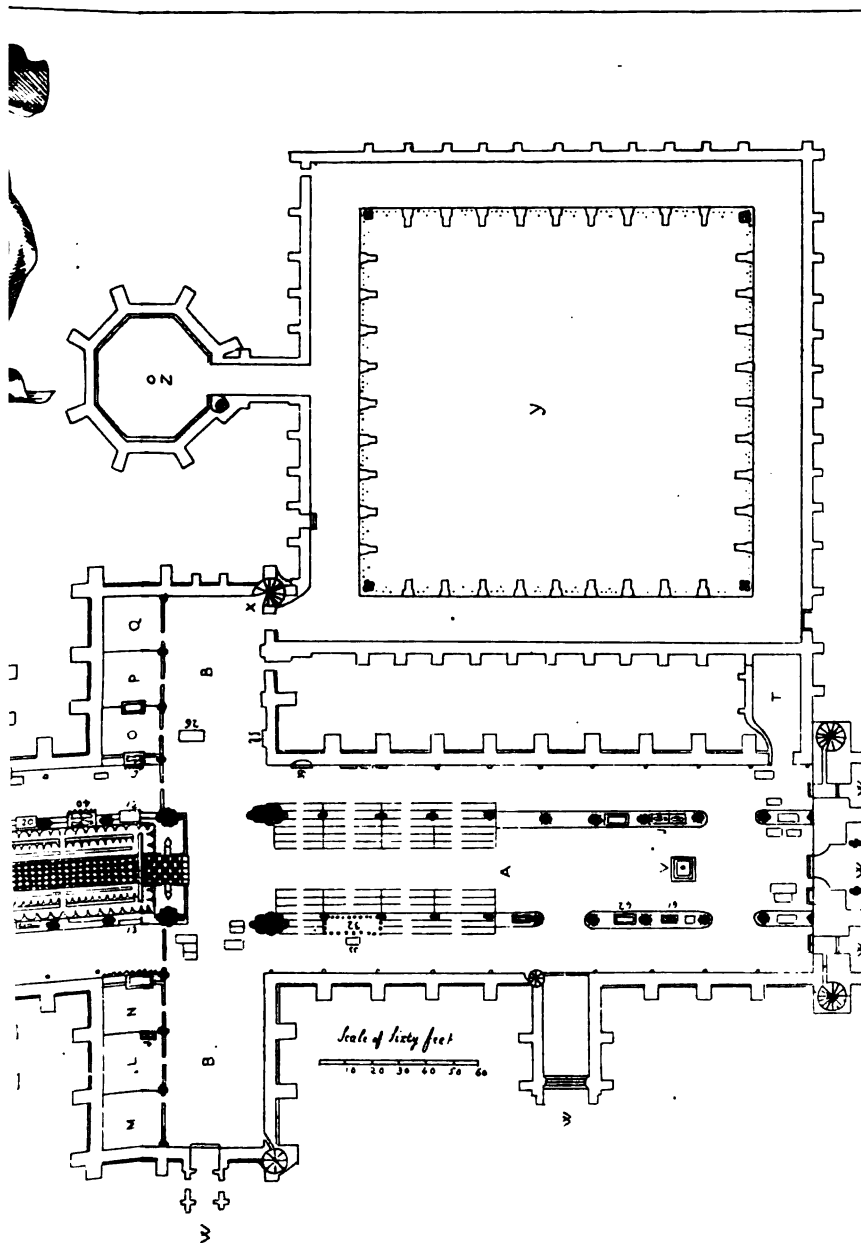
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An Ichnographical Plan of the Cathedral Church of Salisbury. [circa 1733.]

- A Nave of Church
- B The great North Gate
- C Gate behind the Altar
- D Chapel of the Bishop's Palace
- E Bishop's Palace
- F Bishop's Palace
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length of the whole taken from East to West including the Butchery was 175 feet, whereof from the West Door to the Entrance into the Choir was 145 feet. Length of the Choir is about 120 feet, of the whole taken from the high Altar to the upper End of the Lady Chapel is about 80 feet more. Breadth of the Body and Side Aisle 76 feet. Length of the lower great Nave from North to South 210 feet (each Tower 53 feet) and the upper one 110 feet. Height of the Vaulting is 80 feet. Breadth of the West Front 88 feet. Height of the great Stairs which stand in the middle end is the highest in England, is 410 feet. Space of the Chapter 160 feet, and Diameter of the Chapter House 50 feet.

A. Burt, Lith.

2

PREFATORY REMARKS.



THE purpose which the author has had in view in this work is (acting in the spirit of the "Ancient and Godly Fathers," the last of whom was S. Bernard), to discover, set forth, and fix such a correct and reverential standard of Ritual and Ceremonial in Public Worship and in the Celebration of the Holy Eucharist, as shall serve for a pattern to those who are now labouring to restore to the Services of the Church somewhat of their pristine dignity, beauty, propriety, solemnity, significance, and devoutness.

Ecclesiastical Architecture, as all must acknowledge, culminated, attaining its highest excellence, in the thirteenth and fourteenth centuries of our era, and it has happily become an accepted duty, an incontrovertible axiom with the great majority of well-informed Englishmen, that their Churches ought to be built or restored after the models which that age has furnished.

The reasons for this conclusion are obvious. Not only are the forms of construction then adopted by our ancestors abstractedly of surpassing elegance and most agreeable to the eye, but to every considerate observer they are also eminently adapted for duly setting forth the paramount dignity and importance of Divine Worship in general, the highest duty and privilege of man, and for the honourable Celebration of the Great Mystery of our Religion, the Holy Eucharist in particular; moreover, for impressing upon the minds and hearts of all the grandeur and sublimity of the Catholic Faith.

If, then, the mediæval Church builders with their exquisite and elevated taste, emanating as it did from a comprehensive and spiritualized intellect, succeeded in representing, expressing, and embodying these objects and sentiments in their imperishable material works, it was also to be expected that the Clergy and Laity of those Ages of Faith, for whom these noble edifices were reared, would also in the order and method of their Liturgies and Sacramental Ordinances, realize and show forth in act a like spiritualized beauty, splendour, significance, and reverence in their devotions, as well as express vividly thereby the unspeakable importance of the same Eternal Verities of the Faith.

And such is the undoubted fact. It is historically certain that at no period during the existence of the Church of Christ was Divine Worship and the Celebration of the Sacraments conducted with such impressive earnestness, reverence, decorum, and refined splendour as between the years of our Lord 1200 and 1400. The magnificence and variety of the material Temple was illustrated and corresponded to by equally noble and varying forms of devotion and ceremonial, which engaged the senses as well as the mind and the

affections in the Service of God; and represented in lively act the great Christian truths which the intellect had theoretically received.

This, therefore, is the epoch to which the author would refer for improving, enlivening, and dignifying the comparatively meagre, monotonous, unsuggestive, unlovely bareness of the present Anglican Offices, as well as for making good and supplying their un-Catholic omissions and neglects. And it is well to be remembered, that in all that is here propounded there is scarcely a single Ceremony or Ritual Observance, or any instance of Church ornament or embellishment which may not be referred for its warrant and precedent to the patterns given in Holy Scripture itself for our instruction, admonition, and example, confirmed as they are, with but small differences, by the universal custom of the Catholic Church.

In the fifteenth and sixteenth centuries the excellence of Ecclesiastical Architecture and Ceremonial, gorgeous though they continued to be, alike declined, till in the seventeenth and eighteenth both became utterly degraded. It is in order to elevate the latter, purified and divested of superfluous and tawdry additions, to its former propriety and dignity that this work has been undertaken.

Two matters may finally require some explanation.

One of these is the frequent reference herein made to ancient Norman and French MSS. and other such authorities. It is to be remembered that S. Augustine, the converter of the English, was consecrated in Gaul, and doubtless introduced or permitted the practice of many Gallican usages in this country; that Edward the Confessor had constant communication with the opposite continent on these matters; that after the Conquest, England and Normandy became, and for many centuries with other parts of France continued to be, one nation; and that in consequence S. Osmund and others of the principal Clergy and heads of the Church were either Normans or French; and so would naturally follow their own customs and usages in this country. It is to be noted, however, that therein they differed but very slightly from their predecessors.

A second circumstance is that authorities are here frequently adduced both from the centuries preceding the thirteenth and from those which follow the fourteenth century. Here, again, it must be remembered that if a particular usage or custom be noted as habitual in a preceding century, the inference is that it continues such, until an alteration be detected or expressly stated. So also if any such custom or practice be found to be usual in a subsequent century it must be presumed to have existed in the preceding century also, unless the period of the novel introduction of the same be plainly apparent.

N.B.—As accuracy in the matters here treated of is especially desirable, the reader in investigating any point is requested to refer to the “*Addenda et Corrigenda*” before finally determining it.

ADDENDA ET CORRIGENDA.



THE author has to apologize for several errors and omissions in numerals and letters in printing, for much false and superfluous punctuation, and some repetitions and inaccuracies in, or incompleteness of, statement or detail.

Inter alia:—

P. 4, Lines 1 and 2, after the word "that" insert "Te Deum" and dele "Apostles' and Nicene."

P. 4, Line 9, before "Double" insert "Principal." Line 10, before "Easter" insert "from Maundy Thursday during." Line 4 from bottom, for "Lampes" read "Lampesiers."

P. 8, Line 4 from bottom, for "taper bearers" read "Cerofers."

P. 34, Line 5 from bottom, for "lib. ii." read "Taf. ii."

P. 38, Line 13, for "1278" read "1268."

P. 53, Line 3, for "Stole" read "Etole."

P. 58, Line 7, for "cxlvi." read "cxlvi."

P. 77, Line 13 from bottom, make the same correction.

P. 79, Line 7 from bottom, after "two" insert "or by three." Line 2 from bottom, after "Second Class" insert "Simples of the Third Class."

P. 80, Line 4 from bottom, for "Two" read "Three."

Ibid. Instead of "The first with two Rulers called Hebdomadaries as on Sundays. The Second were treated as Ferials, &c.," read "The First wherein the Invitatory was sung by three and with two Rulers; the Second wherein the Invitatory is sung by two; both on the footing of Sundays. The Third Class wherein the Invitatory is single are treated as Ferials."

Ibid. Last Line, after "had" insert "continuous."

P. 81, Line 12, after "Lent" insert "S. Mark's Day, if it fall on a Ferial."

P. 84, Line 6, for "were" read "are."

P. 85, Line 19, after "Sunday" insert "before the Ascension and the Sunday."

Ibid. Line 23, after "same" add "but a Simple Feast of the two first classes is deferred."

Ibid. Line 17 from bottom, after "Sunday" insert "and between the Octave of Easter and the Sunday before the Ascension."

P. 86, Line 19 from bottom, after "Ferials" add "in Advent; these last were so far privileged that a Memorial was always made of them, but they did not supersede Commemorations."

P. 87, Line 2 from bottom, after "Ascension" insert "Pentecost and Trinity Sunday." After "Assumption" insert "the Annunciation and Nativity of the Virgin."

Ibid. Last Line, after "Church" insert "the Feasts of Relics, of the Place, and of All Saints." (See p. 392.)

P. 108, Line 17 from bottom, for "the persecution of" read "his persecution by."

P. 118, Line 2 from bottom, for "should always be" read "was usually."

P. 126, Line 4, for "fifteen days" read "First and third and fifth week up to Christmas."

Ibid. Line 5, for "last fifteen" read "second and fourth weeks."

P. 138, Line 3, for "were" read "should be."

Ibid. Line 8 from bottom, for "turned" read "should turn," and for "continued" read "continue." Next line, 7, for "was" read "is," and for "sate" read "should sit."

P. 186, Line 12 from bottom, dele "all."

P. 201, Line 8, for "PART IV." read "Appendix III."

- P. 207, Line 23, for "When Israel went forth" read "In the going forth of Israel."
 P. 213, Line 20 from bottom, after "Advent" insert "but not afterwards until the Octave of Easter following."
Ibid. Line 14, after "Procession" add "similarly vested."
 P. 252, Line 6, for "Apollinaris Nuovo" read "S. Vitalis," and for "575" read "546," and for "570" read "540."
 P. 264, Line 5 from bottom, after "the" insert "world."
 P. 269, Line 12 from bottom, for "with carpet, filk" read "with a carpet of filk."
 P. 272, Line 5, after "variations" insert "found likewise in that of Bangor."
Ibid. Line 12, dele "(it is not found elsewhere)."
 P. 363, Line 6 from bottom, dele the words "Choir Acolytes and."
 P. 365, Lines 14 and 15, dele the points after "hand," "disciples" and "saying."
 P. 393, Line 22, for "ix." read "ii." and for "ii." read "ix."
Throughout the work dele all points before inverted commas.
 Dele the capital "A" in "Ancient," and insert a common "a."
 The reference to Volumes or Parts should always be in Roman Capitals and Numerals.

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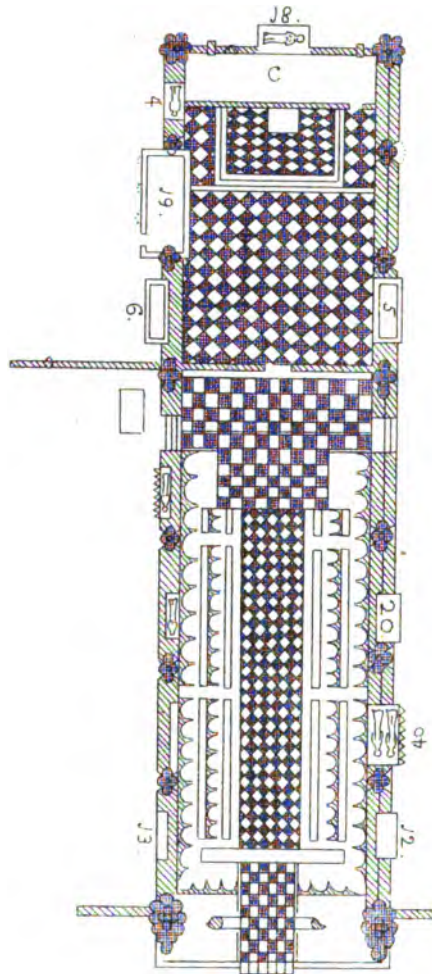
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J. A. Port, lith

DIVINE WORSHIP, ETC.

CHAPTER I.

STRUCTURAL AND OTHER REQUISITES FOR DIVINE WORSHIP ACCORDING TO THE ANCIENT ENGLISH USES.



IN order that the following form of Ritual Service may be properly and fully carried out, a certain method in structure and interior arrangement should exist in the Churches in which it is to be observed, according to the practice of the twelfth, thirteenth, and fourteenth centuries.

I.—ORIENTATION.

In the first place, the Church should Orientate, that is, should be built from West to East, the entrances into the Nave and to the lateral aisles (if any) being at the West end; with supplementary Doors and Porches Northward and Southward, usually near the Westward extremities of the aisles.

In Anglo-Saxon times there were no entrance doors West or North, but the Normans introduced both.

The Orientation was universal in Great Britain and throughout all France, and it may be said in Germany and Spain, in all Churches built before the beginning of the sixteenth century; so also in North Italy. It was sometimes varied and even reversed in Rome and South Italy, where the Basilicas were used as Christian Churches; so also in the South of Spain, where the Moorish style prevailed.

II.—FONT.

A Font of stone, or if that cannot be had, of some other very substantial material, large enough for immersion, elevated on three steps at least going round the same, with a small platform for the Priest to stand on at the West side, should be placed opposite the West door, between the North and South porches in the Nave, or at the Western extremity of the South aisle; but this arrangement was sometimes varied by placing it at the end of the Northern aisle, or in the Southern transept, and occasionally by having a separate Baptistry. There should be a considerable vacant space left around the Font, which should always have a Cover.

III.—NAVE AND ASCENT TO CHOIR.

About two-thirds of the distance between the great Western door and the Altar should be an ascent of three or four steps, rising into the Western end of the Choir or Chancel. Formerly there were many more, as may be seen in most of the ancient Churches in Rome. This additional portion of the Church was thrown out Eastward by S. Osmund and his successors, from the oblong, sometimes apsidal hall in which the Anglo-Saxons worshipped, for the purpose of better accommodating the Choir and Ministers of the Altar. The Anglo-Saxon Churches were probably all Chancel, and no Nave, as now understood, existed; for the *Chorus Cantorum* with the seats or stalls for the Clergy, was situate in the middle of this Chancel, verging Eastward, and was surrounded on three sides at least by the congregation. Edmer, quoted by Gervase of Canterbury (*Twysden*, 1292), describes an Anglo-Saxon Choir thus: "From the Altar the Choir for the psalmfingers was extended into the hall of the Church, decently constructed so as to be secluded from the pressure of the crowd."

The centre of the Nave and the alleys in the aisles ought to have an unincumbered breadth sufficient to allow four persons at the least, duly vested, to walk abreast in Processions; and the open alley up the Nave should be still wider than the others for the larger Processions, such as weddings or funerals, entering by the Western door.

Before the entrance to the Chancel or screen a large vacant space should be left unincumbered without seats or desks, to allow for the mustering of Processions, such as that at the giving out of the Bidding Prayer, or at the Stations before the great Cross at the East end of the Nave.

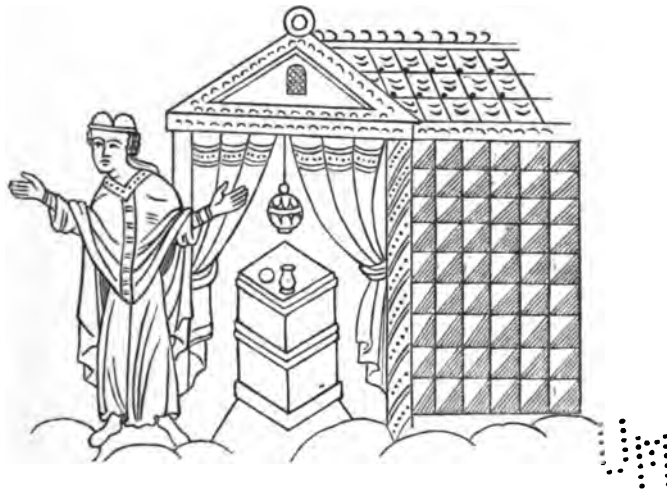
IV.—SITUATION OF ALTAR.

The principal Altar (hereafter to be described) should be placed at the Eastern end of the Church beyond the Presbytery, but not immediately



Church and Altar.

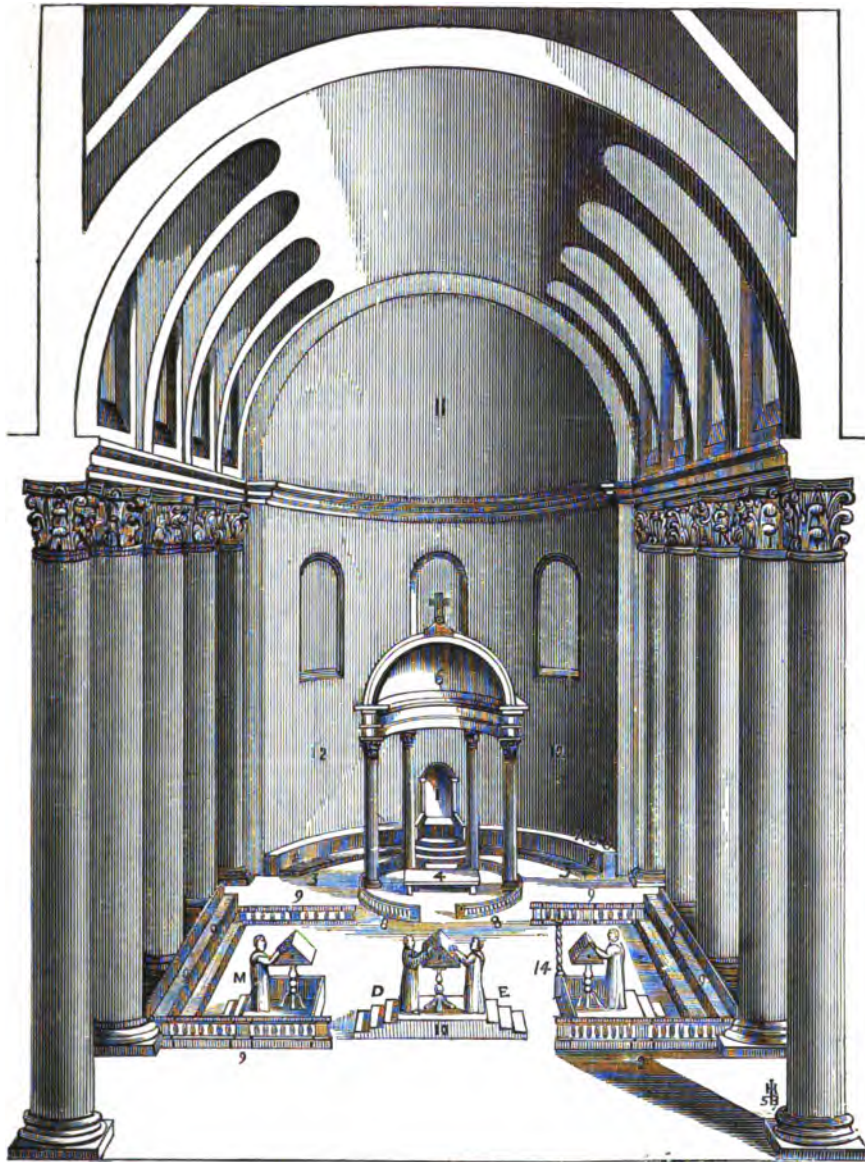
From the Utrecht Pfalter. Cent. vi. to viii.



Church and Altar.

From the Anglo-Saxon MS., Bodley, No. 603.

4



Basilica.

(*De Vert, Ceremonies*, III. 134.)

1. Bishop's Throne.
- 2, 3. Priests, Deacons, and Subdeacons.
4. Altar.
5. Canopy.
9. Choir and Clergy.
10. Pulpitum or Ambo, if one.

- L, M. The two Ambones or Letterns.
14. Paschal Candlestick. Sacrifice on Right.
- Two Forms or rows of Benches for Choir.

Page 3.

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against the Easternmost wall ; for there may be a vacant space, a Retro-Choir or some chapel behind it. It should stand altogether complete in itself, separate, apart, and at some distance from any adjunct, even from any reredos or entablature behind it. It should be visible from all parts of the Church, in order that every one may view and join personally in the Eucharistic Sacrifice. The anxiety to attain this end is demonstrated by the hagioscopes so frequently found in ancient Churches, where, from the depth of the Chancel, or great breadth of the aisles, or massiveness of the pillars, or other such like causes, it was difficult for the worshippers on the North or South sides to witness the offering of the Holy Oblation.

To this end, if not already attained, the walls of the Chancel or the Eastern extremities of the aisles should be pierced or properly arranged for beholders. The same purpose may be accomplished by adding aisles to the Chancel and Presbytery, which may be separated therefrom by a light screen.

According to Sir Gilbert Scott (*Report as to Altar in Salisbury Cathedral*, 1876) the average distance in English Cathedrals from the Easternmost stall of the Choir to the back of the principal Altar is seventy-one feet.

V.—CHORUS CANTORUM.

The CHOIR itself, *i. e.* the *Chorus Cantorum*, should be open towards the Presbyterium and Altar, but should be enclosed from and taken out of the body of the Church by a low wall or balustrade, three or four feet high, running round the Northern, Western, and Southern sides, with a wide door or entrance in the Western side (the exit and entrance on the Northern and Southern sides being from and into the Presbytery, presently described).

There should be three ranks of Seats, the uppermost being Stalls for the higher Clergy. The second rank for Deacons, Subdeacons, and, in their proper place, for the lay Cantores ; the lowest for the Boys ; the stalls being returned and the two greatest Dignitaries invariably taking their place at the extreme Western, the two next in order at the extreme Eastern end ; the Choir-men in an appropriated place in the centre, and the Boys below them ; the seats for Acolytes, Servers, &c., ought, however, to be at that extremity which is next the Altar. These two last classes, viz., Choirmen and Boys, with the Rulers, form technically, in the strict sense, the Chorus Cantorum.

The space allotted to the Chorus Cantorum should on each side be ample enough to hold the entire body. The permanent division of the Choir into two portions, one on each side, habitually responding to the other on the other side, was of late introduction (except in monastic bodies) into England. Such an arrangement confounds and mixes up the offices of Precentor, Ruler, Minor Canon, Minister Hebdomadary or, in modern language, Officiating Minister, with those of the lay singers and other subordinates such as the Boys ; and, except in specified cases, it was in mediæval times not

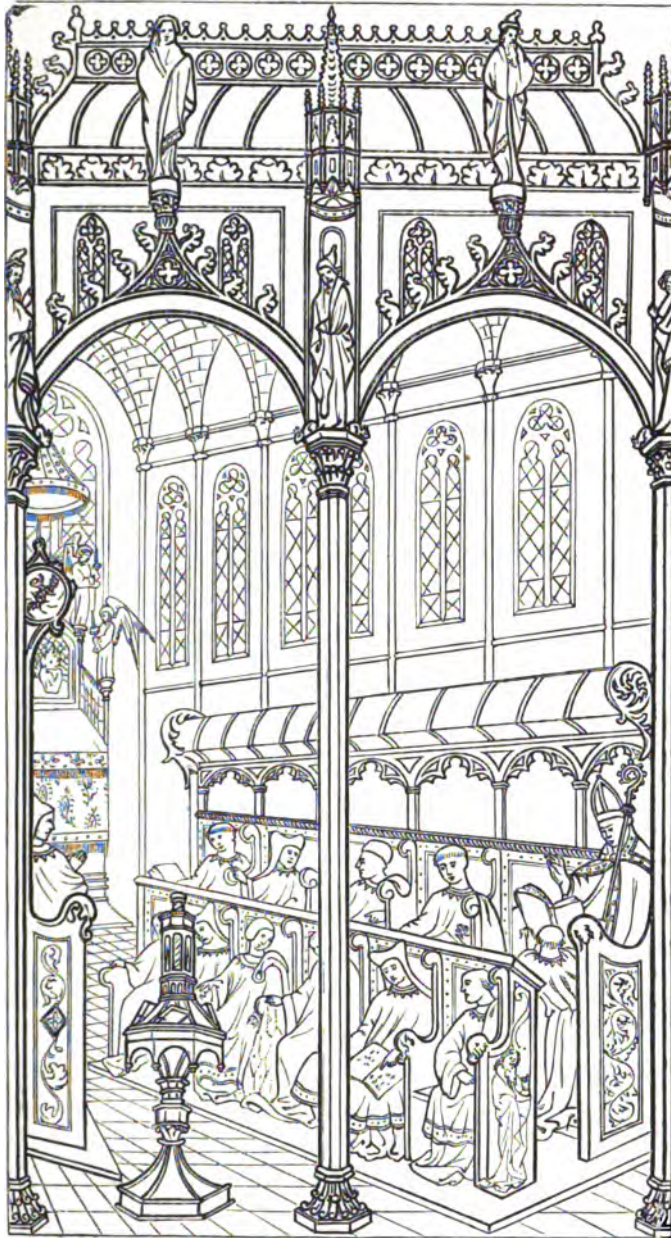
customary in Great Britain. The only exceptions were that the Apostles' and Nicene Creeds, and the Psalms and Hymn at Compline, were said by all the Choir together. The office of the Choir representing the people, was to respond to the officiator or officiators, and the whole Choir so responded, and not one half only. In order to divide the work of the officiators equally, the side of the Chorus Cantorum was ordinarily shifted every week. On the first Sunday in Advent it began the ecclesiastical year on the Decanal or Southern side, and continued there for one week; on the second Sunday it wholly moved over to the Precentor's or Northern side. In Double Feasts it should always be on the Decanal side; but at Christmas, Easter, and Whitsuntide, which had solemn Octaves, it shifted from side to side every day, beginning with the Decanal side. This was the custom, with slight variations, in all the mediæval English Uses. With the conventual bodies it might be otherwise in the fifteenth century. The "Myrroure of our Lady," composed for the Nuns of Syon, says (fol. 50), "The Psalms are sung sometimes on one side, sometimes on the other." "In singeing of psalms the Choir standeth turned either to other, and fingeth face to face."

In front of the centre of the Chorus Cantorum should be placed on the floor stools or chairs, with a desk or desks for the Rulers of the Choir. The distance on the floor of the Choir between the first forms on each side should be sufficiently wide to admit the passage of Processions with banners which, forming themselves within the Presbyterium (presently noticed), proceeded thence down, or returned through the middle of the Choir. This width is also required for the sevenfold, fivefold, and threefold Litanies which were to be sung therein by that number of Clerks respectively at certain Seasons. These Clerks should sing these respective Litanies all abreast, and facing towards the Altar, and it may be from a suitable desk.

The length of the Choir should of course be proportional to the size of the Church; the stalls and benches to the number of Clergy and singers.

VI.—CORONA AND LIGHTS.

From the roof over the Choir should depend a large CORONA or circular Candelabrum, for lighted candles, or for the suspension of lamps from it. In the seventh century, and previously, when Chancels had not yet been thrown out Eastward, this Corona hung above the Choir and in front of the Altar, as mentioned by Anastasius and other authors, and repeatedly depicted in the Utrecht Psalter. Prudentius mentions the Corona with lamps (*Cathemeron*, Hymn 5). In the *Mélanges Archéologiques* of Martin and Cahier, (vol. iii. 27, &c.), and the *Dictionnaire du Mobilier* of Viollet le Duc (Article, *Lampes*), are delineated a number of these ancient Coronæ. They are of two kinds, both circular; one kind containing a quantity of candles in sockets, in one or more rows, as those remaining at Aix-la-Chapelle, Rheims and Toul. The



FROM RICHARD II.'S BOOK OF HOURS.

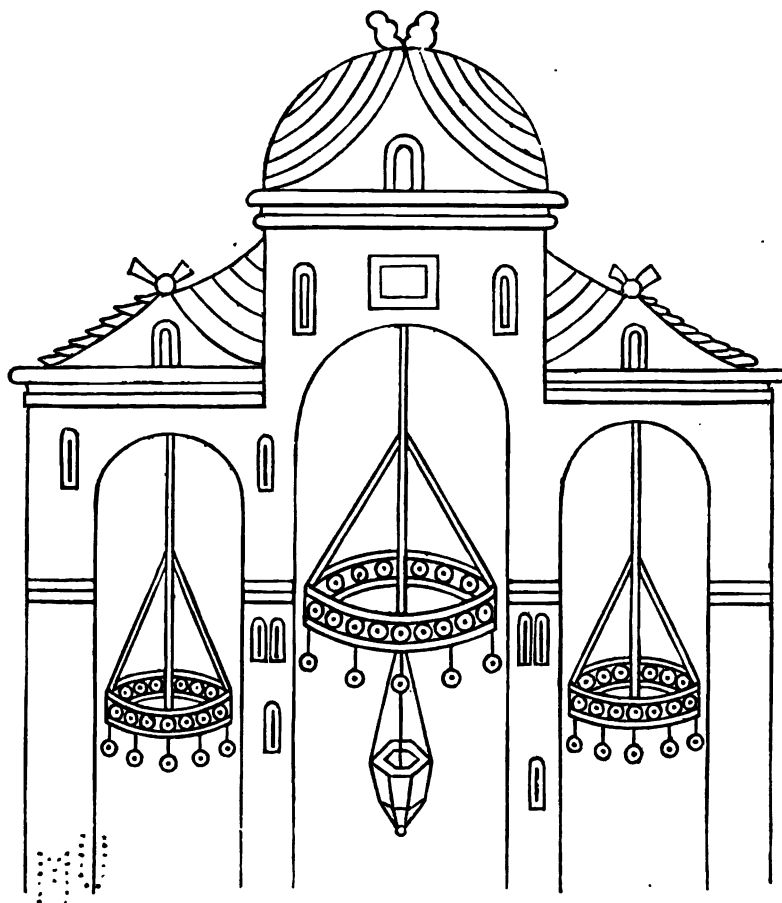
R&ET.

*The Bishop pronouncing the Benediction before a Lesson at
Mattins. Clergy in Choir.*

(Domitian xvii., British Museum.)

70

24



Coronæ in Church.

11th century.

(*Mélanges d'Archæologie*, III. 27.)

first-mentioned of these is eighteen or twenty feet in circumference, and holds at least one hundred wax lights. There were also Crowns of gold or silver without candles, but from which depended three, five, or seven lamps fed with oil, amid pendent jewels and drops of gold hanging by chains, and these last were usually hung over the Altar; the former in the Choir at the East end of it. The younger Wilfrid suspended before his Altar (which would be in the Nave at York, A.D. 785) a lofty Pharos with nine rows of lights. In the year 831 there were three such Coronæ depending from canopies decked with gold and gems and crosses, near three Altars (*D' Achery, Spicileg.* ii. 310), at St. Riquier in France. At Canterbury, in the twelfth century, a splendid Corona of lights hung down in the midst of the Choir; and at Sarum, in the thirteenth, a Corona of lights hung over the Choir. These Coronæ, in fact, became a distinguished and noble ornament of the Church: and a second was often suspended over the Altar, when S. Osmund and his successors had prolonged the Church Eastward.

A fixed Candelabrum for one, two, or more lights, should be placed next the Gospel Ambo, and lighted when the Gospel is read. When the custom had become general of the two Acolytes attending the Deacon with two lighted candles, when he read the Gospel on the Ambo, this was disused; but the Candlestick remained for the Paschal Candle.

VII.—CONGREGATION, HOW ARRANGED.

In the Nave of the Church should be arranged the Congregation. From the most ancient times in England the women occupied the North side, the men the South. Beda alludes to this when he mentions the custom of the Jews (*Opera*, v. 223): "The men apart and the women apart proceeded, leading their Choirs." So Amalarius, who was the pupil of the Englishman Alcuin, says (*De Offic.* lib. iii. c. ii.): "In the congregation in Church the men stand apart and the women apart; a custom which we have received of old, the men in the Southern part, the women in the Northern." Such also, as we learn from Ciampini (*De Veteris Edif.* vol. i.), was the custom at St. Clement's and other Churches at Rome.

VIII.—ROOD SCREEN WITH CROSS.

Above the Western entrance to the Choir, on the ROOD SCREEN, if there be one, or on a transverse beam running across the Church, should be erected or suspended, a CROSS of large dimensions, with the figure of Christ either incised or in relief, with representations of SS. Mary and John on each side, and, if it may be, with two contemplating Angels on the flanks. Before this all Processions should make a Station before re-entering the Choir, and here the Bidding and subsequent prayers be recited.

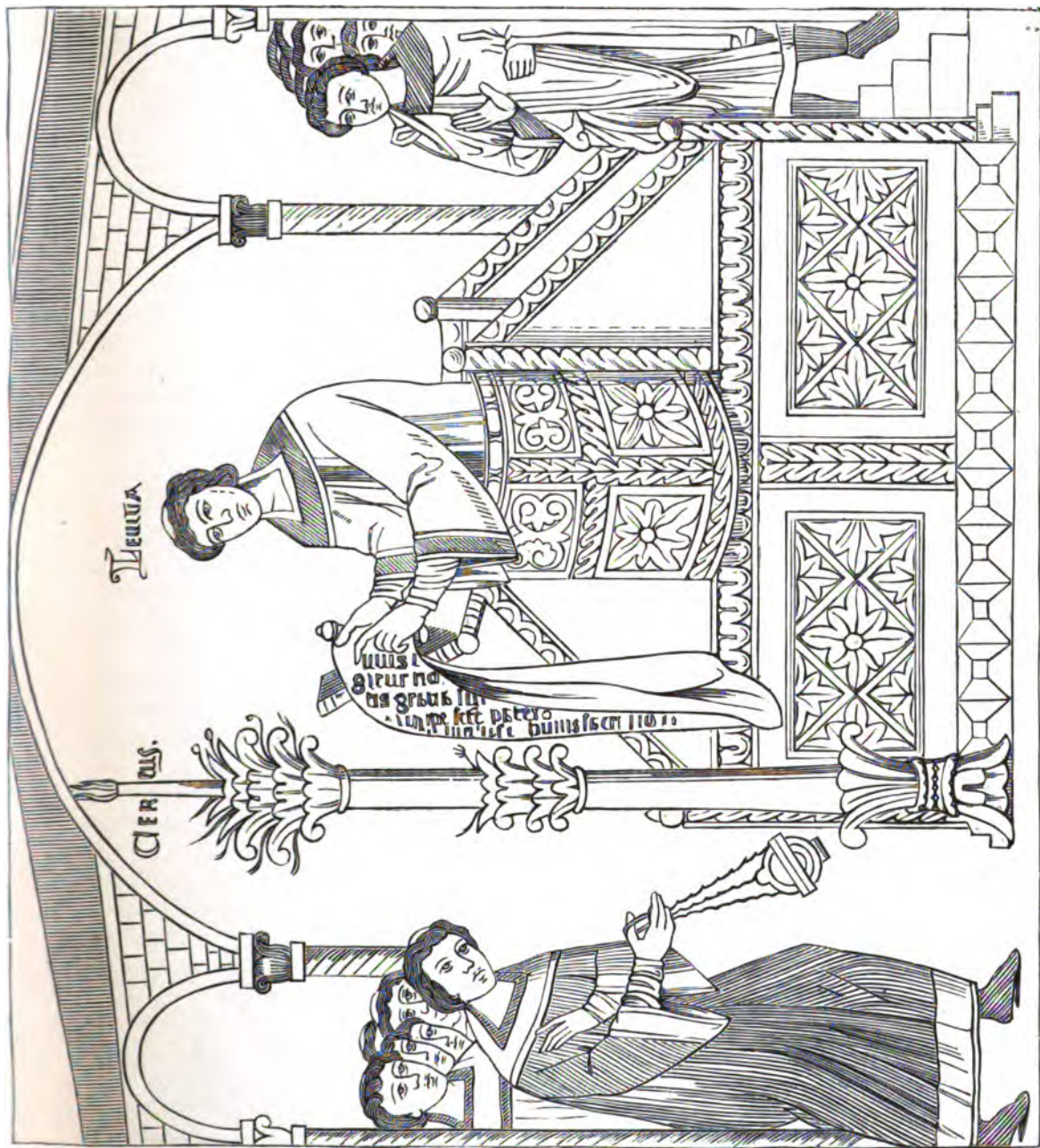
This Cross generally used to be made of wood, and was often richly adorned. The Solemn Procession on Easter day at Vespers to the Fonts, made a Station and sung an Antiphon before it, and incensed it. From the Rubrics in the Breviary and Processional this in later times appears to have been usually a *Crucifix*.

IX.—AMBONES—LECTRICA—AQUILÆ—LETTERNS.

For the Lessons at Matins and for the Epistle at the Mass on Ferial days, there should be Desks or Letterns in the Choir. That for the Lessons at Matins, in the English "Consuetudinaries" is denominated the "*Lectricum*," on the right of the observer looking towards the Altar; that for the Epistle, if separate from the Ambo, should be more elevated, on the same side and lower down in the Choir. These may be fixed and immovable; or brass Letterns may be used for the purpose, of the design now restored, which were common in France in the time of De Vert. (*See the plates.*)

Towards the Western end of the Choir, on a platform, or stage, or lobby, some little distance from the entrance from the Nave, but in front thereof, and elevated with four or more steps from the floor, should be the Pulpitum (*Tribunal, Suggestum, Analogium, Ambo or Ambones*), for the solemn recitation of certain special Lessons at particular Seasons; from whence also to read the Gospel, and in some places the Epistle at the Mass on Sundays and Festivals, as also for singing the Gradual and Sequence and Alleluia and the Preface on Easter Day. There may be two of these Ambones, one in the Southern portion of the Northern side of the Choir, for reading the Gospel and greater Lessons towards the North; the other on the other side for the Epistle facing the Choir. From this or one of these the Sermon may be preached, all notices given, and announcements made. According to the plates in De Vert (*Ceremon. d'Eglise*, iii. 134) it was still the custom in the North of France to read the Lessons and Gospels from such a Pulpit in 1750. Amalarius (*De Eccles. Officiis*, iii. c. 18) says:—Cyprian calls Tribunal "the ascent by steps whereto the Deacon ascends to read; what else can it be than that which ought to be placed upon this Pulpit or Tribunal, so that he, stationed at the summit of a lofty place and conspicuous to the whole people, may read in honour and love the precepts and Gospel of the Lord?"

The Ambones may be either two in number, one on each side of the Choir, or one in two divisions on one platform or enclosure. In England generally the Pulpitum, or Ambo, was single with two divisions, the upper floor or portion containing an Eagle for recitation of the Gospel towards the North, lower down another desk, or Lettern, looking towards the Choir, for the Epistle, Gradual, &c. Perfect examples of Ambones are still remaining, at Rome in S. Lorenzo in Agro Verano, and at S. Pancras; at SS. Vitalis and Apollinaris in Classe



The Deacon chanting the Prose "Exultet" from the Ambo at Easteride.

Cent. xi.

(Serieux D'Agincourt, Pl. 10.)

32

and Nuovo at Ravenna; at S. Mark's and Torcelli at Venice; S. Miniato, Florence; S. Ambrose, Milan (where it is now on the North side); at Civitale and Aquileia in Friuli; at Siena; S. Etienne du Mont at Paris; and in the great church of Aix-la-Chapelle, where they are built of stone and marble, and adorned with sculpture. At S. Ambrose, Milan, the Pulpitum is of brass, at S. Miniato, Florence, of marble. D'Agincourt (*Atlas*, vol. ii. pl. lv.) has from a miniature of an MS. in the Barberini Palace at Rome, figured a fine example of a Deacon in Dalmatic, Alb and Stole, singing the Preface for Easter-eve, "Exultet jam angelica," from the Gospel Ambo, with another Deacon or Sub-deacon vested in a Tunic and without a Stole, with a Thurible at his side, just as directed by the Sarum, Hereford, and York Ordinals.

At Aberdeen (*Registr. Aberdon.* ii. 102, 189), in the sixteenth century, "stood in the Choir a Gospel Ambo from old times."

Generally, at Rome and in the North of Europe, these Ambones are two in number, one on each side of the entrance into the Choir, with a Lectricum also below in the Choir. S. Clement, S. Lorenzo, and S. Pancras at Rome have each two such, and a Lectricum beside; the Gospel Ambo being much larger and higher than the other; the later Cathedral at Milan has two, and so generally in France. At Sarum, York, Hereford, and Exeter, in the thirteenth century, the Pulpitum was single in the centre of the West end of the Choir. In the upper portion was an Eagle, from whence on Sundays and Festivals the Gospel was read; lower down in it was a desk, or Lettern, facing towards the Choir, whence the Epistle was read on Sundays. Besides these there were Lectrica in the Choir for the Lessons, Epistle, &c. on Ferials. It was the union of the two Ambones by a beam or gallery thrown across this entrance to the Choir above them, whereon was placed the great Cross or Crucifix, which ultimately resulted in what in England is called the Rood-loft or Screen; in France the Jubé (from the "Jube Domine benedicere" before the Lesson). In these last the beam was converted into an elevated gallery running across the Church over the entrance to the Choir, in which were Lectrica or fixed desks, one on each side, for the Gospel and Epistle respectively. According to Viollet le Duc (Articles, *Jubé and Chœur*) all the great Cathedral and Abbatial churches in France had their Jubés in the thirteenth century, noble examples of which still remain at La Madeleine, Troyes, at Bourg, S. Etienne at Paris, S. Florentin at Arques, and notably at Alby, with several of wood in Brittany, as at S. Fraire Faouet. At Riquier there were, A.D. 831, Lectoria made of marble, silver, and gold (*Rock*, i. 213). In the time of De Moleon (1757, *Voyages Liturgiques*, 213), at S. Gervais, at Paris, at Cluny, at Lyons, and at Bourges and other places, the special Lessons, Gospels, and Epistles were still read from these elevated Ambones, and De Vert (*Ceremonies de l'Eglise*) affirms the same of many other Churches.

Gervase of Canterbury exactly describes this arrangement (*Twysden*, ii.

1293), at that Cathedral. "In the midst of the Church, resting on large pillars, is the Pulpitum separating the Nave, and in the middle of it (on the Nave side) is the Altar of the Cross. Above the Pulpitum ran a beam across the church, where stood a great Cross, two Cherubim, and figures of SS. Mary and John." An early example existed in the Cathedral at Sens, where S. Thomas of Canterbury so long resided, in the time of Thiers (1680) (*Dissertation sur Jubes*, c. iv.). This had two Ambones of stone, separated one from the other, with the Crucifix between them. They were supported on four columns of stone, making three arcades in front. Each had an entrance on the side of the Choir, and an exit towards the Nave on either side of the principal door of the Choir.

Separate Ambones, one for the Gospel, the other for the Epistle, erected or repaired about the middle of the thirteenth century, are still existing at S. Lorenzo in Campo Verano, and S. Pancrazio at Rome, and of still earlier date at S. Clement's. (Figured by Ciampini. *Vetera Monumenta*, vol. i.) The Gospel Ambones are all situated on the left portion of the Choir, those for the Epistle on the right side.

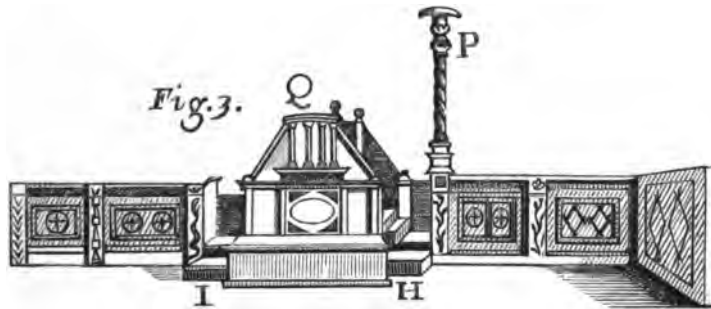
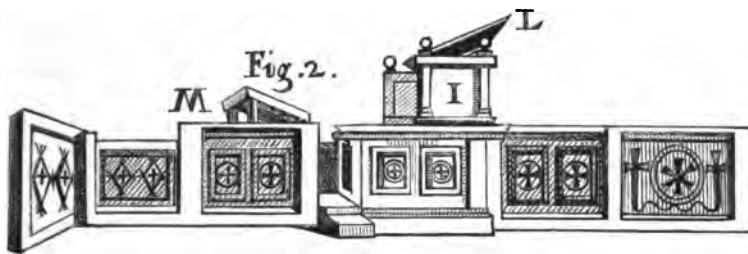
If the Ambones are two, the Epistle should be read by the Sub-deacon from that Ambo which is on the right on entering the Choir, the Gospel by the Deacon from that on the left, always observing the rule that the Gospel should be read toward the North. The custom, however, sometimes varied from this.

If the Gospel be read from the Sacramentum, or Altar, or Presbyterium, the reader should stand in the Presbyterium or on the Deacon's step opposite the Northern division of the Altar, facing North. The Epistle should then be read from the Lecticum in the Choir. 7

When there is but one Ambo, that being placed nearly in the centre of the Choir, the Gospel should be read from the Southern side facing the North, the Epistle from a desk lower down in it and facing the Choir; where also the Graduals, and Alleluys should be sung.

On Feriis and smaller Feasts the Pulpitum or Ambo should not be used, but the Lessons read at the Lecticum in the Choir, the Gradual, and Sequence, if any, at the step of the Altar, and the Gospel from the Presbyterium. For this latter purpose a moveable Lettern or, as it was called, Evangelistarium, should be prepared and set up therein, opposite the Northern half of the Altar, whilst the Epistle is being read, by an Acolyte or Server appointed for the purpose, who should throw over it a rich embroidered Veil of silk or linen. Thence the Gospel should be read by the Deacon facing the North, the Sub-deacon standing before him and turning over the leaves of the book with two taper-bearers with lights standing one on each side of him.

This, at a later period, became the established place and instrument for reading the Gospel at all principal Masses.



The Ambones in S. Clement's at Rome.

(Ciampini, *Vetera Monumenta*, Pl. xii.)

Fig. 2. M, Epistle Ambo. I and L, Desk for the Lessons at Mattins.

Fig. 3. Q, Gospel Ambo. H and I, Steps in and out thereof. P, Paschal Candlestick. The Altar is to the right in both cases.

10



Ferial Gospel Lectern, "Evangeliarium."

Cent. xii. or xiii.

(*Viollet-le-Duc, Mobilier, Vol. 1.*)

On these occasions the Epistle should be read down at the Lectricum in the Choir, and facing the Choir.

Easter Candlestick and Veils for Letterns.

A tall single Candlestick, of precious material and fine workmanship, should be placed at the left of the Gospel Ambo for the Easter candle; but it may be used at other times when the Gospel is read. Near this should stand Seven Candlesticks or a seven-branched brazen Candelabrum at Christmas, the Purification, and Easter, but in the centre of the Choir. This was sometimes placed lengthwise from East to West, sometimes across the Eastern end.

At Rochester, in the thirteenth century, was a red and gold cloth for the Lectorium (*Regist. Roffense*, 240). At Sarum, 1222, one cloth for the Eagle, a linen cloth embroidered with gold for the Pulpitum on greater Feasts, a linen cloth for the Lettern on week days. These Veils were long and beautiful. Two such are in the South Kensington Museum, 7468, 7413, one of silk and gold and another of velvet, but of the seventeenth century; these are described by Dr. Rock (*Textile Fabrics*, 141, 145); one is 9 ft. by 1 ft. 10 in., the other 11 ft. 2½ in. by 1 ft. 10 in. Two others are of linen embroidered with various Scriptural designs, of the fourteenth century (8358); one 10 ft. by 3 ft., the other with embroidered designs also in white (8693). *Ibid.* 210, 261.

It is earnestly hoped that this instructive, primitive, and solemn mode of reciting the Gospels and Epistles, and other Lessons, may again be restored, and without delay. The Abbé Thiers has proved by an exhaustive series of authorities from the very earliest ages down to the fifteenth century, that the Gospel was always read at the Eucharistic Sacrifice from the summit of the Ambo. (*Dissertation sur les Jubés*, 168.)

X.—PRESBYTERIUM, SACRISTY.

Beyond the Eastern extremity of the Chorus Cantorum, with an ascent thereto of three steps, should be a large open space, vacant of all incumbrances, called the Presbytery, of sufficient size to contain all the Clergy and Choir when mustered for Processions, and also for the convenient placing of a large number of communicants. Out of this space should open laterally into the North and South Choir aisles, doors or openings spacious enough for the convenient passage of these Processions along with Crosses and Banners, and for the retirement of the communicants, after Communion ended. At Sarum and in most other Cathedrals, there was, and should be, a vacant platform intervening between the Easternmost Stalls of the Choir and the three steps into the Presbytery proper, and rising from the Choir by one step called,

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Gradus Chori. Upon this the Alleluyas and Tracts were sometimes sung and some other portions of the service recited.

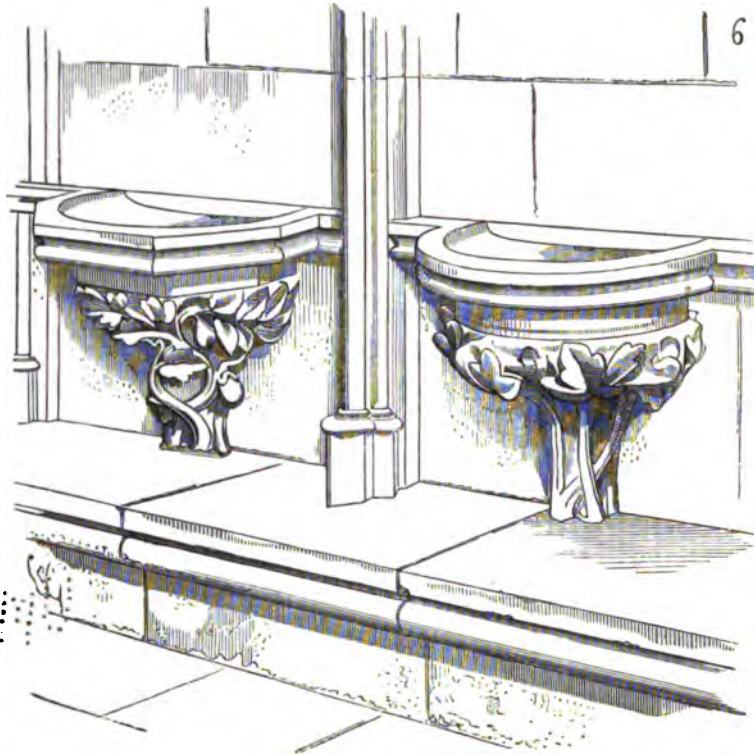
On the right or Southern side of this Presbytery, or from the Sanctuary, should open another door leading into the Vestry or Sacristy, or if none such, into an aisle or apside off the Chancel or Choir, conveniently situate for bringing out thence the sacred vessels and utensils for the Celebration of "Holy Communion, commonly called the Masse," and placing them on the Credence; so also for taking them back after Celebration without the necessity of crossing before and in front of the Altar to the further side thereof; so also for the Vesting and coming forth, and retiring after Office is finished of the Deacons, Sub-deacons, Acolytes, and others who take part therein.

In the thirteenth and fourteenth centuries, except in large Churches, there were probably no Sacristies or Vestries in our sense of the term, the whole of the Church generally, even including the Choir, being open. The instruments of divine worship, Chalices, Patens, Pyxes, Towers, Lamps, Ciboria, Thuribles, Candelabra, and the Vestments were then kept in one of the apsidal ends when not in use. These repositories are called "*Pastrophoria*" by the Greeks, "*Sacraria*," "*Secretaria*" by the Latins. Afterwards some of these vessels were placed in the Aumbries or Almeries, or cupboards, at the East end of the Church under lock and key, especially in the smaller Churches. When Vestments, hangings, and sacred vessels multiplied and became more valuable, as they did in the twelfth century in all the larger Churches, a space was enclosed or built on to the Church for their conservation, called the *Sacristy* or *Vestry*, the keeper of which was the *Sacristan*.

XI.—CREDESCENCE, SEDILIA.

On the same South side and on the same floor should be the CREDESCENCE, a considerable projecting shelf, or a recess in the wall with a shelf or shelves, or in lieu thereof a table of breadth and size sufficient to receive conveniently all the materials and utensils for Celebration; to wit, a Chalice or two Chalices, Paten or two Patens, a Cruet for wine, another for water, a Pyx or box containing the Breads; a Basin wherein to lave the hands of the Priest, and if there be no Piscina, another for cleansing the sacred vessels; also for the laying thereon the Offertory Veil, the Corporals, and Napkins. In English Churches are usually found two of these recessed Credences, the larger on the South side, used also as an Aumbry, the smaller on the North, where may be placed the Church plate not in use, the Alms-dish, and smaller ornaments. A remarkable instance of this may be seen in the twelve altars at Kirkstall Abbey near Leeds. This latter arrangement is specially mentioned and described by Sidonius Apollinaris.

100



Double Piscinæ at Seez, S. Normandy.

Cent. xiii., on the South side.

(*Viollet-le-Duc, Architecture*, vii. 195.)

Beyond, on the same level and on the same side, should be the three Sedilia for Priest, Deacon, and Sub-deacon or Server. These should be of stone and in recesses, but if none, then stools or chairs may be used. That for the Priest was usually more elevated than the others, and next to the Altar.

The Bishop, when taking part in the Celebration, should have his Seat prepared and duly decorated on the North side of the Sanctuary; when not officiating he should have his Throne in a central position in the Choir. According to the laws of Ethelbert, his Seat ought to be more elevated than all the others, and the historians of Canterbury Cathedral tell us that therein his Throne was raised beyond a flight of eight steps, above the great Altar and behind it. However, that site was soon found inconvenient, and his throne placed in the Choir.

These arrangements, as De Vert and others have shown, were nearly invariable in Normandy and the North of France, as well as in England, so long and so nearly connected therewith. The relative position of the Credence and of the Sedilia, however, sometimes varied. The Credence, especially in the smaller Churches, was occasionally Eastward of the Sedilia, sometimes Westward thereof.

XII.—PISCINA.

In the South-east corner of the Church, either in the corner itself convenient for the purpose, or combined with or near the Credence, should be constructed a PISCINA or stone cavity, pierced at the bottom for a drain; or what is more complete and reverent, two Piscinæ, as at Seez in Brittany, the patrimony of S. Osmund (*Viollet le Duc, Architect.* vol. vi. 196); one for emptying the Basin wherein the Priest had laved his hands, or for the Priest to dip his hands therein before Communion and after Communion is finished; the other for cleansing the sacred vessels before they were carried back into the Sacristy. This Piscina was anciently often at the base of the Altar. In the Cotton MS. Tiberius, I. in the British Museum, of the time of S. Osmund, directions are given to the Clergy (*fol.* 101) in the Provincial Council by the Bishop, "Let a place be prepared in the Sacristy or hard by the Altar, where the water may be poured out wherewith the sacred vessels are washed; and let there also a clean vessel be placed with water, wherein the Priest may wash his hands after Communion." Dr. Rock (*Church of the Fathers*, i. 167) says that the Priest washed his hands always, at least almost everywhere, in the Piscina. The Rubric was "Deinde lavet in sacratio; postea dicat Communionem et Postcommunionem." The words "Lavate puras manus" are written over some of these Piscinæ, notably at Great Cressingham in Norfolk.

XIII.—SANCTUARY. CANCELLI.

From the Presbyterium to the platform on which stands the Altar, the SANCTUARY, should be three steps appropriate to the Sub-deacon, Deacon, and Priest, each of which should have width enough on the stair for the easy standing of the Deacon and Sub-deacon. It was not till about the sixth century that the Altars were elevated by a single step above the floor. Those of the catacombs are mostly *in plano*. Subsequently for convenience, and for the sake of dignity, they became more elevated.

Whether there should be any Footpace or separate square platform for the Celebrant, whereon also should stand the Altar, or whether the Altar platform should run completely across the Chancel, may be doubted. Some of the Basilican churches at Rome, Ravenna, and Milan have Altars approached by three steps on the three sides.

Below the Presbyterium, next the Chorus Cantorum, may be the CANCELLI or balustrade, from behind which the Eucharist may be delivered to communicants other than the Assistants.

XIV.—OF THE ALTAR TABLE.

Called by S. Paul "an Altar," also "the Table of the Lord," in the three first centuries. The Fathers use the term "Altare" almost exclusively. "Altare," quasi "Alta ara," says Isidore of Seville. SS. Ignatius, Origen, and Tertullian call it "Thusiastērion," S. Cyprian and Tertullian, "Altar," "Ara Dei." Afterwards it was designated as "Mensa," "Sacra," "Mystica," "Tremenda." S. Chrysostom, "Spiritualis," "Divina," "Regia," "Cœlestis." It was, however, never called a "Table" simply, without an epithet denoting its sacred use.

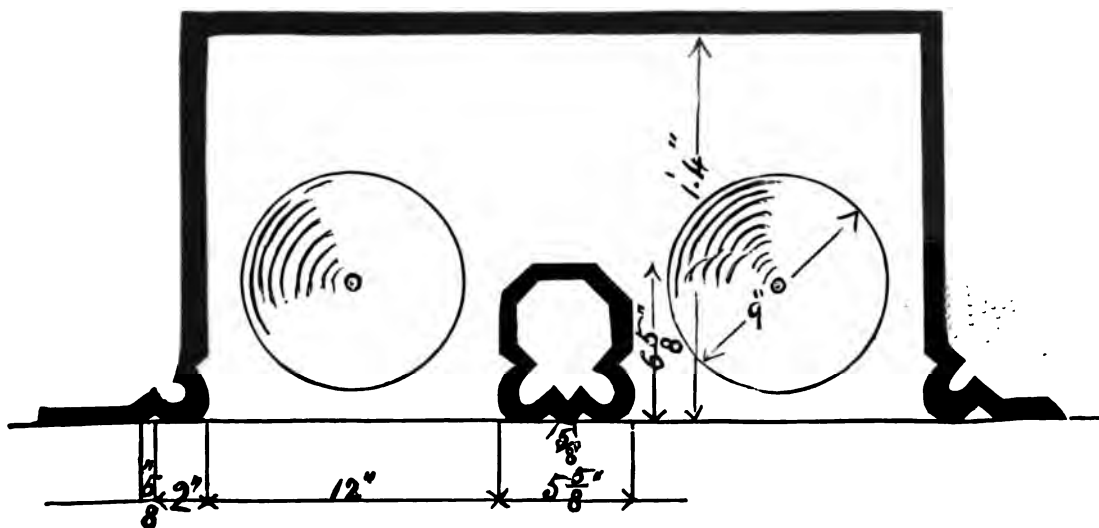
The Situation thereof, and its Accompaniments.

As is well known, the situation of the principal Altar table in the Western Church always was at the Eastern extremity of the Church or Chancel, where Churches, as they always do in this country, orientate. Where the Church or Chapel did not so orientate, the place for the Altar would be at the extremity furthest from the great door.

In the disorders of Edward VI. and Elizabeth's reign, and subsequently during the Commonwealth, the Altars were in a considerable number of places violently removed, and tables set up in the middle of the Church or elsewhere in their place. But since the Restoration, by common consent, the principal Altar table has always stood at the Eastern or furthest extremity of the Chancel, where it stood in the days of S. Osmund and of his successors. The 82nd Canon of 1603 orders that the "convenient and decent tables

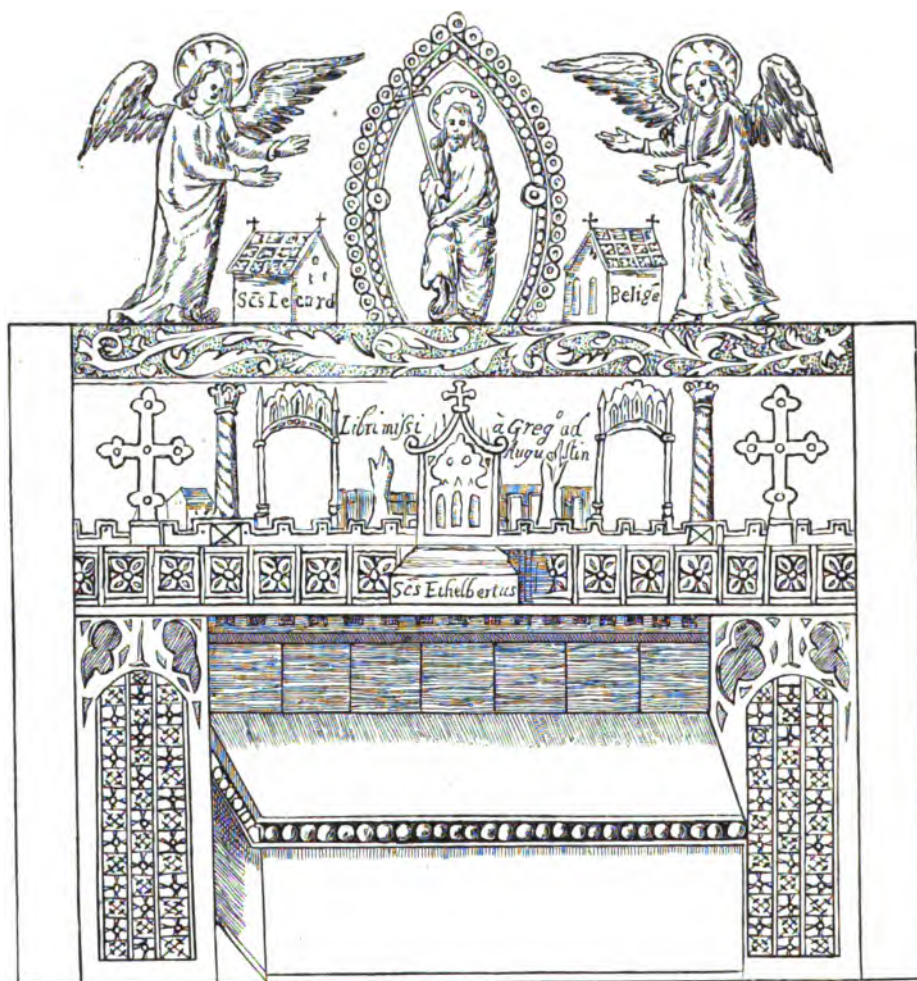


Double Piscinæ at S. Stephen's, S. Albans,
In the S. E. corner of a small aisle South of the Altar. From an original
drawing. Cent. xiv.



Ground Plan of the Double Piscinæ at S. Stephen's, S. Albans.

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Ano Dñi MCXL istud altare dedicat: in honorē Aplos Petri et Pauli et scī Augustini v Kal. Nov. Ano Dñi MCCCXXV istud altare dedicat: in honore Apost: Pet: et Pauli Scī Augustini Anglor Apli et Scī Æthelberti Régis. Kal. Marij á Petro Epō Corbaniensi.

(From an MS Illumination at Trinity Hall, Cambridge)

(See Dugdale's *Monasticon*, Canterbury.)

provided and placed for the celebration of the Holy Communion shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of Divine Service with a carpet of silk or other decent stuff thought meet by the Ordinary of the place, if any question be made of it; and with a fair linen cloth, at the time of the Ministration, as becometh that Table, and so stand, saving when the said Holy Communion is to be administered, at which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently and in more number may communicate with the said Minister."

The Altar table should not be placed immediately against the further wall nor even close to the reredos or retable. At Salisbury there was a space of several feet, one half of a Bay, between it and the screen or retable at the back; and thus it remained till the deformations perpetrated by Wyatt, *circa* 1788. Such an interval is requisite and convenient for allowing the Priest, if he wish it, to officiate according to ancient custom (and as is now practised in some of the ancient Basilicas at Rome and elsewhere), with his face fronting the Choir and people, and for enabling the Servers and Officials to arrange easily the Candelabra and other ornaments above, upon, or around the Altar.

Beyond and above the Altar should run across the Church a broad elevated beam, shelf, or narrow platform, separate altogether from the Altar, whereon should be placed a Cross or Crucifix, incised or in relief, of gold, silver, precious wood or ivory, or of crystal; it may be chased and jewelled, with SS. Mary and John on either side; it may be with the figure or figures of the patron saints or saint, supported by two Angels with outspread wings. On or about this "*eminentia*" (so called by Gervase of Canterbury, *Twysden*, ii. 1295), "*in super Altare*," "*ultra Altare*" at Sarum and Wells, "*ultra magnum Altare*" at Aberdeen, "*circa magnum Altare*" at Lichfield) may stand, as in the twelfth century at Canterbury, any rich ornaments, such as Reliquaries or Candelabra with Lights. This beam and its surroundings was adorned and jewelled, and rested on two pillars, one on each side the Altar, richly gilt. The façade or entablature below this beam or platform, and facing the spectator when looking over the Altar, may be sculpture or painting, or fretwork of gold or silver, or marble, or in lack thereof a curtain or dossal of silk or other stuff; but not the ugly cupboard with doors, now used in some places as a receptacle for the reserved Sacrament.

Material of Altar Table.

The material of the Altar may be of stone or wood, or any other substance. It is doubtful of what that was made on which our Lord

instituted the Eucharist. That of S. Peter, in the Lateran Church at Rome, is of fir wood (see *Ciampini, Sac. Edif. c. 22, 15*). There are the remains of one such also at S. Pudentiana. S. Optatus Milevitanus (*lib. v. adv. Parmen*) speaks of the "linen which covered the wood of the Altar." The tombs in the Catacombs gave the first idea of the stone or marble material. Altars were probably of wood in the time of S. Augustine, in the fifth century, in Africa and Egypt (*Augustine, Epist. ad Bonif.*). But in Egypt, according to S. Gregory of Nyssa, S. Simeon of Thessalonica, and Can. xxiii. of the Council of Epaona (A.D. 517), they were generally of stone in the fourth and fifth centuries. In the fifth the precious metals were employed in their construction, as in that of S. Ambrose at Milan; and Sozomen (*lib. iv. c. 1*), tells us that that of S. Sophia was enriched with jewels; others were of silver. By the eleventh century the Tabula or upper surface was usually of stone or marble, and the forms for Benediction of the "Tabula Altaris," both in Anglo-Saxon and Norman and subsequent epochs, speak of it as such. The portable Altars may be of metal. The Advertisements of 1564 order that "the Parish provide a decent Table, standing on a frame, for the Communion Table." The Canons of 1603 say nothing about the material.

It would be better, therefore, that the supports should be wooden, with a stone slab, inscribed with five Crosses, for the surface.

Size and Form of Altar.

The Size of the Altar should be in a degree proportioned to that of the Church, but never less than $6\frac{1}{2}$ feet long by $2\frac{1}{2}$ feet broad, and its height 3 feet to $3\frac{1}{2}$ feet; but it should be of sufficient magnitude and splendour as to render it the most beautiful and conspicuous object in the Church. The usual length in the greater Churches seems to have been about 10 ft.; originally, as remarked below, it was much smaller.

The earliest form of the Altar, which continued in places up to the sixth century, seems to have been square, after the Roman fashion; draped nevertheless from a very early period with precious silks and stuffs, the Christian Sacrifice being unbloody. Examples of this square shape may be seen repeatedly in the Utrecht Psalter, and in the mosaics at Ravenna in the Baptistry and elsewhere, and in the work of Ciampini. In the mosaics of the sixth century there represented, the entablature had become larger and longer, and rested on one or more, or four or five legs or columns, or other supports, as may be seen in S. John in Fonte (A.D. 451) at Ravenna, and S. Vitale. One found at Auriol, in South France, and resting on one pillar only, is engraved by the Abbé Martigny (*Antiq. Chrétiennes*, p. 59). Another, resting on five columns, was found at Avignon some years since, and another very small, only eighteen inches long, yet supported by five columns, is at Tarascon. Before S. Gregory and Charlemagne, the Altar

had everywhere become very much larger, and an oblong parallelogram in form; the idea having been taken from the Lord's Sepulchre and the tombs of the martyrs; and in S. Osmund's time it had (except private and peculiar Altars) become of the dimensions and shape which it possesses at present. Viollet le Duc (*Architecteure*) has engraved several examples of thirteenth and fourteenth century Altar Tables of this elongated form, and Ciampini several others of the ancient square shape (*De Sacr. Edif.* pl. xxxiii.).

Curtains of rich material running on rods, which again should rest on pillars of considerable height and size, of decorative material, at the four corners of the Altar, should be drawn along at the two ends of the Altar, to serve for shelter and seclusion. If there be no reredos or retable behind the Table, a third curtain, by way of dossal, should hang behind it. In the eleventh century a fourth curtain was sometimes kept drawn before the principal Altar when not in use.

The representations given by Viollet le Duc (*Architecteure*), and of the coronation of Charles V. of France (*Tib. B. viii. British Museum*), show this reredos or retable, and these curtains and pillars. On the summit of the pillars were sometimes figures of Angels, which held Lights; or they were surmounted with sockets, in which flamed large wax candles, and the curtains extended considerably in advance of the Altar front. At the time of De Moleon (1750, *Voyages, Lit.* 356), at S. Ouen, and the Cathedral at Rouen (just as in the thirteenth century), the great Altar was simple and separate from the wall, with a curtain on each side hanging from pillars surmounted by four Angels, with a retable beyond it, where were images of the patron saints and two or three lights on each side. Before the great Altar were also three lamps fixed on three large supports on the floor, whilst the Sacrament was suspended in a Ciborium above it.

XV.—ALTAR CANOPY. TWO ALTARS.

Over the Altar Table should be a protecting Canopy or Umbraculum. This seems to have been a common arrangement from Anglo-Saxon times, and a form of Benediction of the "Umbraculum Altaris" is found in most Pontificals.

These were originally of silk or stuff; but in the thirteenth and fourteenth centuries stone "Conopia," or canopies, were erected with the same view, whence depended the Sacrament, reserved in a Cup or Pyx, or a metal Dove for the sick. These Canopies were also made of wood. Examples in stone are remaining in some of the Churches at Ratisbon. Although architecturally beautiful, these solid Canopies ceased to be erected after the fourteenth century, and they are now nearly confined to Rome.

In the engravings of the Altar and East ends of the Churches, after the Restoration, however, and up to 1730, the Altar is always depicted as sur-

mounted by an over-hanging Canopy of rich material with side curtains, and lighted candles are represented placed upon the Altar at Communion time.

It may here be remarked, that it is a beautiful and correct form of decoration to place Lights on the pillars supporting the curtain rods. At Rouen, colossal Angels, standing at each side of the Altar, carried them. In the fifteenth century, and subsequently, they usually appear in the Missalia as placed upon the Altar at the back. There is no Rubric or ordinance whatever directing this, so they probably took this place for convenience or in consequence of inadvertence.

There should be, at least, two Altars in every Church of considerable size; the principal Altar for Sundays and Festivals, and another for Ferial celebrations, which we find denominated "*Altare Matutinale*." This *Altare Matutinale* seems in most Churches to have been below the principal Altar, at or near the entrance into the Presbyterium, as at St. Alban's, Westminster, Worcester, &c. In other cases, before the entrance into the Choir, below the great Cross; in others, in an aisle or side Chapel. That at Salisbury seems to have been (according to Sir Gilbert Scott and Dr. Milner's notes to Godwin, 1615) "In the body of the Church under the third arch from the tomb of Bishop Roger, where the early service was privately performed every morning after the Chapter." This, Sir G. Scott thinks, was the first of the Eastern Chapels of the North East Transept. At Canterbury, in the thirteenth century, the "*Altare Matutinale*" was over the grave of S. Dunstan, at the East end of the Choir, and was dedicated to our Lord Jesus Christ.

Beyond the principal Altar, to the East, was, in and from Anglo-Saxon times, an Oratory and Altar dedicated to the Blessed Virgin Mary. When the Priest celebrated there, as it was usually the earliest Mass, he stood on the East side and turned his face Westward.

Many other Chapels for private devotion existed in the tenth, eleventh, and following centuries in the Churches of that time. Lanfranc reedified several at Canterbury, some of which were in the triforia.

XVI.—TABERNACLE (OR CIBORIUM).

The Reservation of the Blessed Sacrament, with all reverence and security, for the sick, was, as in the earliest times of the Church, both East and West, a duty carefully observed in the mediæval Church of England, as it should be now. To this end, over or near some Altar, there should be a TABERNACLE or recess closed with doors, wherein it may be safely conserved under lock and key. These receptacles were called by the Greeks "*πιστοφάρια*," by the Latins "*Sacraria*," by S. Jerome "*Thalamoi*." They are spoken of in the Apostolic Constitutions, by S. Paulinus as in the Church at Nola; by S. Gregory of Tours. Numerous ancient examples

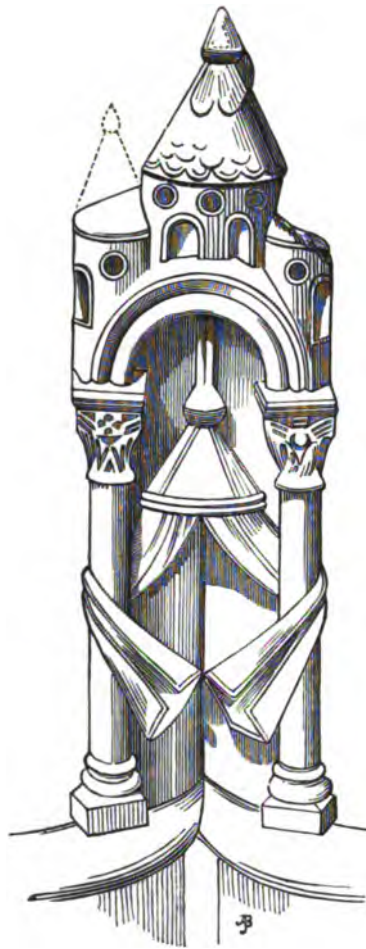


Fig. 1.

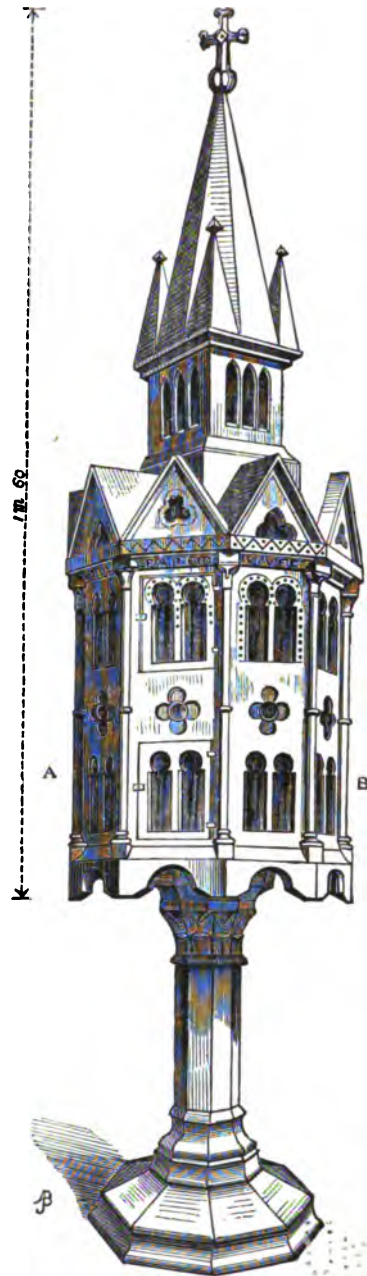


Fig. 2.

Tabernacles for the Conservation of the Sacrament for the Sick.

1. 12th century.

2. 13th century.

(*Viollet-le-Duc, Mobilier*, 1. 246.)

Page 17.

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are cited by Thiers (*De l'exposition du Saint Sacrement*, p. 25), where the Sacrament was kept in tower-shaped Tabernacles near some Shrine or Altar. This reverent treatment is enforced by repeated Synodal injunctions of the thirteenth and fourteenth centuries. At this period, however, according to the representations given by Viollet le Duc, Dr. Bock, Dr. Rock (*vol. iii. p. I. pp. 204-5-6*) and others, it was usually kept suspended in a metallic covered cup or vase, placed within a casket or within a dove with an opening in the back, and depending by chains from the canopy or vaulting surmounting the Altar, and the whole was usually overshadowed by an umbrella-like covering over it, to protect it from flies and dust. This custom is mentioned in the Fifth Council of Constantinople, A.D. 383 (Labbe, v. 160); by the poet Sedulius; in the Life of S. Basil the Great by Amphilochius, c. 6, where that father placed a Particle in the Dove of Gold, over the Altar; by S. Paulinus (Poema 7); by Perpetuus (5th Bishop of Tours after S. Martin) in his will: "Columba ad repositorium." (See *Martene De Antiq. Eccl. Rit. I. 252, De Moleon Voy. Lit. 103, 179, Bocquillot Traité Histoir. 107.*) At Sarum in 1222, was "One Silver Corona, with three Chains of Silver, with a Dove of Silver for the Eucharist." Again, "One Cup of Silver, well gilt, with a Silver Corona, the gift of William Brewere, in which the Eucharist is reserved" (*reponitur*). In the Parish Churches of Swalecliffe and Horningham, there were "Pyxides," of Silver or Ivory or Wood hanging over the Altars containing the Eucharist. Several "Cuppæ" for this purpose, accompanied with Crowns, are mentioned (A.D. 1295) in the Inventories in Dart's Canterbury (*Appendix*), in Oliver's Exeter, and in Dugdale's St. Paul's. At the Church of Hull, A.D. 1220, according to the Archdeacon's visitation, there was no Pyx containing the Eucharist, but it was kept in a filken Burse. In the Provincial Constitution of Archbishop Peckham, however, A.D. 1280, it was strictly ordered that "the most worthy Sacrament of the Eucharist should not be kept in a Burse or little place on account of the danger of crumbling, but in a very fair Pyx, lined within with very white linen, that it may be taken out thence and placed in it easily, without danger of crumbling;" (*Wilk. Concil. ii. 48*); and again, "In every parochial Church let there be a comely and honourable Tabernacle, suitable to the size of the cure and wealth of the Church with a lock, in which the Body of the Lord may be placed in a very fair Pyx with linen coverings." A similar Constitution had been made by Cantilupe, Bishop of Worcester, A.D. 1240 (*Wilk. i. 667*). That these Canopies over the Altar, with the Sacrament within a Pyx beneath, continued till the Reformation, appears from the "Ancient Rites and Customs of the Church of Durham." The Canopy there depended from two gilt arms proceeding from the wall. Above it was a silver Pelican, feeding her young with her blood; below it was the Pyx of gold, curiously wrought, holding the Sacrament, and over it was thrown a veil of fine lawn wrought

with gold. The same custom prevailed at S. Denis and generally in France up to a late period. This mode was however disused, especially in parochial Churches, but only from fear of sacrilege, and the Sacrament kept, safely secured in a Pyx, placed within a Tabernacle (*Sacramenthaus*, as now at S. Sebald's, Nuremberg) or tower-like repository, or in a closed recess on the North side of the Altar, or in some side chapel (as at Sarum, in the North aisle or transept, where was the Altar of S. Martin), with a light before it. This would seem to be the proper mode, and is approved by Lyndewode (*circa* 1400), who thinks "the Eucharist should be kept within walls near the Altar in a singularly honourable place, where it is well protected, and none can get at it but the Priest." The custom of placing it in a cupboard behind and above the great Altar did not come in till Queen Mary's time.

XVII.—BELLS.

As a warning to all good Christians within hearing to flock to Divine Service, all the English Rituals direct that BELLS should be rung.

The Sundays and Festivals, by an invariable and immemorial custom, and by decrees of Councils, throughout Christendom were celebrated from Vespers to Vespers, especially in Normandy and England. That is, the Sunday began "imminente nocte" on the previous Saturday evening, and so with the Festivals. The second Vespers on the day itself being of less importance, and belonging partially to the following morning.

By the laws of Edgar (*Thorpe*, ii. 508):—"Let Sunday's Festival be held from the noon of Saturday until the dawn of Monday, and every Mass-day's Festival;" and later, "It is fitting that every Christian man who can, come to Church on Saturday, and bring light with him and there hear Evensong, and before dawn Matins." (*Eccles. Instit. ibid.* 421.)

According to all the English and Franco-Norman Uses, on the Saturday evening before the First Sunday in Advent (which was the principal and first of the ordinary Sundays in the year, and was the pattern for all the others), half-an-hour before Vespers, all the Bells of the Church (and three would seem to have been the least number), should be rung "in Claffico,"—literally in a clash. This was, however, preceded by tolling the greater Bell for a short interval first. This should also be done before the next Matins and before the next Mass.

The Use of Rouen, A.D. 1070, was that two Bells only should be rung on Feriars, on Feasts the whole peal. (*Migne*, cxlvii.)

At S. Paul's, London, the Clafficum was preceded (as a peculiar custom not observed elsewhere) by tolling two of the great Bells three times on any great Festival, twice on those of second rank, once before Sundays. On Feriars two Bells only were used for the Clafficum at S. Paul's, and on the lesser Feasts three only. The duration of the ringing is at the pleasure of the

officiating Minister, and it ought to last long enough to enable every one at a distance to arrive in time. If the Dean or Bishop officiate, especial care should be taken that it do not cease before he enter the Church and be prepared to begin.

In Lent Bells were very sparingly used.

The rules for ringing at Lichfield Cathedral (detailed in the "Lichfield Consuetudinary, *Wilk. Concil.*" i. 498, circa 1260, a document which professes to follow closely the custom of other Cathedrals) were, omitting minor regulations :—

"Every pulsation at Vespers and Matins (except in Lent) ought to last as long as a man can walk a mile.

"There should be four pulsations or peals at every Vespers and Matins.

"The first with the smallest Bell, the second by the sweet-toned (*dulcem*) Bell for a quarter of an hour, the third by a still larger, especially in the smaller Feasts. In Double Feasts these three primary ringings were to be made with two Bells each." In the smaller Feasts, however, these were, at Matins, to be the two smallest of the peal. There was no ringing at all in Lent. The fourth was by all the Bells together, with a reasonable interval between each peal.

The other Canonical Hours were signalled each by a smaller Bell. But in Festivals of the second class, the great Bell was to sound at Prime, None, and Compline, or a soft Bell in its place, which was doubled in Double Feasts. Three Bells should be sounded separately at the sprinkling of Blest Water.

Before and after the principal Mass on Double Feasts and Sundays, the Bells should be rung in *Classico*, as at Matins and Vespers.

The *Classicum* of all the Bells in the Church should be rung in the night of Christmas, Easter, and All Saints. The same was the rule at Rouen; afterwards they were sounded two and two. (*Migne*, cxlvii. 40.) The same on S. Stephen's Day.

In Processions in Double Festivals two great Bells should sound. In other Processions, and on Rogation Days, two of the soft-sounding (*dulces*) Bells. In those which take place on account of any public rejoicing, all the Bells.

The tolling of Bells for the dead, and on their anniversaries, was to be according to discretion and what the dignity of the person required; but never after Compline, nor so as to interrupt any service.

It appears from the "Lichfield Consuetudinary," before cited, that the hour for Vespers and Compline was, in the end of the thirteenth century, variable throughout the year.

Vespers, and Compline which should immediately follow them, ought to be sung, and ended according to the time of the year, so that there should always be some interval between Vespers and twilight. In summer, however, the interval should be greater than at other times.

By the 15th Canon of 1603, on each Wednesday and Friday the

minister was to be present in the Church or chapel at the usual hours for Divine Service, and the people having been convoked by the sound of a Bell, he is to recite the Litany prescribed in the Book.

XVIII.—TABULA.

In Cathedral and Collegiate Churches, the Dean or Precentor regulated the succession and order of the Clerks and other persons who were to perform or take part in Divine Service.

This order and succession was usually inscribed on a TABULA or board, which was hung up in a conspicuous place in the Church. It was covered at this period with white wax, and thereon was inscribed in conspicuous characters the duty each had to perform during the week, or other period covered by it. This was called the TABULA COMMUNIS.

It was renewed every Saturday at least, but during Christmas-tide, Holy week, Easter-tide, Pentecost week, it lasted only for shorter periods, even for one day only, on account of the varied Offices.

First in it appeared the "Rectores Chori" for the Sunday or Festival, whose duty ordinarily lasted fifteen days; then those who were to read the Lessons and officiate at the Mass, and sing the Responsories; then the Boys. But there was a distinct Tabula for Festivals and Feriæ.

In it was particularly named the Clerk who was to officiate at all the principal offices during his week, who was called the Hebdomadary.

Another Hebdomadary Clerk was also therein named for performing the principal Mass during the week.

For Christmas week, Easter, and Pentecost, no Hebdomadaries were named, but each Dignitary in succession, beginning with the Dean, conducted the service, with Four Rulers of the Choir.

XIX.—PSALMODY AND THE USE OF MUSIC IN THE SERVICE OF THE CHURCH.

The following verses are found in one of the early printed Sarum Breviaries (*Brit. Mus.* "*Pars Hyemalis*," *Pref's mark* 4681), translated.

"When Psalms thou singest to the Lord
Three rules in Psalmody regard:
Heavenward direct thy heart; forth tell
Clearly the words; the sense mark well.
Then prayerfully the Hours we say,
When heart and lips together pray.
Lift as ye sing; begin the strain
With one accord, and let the close be plain."

The following directions are found in the twenty-sixth chapter of Bishop Grandison's "Exeter Consuetudinary," A.D. 1337 :

"Concerning the manner of singing Psalms, and modulating, and chanting, and using the Organ.

"In Psalms and hymns, and on other occasions when we pray to God, according to the advice of the blessed Augustine, let that be conversant in your heart which is uttered by your mouth. If the heart pray not, in vain doth the tongue labour, for, according to Jerome,—

‘As a blast to the lighted coal,
So to prayer is devotion of soul.’

Because, as saith the blessed Bernard, ‘Prayer without devotion is not the voice of a man, but rather the lowing of an ox.’

"In order therefore to sing the more devoutly and plainly, let there be no syncope, huddling together, or clipping; left, contrary to His law, a maimed sacrifice be offered to God, and a curse be incurred for doing the work of God negligently.

"Begin therefore together, pause together, and end together; waiting, stopping, and proceeding mutually, that you may show yourselves uniformly submissive to the yoke of the Lord. Let talking and whispering, and whatever does not pertain to the matter in hand be altogether avoided, like poison, which corrupteth the whole residue of the worship of God. It seems less blameable to be silent or absent than to be guilty of any of the preceding faults. Nor attend too pleasurably to the sound, so that it be no longer prayer. As blessed Augustine saith in his ‘Confessions,’ ‘As often as the chanting pleases me more than what is chanted, so often I confess that I sin grievously.’

"We forbid, therefore, that anything in Choirs should be chanted musically, or with an Organ accompaniment, except at the times here written.

"In greater Double Feasts you may sing jubilantly the Antiphon on the Psalms, but never the Psalms themselves. You may chant musically the Responory, but not the Verse nor the Gloria. So you may the Hymn, ‘Magnificat’, and the Antiphon responding to it. Also ‘Thanks be to God,’ after ‘Bless we the Lord.’ At Compline, the Hymn and ‘Nunc Dimittis,’ with its Antiphon.

"At Matins, the Hymn, the third, sixth, and ninth Antiphon, the third, sixth, and ninth Responory, but not the Verse, or Gloria; ‘Te Deum’ solemnly. At Lauds, the Hymn, Benedictus with the Antiphon, and ‘Thanks be to God.’ At Prime, the Hymn with the Antiphon on ‘Quicumque Vult;’ at Terce, Sext, and None, nothing except at discretion for the sake of devotion; at Vespers and Compline as above.

"At Mass, the third repetition of the Introit, with 'Kyrie Eleyson,' 'Gloria in Excelsis,' the Prose, Credo, Offertory, Sanctus, Agnus, and 'Thanks be to God.'

"In minor Double Feasts the same as in the greater, except that only the ninth Responory should be jubilant. So in Triple Feasts, *i. e.* when the Invitatory is chanted by three; at Vespers, the Antiphon on the Psalms, the Hymn and Antiphon on 'Magnificat;' at Compline, the Hymn only; at Matins, the nine Antiphons and nine Responsories; at Lauds, the Hymn with the Antiphon on 'Benedictus;' at Prime, the Antiphon on 'Quicumque vult;' at the Hours, nothing. At the Mass, 'Kyrie Eleyson,' Sanctus and Agnus.

"On Sundays and Simple Feasts of nine or three Lessons with Rulers of the Choir: at Vespers, the Hymn with the Antiphon upon Magnificat; at Compline, nothing; at Matins, the nine Responsories; at Lauds, if it please, the Hymn and the Antiphon on 'Benedictus;' at the Hours, nothing; at the Mass, 'Kyrie Eleison,' the Prose, Sanctus and Agnus.

"In Ferials and Simple Feasts of three Lessons, let nothing be chanted musically, except at the Memorial of S. Mary or of the Apostles.

"In Processions, let them sing and chant musically, as the quality of the Festival requires, and as the nature of the music permits.

"If it please the Seniors, in the place of 'Benedicamus' at Vespers and at Matins, and at the Mass after Sanctus, they may play Organ music, with voices or with Organs."

From the above it appears that the Organ was much less universally resorted to in those times as an ingredient in the performance of Divine Service than now, and, in particular, that it never was used as an accompaniment to the Psalms.

Parochial and Smaller Churches should be conformed as far as may be to the arrangements above detailed.

CHAPTER II.

CHURCH ORNAMENTS, *i.e.* FURNITURE AND VESTMENTS, &c.

I.—WHAT WERE REQUIRED IN 1250 AND 1305.



Y a Provincial Constitution of Archbishop Winchelsea in the Council of Merton, 1305 (which by 25 Hen. VIII. c. 19, is still valid where not contrary to the King's Prerogative, or superseded by some subsequent law), the Parishioners are bound to find all the Ornaments; a Missal, Chalice, Principal Vestment, Chasuble, Albe, Amice, Stole, Maniple, Zone, with two blessed Towels and all their Appendages; a Processional Cross, and another Cross for the dead; a Thurible, with a Navis and Incense; a Lantern with a small bell (*tintinnabulum*), a Lenten Veil, hand-bells for the dead, a Bier, a Vessel for Blessed Water, a Tablet of Peace for an Osculatorium, a Candelabrum for the Easter Wax Candle, a Bell turret (*Campanile*) with Bells and ropes, a Font with locks or seals; the reparation of the Nave of the Church, within and without, as of right as well as by Custom; as well in images, and especially in the principal, *i.e.* Image in the Chancel, as in the Altars and glass Windows. . . . The Parishioners also are compelled to find the following:—A Legend, an Antiphony, a Gradual, Psalter, Troper, Ordinal, with a Cope for the Choir with all its Appendages, a frontal to the Great Altar, three Surplices, one Rochet without Sleeves, and the reparation of Books and Vestments." (*Lyndewode, Provinciale, App.* 35; *Johnson's Canons*, vol. i.)

By a Constitution of Edmund, Archbishop A.D. 1224, it had been decreed that all the Cloths and Vessels which had received the Bishop's benediction as Ornaments (*i.e.* furniture) of the Church, should never be turned to secular uses; and the Archdeacons were to see to this in their Visitations.

Lyndewode says (*Lib. i. tit. 6*): "The Vestments and other furniture for ministering to the Lord ought not only to be honourable but consecrated or blessed, and that Benediction ought to be by a Bishop, not by a simple

Priest." It is certain, however, that these benedictions were often pronounced by Priests.

By a similar Provincial Constitution of Walter Gray, Archbishop of York, A.D. 1250, in the reign of Hen. III. (*Wilk. Concil.* i. 698, *Johnson's Translation Canons*, vol. i.) likewise in force, as above stated, it had been decreed and enjoined, "*De rebus et ornamentis ecclesiasticis*," "That a Chalice, Missal, the principal Vestment of that Church, namely Chasuble, clean Albe, Amice, Stole, Maniple, Zone, and other Vestments for the Deacon, with three towels and Corporals, according to the wealthiness (*facultates*) of the Parishioners, and of the Church, with a principal Cope of Silk for the principal Feasts, with two others for Ruling the Choir in the Feasts above-mentioned; a Processional Cross, and another for the dead; a bier for the dead; a Vessel for Blessed Water; an Osculatorium; a Candelabrum for the Paschal Candle; a Thurible; a lantern with a small bell; a Lenten Veil, and two Candelabra for the Taper-bearers ought to be found by the Parishioners. Books also; a Legenda, Antiphoner, Gradual, Psalter, Troper, Ordinale, Missal, Manual; a Frontal to the Great Altar, three Surplices, an honest Pyx for the Corpus Christi, Banners for Rogations, Great Bells with their ropes, a Holy Font with a lock, a Chrismatory, Images in the Church; a principal Image in the Chancel, of the Saint to whom the Church is dedicated; the reparation of Books and Vestments, as often as they ought to be repaired, and with all the above, Lights in the Church; the repair of the Nave, and the fabric of the same, with a bell turret; inside and out, that is with glass windows; a fence to the Cemetery, with all that is known to pertain to the Nave and other things."

By the 25 Hen. VIII. c. 19, "Such Canons, Constitutions, Ordinances, and Synods Provincial being already made, which be not contrariant or repugnant to the Laws and Statutes of the Realm, nor to the damage or hurt of the King's Prerogative Royal, shall now still be used and executed as they were afore the making of this Act, until such time as they be viewed, searched, or otherwise ordered by the said two-and-thirty persons (of the Privy Council who afterwards were authorized to act by the 31 Hen. VIII. c. 8, but which statute was repealed the year after) or the more part of them, according to the tenor, form, and effect of this present Act."

So these Canons, &c., have, subject to the limitations there named, the force of Statute law, and do still, says Heylyn, writing in 1661 (*Hist. Reform.* i. 66), "remain in force as before they did, for no such Review ever was made." "Which other order," says Bishop Gibson (*Codex*, i. 297), "at least in the method prescribed by the Act, was never yet made, and therefore, legally, the Ornaments of Ministers in performing Divine Service are the same as they were 2 Ed. VI." Dr. Burn (*Eccles. Law*, iii. 437) writes, "which other order as to this matter was never taken."

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Canons in Choir Copes.

A. D. 1250.

(Dr. Rock's Church of Our Fathers, II. p. 50.)

II.—CHOIR VESTMENTS.

According to the Ancient English, Scotch, and Irish Uses of the thirteenth and fourteenth centuries, the Clergy whilst in Choir should in general wear the same dress at Matins, Lauds, Prime, the three Day Hours, Vespers, Compline, and also at the Mass.

The general rule was that, except the Conductor or Conductors of the Choir, if there were any, all throughout the whole year should, over the Pelisse or Cassock, wear long Surplices, and over them a black Cope of serge, or of some such stuff. This rule was without variation at Matins throughout the whole year. The superior Clergy only were, however, permitted in winter to wear an Almuce of fur over their shoulders, provided it was black in colour; and to use a Biretta or Cap.

In Double Feasts, however, both greater and less, to which a Procession is attached, and on those which fall on a Sunday, the Clergy at these Processions, and, except the Celebrant and his Assistants, at the Mass, ought to wear Silk Copes, except in the three days before Easter.

From the Vigil of Easter inclusive, to the end of the Octave, and in Ascension Day, and throughout the Octave, and from the Vigil of Pentecost inclusive, and throughout its Octave, and in every Double Feast, from the Vigil of Easter inclusive to Michaelmas inclusive, throughout the Octave of Corpus Christi, of the Assumption, and of the Nativity of the Blessed Mary, at all the Day Hours (i.e. Prime, Terce, Sext, None), they ought not to wear these Black Copes, but Surplices only. The Rules of S. Paul's, London, (*MS.* 45) varied only from these, in that the direction is to wear Albes at such last-mentioned times, which shows that the Albe differed little from the Surplice. Matthew Paris (*Hist.* p. 302), speaks of William de Ræte in this Cathedral as "Indutus Capa canonicali et Superpellicio." So Roger of Hoveden speaks of S. Thomas of Canterbury, going to the King in a Stole, "And he put on a black Canon's Cope."

The dress of the Clergy in Choir is thus further described in the "*Vetus Registrum Osmundi*" (342, *Chapter Copy*): "Concerning the Dress and Condition of the Clerks who come into Choir; of whatever rank they be, we ordain that they have decent black Copes, at least to their heels, with Surplices not exceeding in length their Copes. Whilst in their Stalls they are to have black Caps; and whether in their stalls or out of them, shoes and other garments, decent and suitable to their religion." There is a similar rule respecting these Copes to be worn at S. Paul's, London, which adds (*Consuetud.* 43), "that they were to be down to the heels, and not remarkable for too great shortness, nor flowing to a useless length." The same was the rule at Exeter also. "The Clergy should wear black Copes down to the feet, and

Surplices beneath them, which were not to be longer than the Cope; with black Caps on their heads, and decent plain shoes."

A like custom obtained at this time at Rouen (from 1070), and in the North of France; at Notre-Dame, Paris, the Matins (except during the week of Easter) were always said in black Copes. There, however, the Choir Copes had a narrow border of red. Those of the higher Ecclesiastics in time became reduced to a large tippet of silk or linen, which they wore over their shoulders, down to the waist. In England, among the parochial Clergy at least, it became an ample scarf, which in after times gradually diminished in size, and reached down below the knees on each side.

To this in winter might be added the Almuce, or Tippet of fur, which was forbidden to all save the superior and elder Clergy, and must be of a black colour. It was worn over the Cope and Surplice.

According to the Exeter Rule of Grandisson (*fol.* 10), the black Cope was habitually used there as at Sarum, and was to be worn also at all Offices for the dead, in Processions on account of weather or tribulation, in Rogations, on S. Mark's day at the Procession of the Fast, in Vigils and Ember Days, even though the Day was a Double Feast. The only exception was that Copes were not to be worn at Vespers and Matins for the dead on the Octave of the Assumption and on the day of Gabriel Archangel.

The Rulers of the Choir, who were always dignified Ecclesiastics, and the Officiating Minister, should wear Copes of Silk in Choir; but in certain Processions, as in Advent, Lent, &c., Albes only. In Double Feasts at Processions, rich Copes of Velvet or Silk, embroidered with gold, or colours.

These Choir and other Copes had originally most of them Hoods which, however, when the Clergy substituted for them Caps, became mere ornamental appendages.

The wearing of Copes in Choir, according to the Liturgical writers, dates from Pope Stephen, A.D. 286.

III.—THE CASSOCK OR PELISSE.

The Pelisse or Cassock was the ordinary clerical gown or under garment. It was sometimes of dressed sheep or lambs'-skin only, sometimes of cloth, serge, or such like material, and lined with fur; later on the lining of fur was omitted, and it became similar to the modern Cassock. It should go down to the heels, and be confined to the body either by buttons or by a girdle. The colour was usually purple or black, sometimes scarlet; as with Doctors of Divinity (*Rock*, ii. 20). The minor Clergy in the Cotton MS. (Tib. c. viii. circa 1350) are vested some in purple, some in scarlet Cassocks, beneath their Surplices. The Boy with the holy water, ministering to the Priest in the Buckland Missal, A.D. 1395, of Sarum Use, has a scarlet Cas-

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The English Surplice.

A. D. 1301.

(See Bock, II. Taf. L., and p. 335. From a MS. in the British Museum, 2 B. vii.)



Albe and Surplice.

(From De Vert, Ceremonies, Vol. II. Pl. v.)

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sock, with a scarlet hood over his Surplice (*see illustration*). By the rule of S. Gilbert, A.D. 1139 (*Dugdale, Monastic*. vii. 44), and that of S. Albans (*Math. Paris, Vit. Abbat.* p. 53), the monks wore pellices of lamb's-skin. S. Thomas of Canterbury wore such a pelisse (*Reginald Dunelm. S. Cuthbert*, p. 256). S. Norbert also, at his ordination, wore "pellicium agninum" (*Vitæ SS. Junii*, i. 823). A Council at Cologne, A.D. 1260 (Can. ix.), ordered "that the secular Clergy should always come to Church with a choral pelisse or canonical vest under their Surplices, all which garments were to be down to the heels" (*Martene, Theſaur. Anecd.* A.D. 1200, iv. 1191).

IV.—THE SURPLICE.

The Surplice is "the white, shining vestment of fine linen common to all the Clergy," as says the Council of Narbonne, A.D. 580. It is mentioned by almost all the Fathers as "Candida," or "Alba vestis," e.g. S. Jerome (*lib. i. ad Pelag.*) "Episcopus, Presbyter, Diaconus, et reliquus Ordo ecclesiasticus ad ministrationem Sacrificiorum candida veste processerunt." Clement of Alexandria, "Heimata leuca." Socrates (*lib. vi. c. 20*), "Presbyterum debere alba veste indui." S. Gregory Nazianzen "en heimasi pamphanaofin." S. Chrysostom of Deacons: "Leucon Cheitoniskin." Ephrem, in The Life of S. Basil, saw "Basil clad in a white Stole (*i.e.* gown), and about him the venerable white-robed army of Clergy." S. Gregory of Tours, "A not small Choir of Priests and Deacons in white Vestments." "The white Choir of Deacons." Ivo of Chartres and Honorius of Autun (*Gemma. An.*) affirm that the Surplice was borrowed from the Jewish priesthood, and say that it should be "loose, going down to the heels."

The Surplice is first named about the tenth or eleventh century. In the Ordinal of John, Archbishop of Rouen (*Migne*, 147, A.D. 1070), it is stated that the Clergy of the first and second Form wore Surplices. Stephen Tornacensis sent to a Clerk a new Surplice, white, and going down to the heels. The 46th Canon of Edgar is (*Thorpe*, II. 256), that at Mass no Priest shall come within the Church, except in his "Oferflipe," *i.e.* Surplice; and the Laws of Edward the Confessor (*Ibid.* I. 469), order that if any one had been buried without religious rites, the Bishop was to send for the Clergy, exhume, and rebury him by the Priest having an Albe, Stole, and Maniple, and the Clergy in Surplices with blest water, and a Cross, Candelabra, Thurible, Light, and Incense. Durandus (*Lib. i. c. 2*, and *Lib. iii. c. 1*) speaks of it as a Linen Vestment common to all the Sacred Orders and Ministers, and praises it as a laudable custom that in some places the Clergy put on a white linen "Camisia" or Surplice over their ordinary garments, and he mentions that the Clergy wore their other Vestments, Chasuble, Cope, and Aumuss over it. John Garland (in his book in *C. C. C. Cambridge*, fol. 209) says:—"Modern Priests have Surplices, because Priests

are accustomed to wear Pellicia, and above them they put on these cleanly garments." This shows some difference from the Albe, which had been long before in use.

The Council of Oxford, 1222, ordered (repeated under Reynolds, Archbishop, A.D. 1322), that "due honour be paid to the Divine Officers in all particulars, and we ordain that they who minister at the Altar, should wear Surplices." Again, "It is not permitted to any Clerk ("Parocho," Parish Priest, is Lyndewode's Gloss, A.D. 1400), to minister in the Office of the Altar, unless he wears a Surplice at least, and the Archdeacon is to take care that there be two sets of sacerdotal Vestments at least, so that they who minister at the Altar, may be clothed in a Surplice." (*See Wilk. Concil.* 594, i. 733, ii. 573, iii. 673). The same injunction is repeated by Simon, Archbishop (*Lyndwode, App.* 40), A.D. 1322. Lyndwode applies this to the Assistants at the Celebration, but says that it extends also to the Priest at any time approaching the Altar to do anything there. By the Council of Aberdeen (*Regist. Aberdon.* vol. ii. *Spald. Soc.*) Abbots are directed to wear Mitres, Copes and Surplices, Deans and Archdeacons, Surplices and Almufes." So in the Visitation of the Sick, the Priest, unless the distance was very great, ought to put on a Stole and Surplice (*Lyndwode, App.* 13, *Archbishop Edmund*, A.D. 1286). So when the Sacrament was carried to any one (*John, Archbishop*, A.D. 1279, *Ibid.* 25.) In the Provincial Statute of Neville, Archbishop of York, (*Wilk.* vii. 604), Priests are to be ready to perform the Divine offices clothed in Surplices, which they shall provide at their own expense." Grandisson, in his Statutes of Ottery (*Oliver*, 271), orders two Surplices with Amices for the Priest, and two others for Boys. In the Inventories of the Church Ornaments in the *Vetus Registr. Osmundi*, two or more Surplices, and Rochets for the Servers or Assistants, are enumerated as belonging to different Parish Churches. As to one Horningham, it is mentioned as blameworthy, that there is neither one nor the other.

From this it is plain that the Surplice is the one absolutely necessary, *minimum* garment, in all sacred ministrations for the Clergy. Where, however, the Church could afford it, as in benefices of fifty marks and upwards, a Deacon and Subdeacon were to be continually ministering, and in such case it was required that at least one solemn Vestment (*i.e.* Chasuble), and a fitting Tunicle and Dalmatic should be provided (*Synod of Winchester*, A.D. 1308, *Wilk.* i. 733.) The Cope, Chasuble, also the Albe (which, however, was often used instead in the Choir ministrations), and Amice were worn over it.

The Use and Name of the Surplice, it is likely, first commenced in Normandy and England, as appears from the above extracts. The Surplice should be a long full white garment, of fine linen, reaching to the heels, with full loose, falling sleeves, ending in a point below the knees. The arms should be at least 3 ft. 6 in. long, and two yards wide. The hole for the

neck should be round, and there should be no opening over the breast, the width should be 19 ft. below, and 12 ft. above.

In England, especially, it was particularly long and full, as appears by the engravings.

Stephen, Bishop of Tournay, also in the twelfth century, speaks of "a new Surplice, white, and going down to the heels." The Surplice was in truth a modification of the Albe, which itself in fact also was a Surplice, but tighter to the body, and with closely fitting sleeves; and both names are often used indifferently for the same garment in the twelfth and thirteenth centuries.

The Surplice appears never to have had any Ornament attached to it, except fringes of Lace or tissue proceeding from the ends of the sleeves or skirts of the same material with itself. In the engravings from the Post-Restoration Prayer Books from 1680 to 1730, the Surplice or Cotta is usually represented with a broad hem, or border of this lace round the bottom of the skirt, and at the extremities of the sleeves; "a decent and seemly" decoration, which ought to be restored.

The Surplice in this full and ample form appertains to the Clergy only, and to those Acolytes or Servers who perform any special duty in the Divine Offices (such as to those who read Lessons or act as Thuriblers or Taper-bearers, or bear the Stoup of Blessed Water, or carry the Sacramental Vessels and Materials into the Church), but not to the rest of the Choir.

The Amice (presently described), was sometimes worn therewith, as on All Saints Day, when one of the Responsories at Mattins was sung by Five Boys in Surplices, their heads vested in Amices.

The Surplices, according to the Ancient English Pontificals, had not, like the other Vestments, any Office of Benediction peculiar to itself, but it is always specially named, and included in the General Episcopal Benedictions of Church Ornaments, Furniture, and Vestments from the tenth century downwards. (*See the Appendices.*)

V.—ROCHETS.

In the thirteenth and fourteenth centuries, the Boys and other lay singers often wore in Choirs abbreviated Surplices, going down to the waist, or a short distance beneath it, called "Cottæ," "Roccæ," or Rochets, *i. e.* Surplices or Albes without sleeves (*Lyndwode*, 252), so as the more easily to use their hands and arms in their various offices.

"Rochettæ" are named in the Sarum Inventory of 1222, as belonging to the Altars of S. Paul and All Saints in that Cathedral, and to the Parish Churches of Ruscombe, Sonning, Hurst, Hull, and Horningham. They are also mentioned in the S. Paul's Inventories of 1295 (*Dugdale's S. Paul's*, 381), where there was one belonging to Edmund, Archbishop of Canterbury. By a Constitution of Winchelsea, Archbishop, A.D. 1305 (*Lyndwode*,

Appendix, 35), the Parishioners of every Church are bound to find three Surplices and "one Rochet, without sleeves." Lyndewode (*ibid.*), in his gloss on this place, says:—"The Rochet is without sleeves, and it is ordered for the Clerks ministering to the Priest, or perhaps for the convenience of the Priest in baptizing, that his arms be not embarrassed by the sleeves."

VI.—THE ALBE.

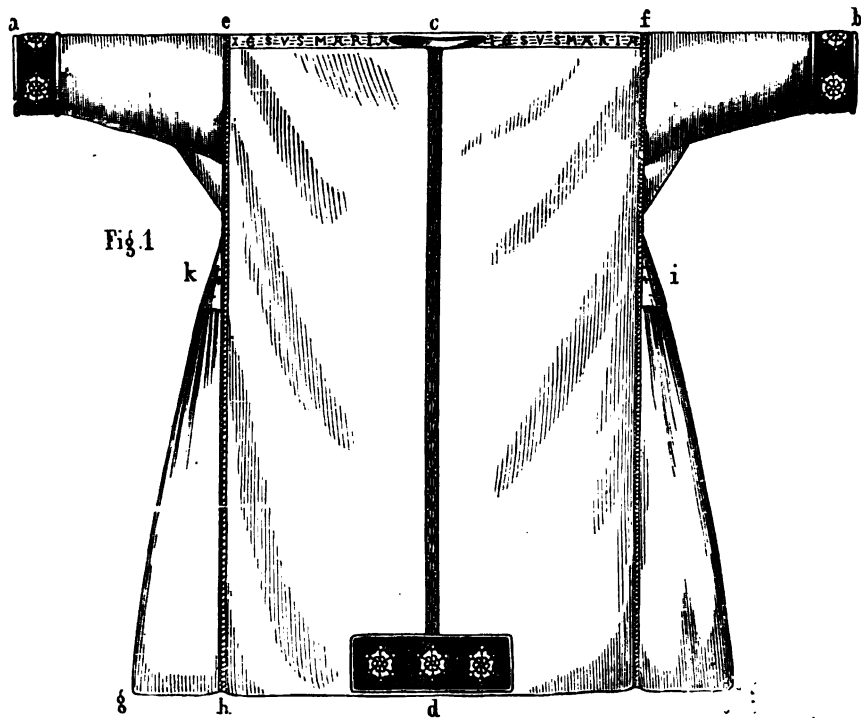
(*Camisia, Poderis, Tunica Talaris, Tunica interior, inconfutilis subucula.*)

The Albe proper should be a long white garment, reaching to the heels, having sleeves tight at the wrists close round the body and neck (where it should sometimes be accompanied by the Amice), without any opening, except at the top through which it should be put on over the head, and at the bottom. It should be confined at the waist by a band or girdle, which should be quite narrow. For the Bishop, and higher Clergy, however, it should also have an enlargement at the sides, and under the shoulder, so that it might fit the person, as of all the Vestments it should be the undermost, except the Surplice. The two, however, were seldom worn together. Ducange defines it "A priestly garment of linen, and tight, which is also called "Camisia" and "Poderis," and "Talaris," and "Subucula."

There were two kinds. Those wholly white and unadorned, were called "puræ, simplices" (except it might be a border of gold lace). These, according to Honorius of Autun, were proper to the inferior Clergy, Doorkeepers, Readers, Exorcists, Acolytes, and to Boys in Choir, but sometimes to Priests on Feriæ; "they wear a Tunic down to the heels, that is, an Albe, and are required to gird their loins with a Belt or Zone; in the middle it is narrowed together, but it is widened at the bottom in many folds."

Throughout the English Office Books, whenever Boys or Choir men acted as part of the Choir, they wore pure Albes; if in any other of the Offices, with the Amice also round the neck. (*See also Ducange in voce.*) The proper Vestment of the Boys in Choir, and Servers at the Altar, unless ordered otherwise, is the Albe. De Moleon (*Voyages Liturgiques*, 276, 62, 140, 150) states, the Boys in Choir and the Taperbearers at Rouen, as late as 1756 put on their Albes in their functions over their Cottæ or Surplices.

The other kinds of Albes, but always nearly of the same shape, were those which were ornamented "paratæ," "frisiatæ," "fimbriatæ," which were for the Bishop, Priest, Deacon, and Subdeacon. These rich decorations were not adopted till a later period. The first ornaments used were circular plaques, or fringes, or borders of gold, "Albæ bullatæ frisiatæ." These golden adornments, which were even used by the Cluniac monks on festival occasions, lasted until the thirteenth and fourteenth centuries, by



Albe.

Circa 1380.

(*Bock, Lit. Gewänder, Vol. II., Taf. III.*)

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which time they seem to have been gradually superseded by patches of various colours called Apparels, which were accompanied with jewellery, embroidery, figures, and inscriptions, as presently detailed. These golden decorations appear soon after the ninth century. Ethelwulf, 850, gave one "figillata cum Chrysoclavis" (*Rock*, i. 425). That represented in Ethelwold's Benedictional, had a gold Border; and "Albæ bullatæ" (i.e. with bullion), in 1189, as worn at Peterborough, "Ad Benedictionem Ceræ," and many other such of that period are mentioned by Dr. Rock in his first volume. The coloured and highly decorated Albes are described by the Abbé Bock in his second volume (*Liturgische Gewänder*), and in the various Inventories of the twelfth century, at Sarum, Exeter (*Leofric and Grandison, Oliver's Exeter, Appendix*), and S. Paul's (*in Dugdale*). At Canterbury, 1295, there were fifty-three of linen, with embroidered Apparels, 132 of silk (*Dart's Cant. Appendix*), besides sixty-four Albes with Amices plain, without Apparels.

Those, however, of Archbishop Winchelsea are especially noted, as being of the same colour as the Chasubles, with Apparels, and adorned with pearls and various figures.

The Albe was originally, and still continues to be white and of fine linen, but as early as the sixth century the Albes for Dignitaries and Ministers of the Altar, and to be used in Festivals, were often of silk or samit, a kind of rich satin), or of velvet, and of various colours suitable to the Season or Festival.

The material may be of silk as well as of linen. Those given by Ethelwulf, were entirely of silk (Holofericas). These silk Albes (Χιτωνίον) are also worn in the Greek Church, and of different colours, mainly blue. In the original Ordo Romanus (*Hittorp*, i. p. 56), the Subdeacons are said to be attired in linen or silk Albes, "lineis aut sericis albis." Brithwold, Bishop of Salisbury, had a most precious Albe of silk (*William of Malmesbury, De Glaston. Gale*, iii. 325.) In Dart's "Canterbury" (1295), five Albes of silk, a sixth linen, adorned with gold. Radulfus of Rochester gave (1114) to that Church a precious Albe with Amice with precious stones inserted. William de Longchamp gave to Ely (1197) an Albe of silk. William the Saint gave to Shirburne Abbey (*circa* 1150) twelve Albes, one of diaper embroidered with gold, another of pure silk, another of buckram (fine linen). Abbot Benet (A.D. 1184) gave to Peterboro, five linen Albes and three of silk which had red parures (*Sparke*, p. 100). Richard of London, gave (A.D. 1270) an Albe of red samit with figures in gold. In 1222 Salisbury had eight Albes of silk. At Canterbury in 1321 were twenty-three silk Albes, some embroidered, some plain, some of samit, mostly of white silk, besides those of linen.

Dr. Bock (ii. 33) gives a list of a vast many of these "Albæ paratæ" in Germany and elsewhere.

In the thirteenth and later centuries the Albes were sometimes partially

or entirely of coloured material, either red, green, blue, or even black, and in the fifteenth century they were sometimes of velvet. Bishop Marshall (1181) gave to Exeter Cathedral two Albes of Indian (*i. e.* Indigo or sky blue) colour embroidered, with one Amice of the same; his successor, Brewere (1224), several Albes of silk, and another with Apparels of gilt flowers and leaves. In 1327 James of Berkeley, Bishop, gave to the Church "*Par Vestimentorum*," a suit which had an Albe with its Amice splendidly adorned with pearls of a large size.

These Albes of coloured silk, with richly adorned Amices were used as late as 1750 at Angers, and other places in France (*De Moleon*, p. 95); one of these is mentioned with a girdle.

In the Wills of the Northern Counties, published by the Surtees Society, (*Part i. pp. 2, 13*), Bishop Gulford (1140) gave ten embroidered Albes, two of samit, one red, another black with large gilded "*orariis*," probably stripes; also a red one; also three Albes of cloth of gold of Indigo (*i. e.* Indici) colour, embroidered with birds and fruits. In 1236 Alexander gave twelve Albes, whose ground was black. When Poore, when Bishop of Durham, died, two Albes were used: one was black and embroidered.

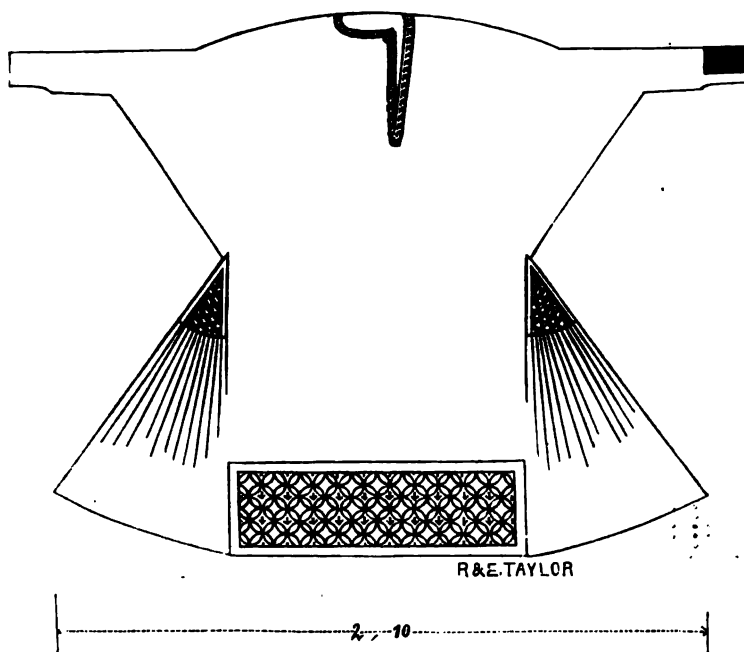
The Inventories at Sarum, 1222, mention eight Albes of silk, one Albe of buckram (*i. e.* fine linen), with Apparel embroidered with lions. A linen Albe with Apparel of three gold laces, five old Albes with Apparels, old Albes without Apparels. A vast many of silk of different colours embroidered with gold, colours, and figures, and of various hues, with Apparels, are enumerated. The Inventories of Leofric, Bishop (1050), speak of Vestments of white samit with an Albe of silk. So that of Grandisson (1327) in Oliver's Exeter (*Appendix*). So in those of S. Paul's, London, (1295), in Dugdale, and at Canterbury (1297 and 1315) in Dart. In all of these last Inventories (except Canterbury, where the Albes plain are mentioned in a lump), none but Albes which have Apparels or ornaments are specially enumerated.

In these latter Inventories the Albe, Amice, Maniple, and Stole are classed together in suits of the same colour.

The material of the Albe is not defined by the Anglican Rule. It may therefore be of silk or other material as well as linen if thought desirable.

The Priest at celebration is to wear "a white Albe plain;" but as to the Assistants and the Bishop, neither the colour nor the absence of ornament is mentioned.

The use of the Albe and its Belt is of the most remote antiquity. It may be seen in the most ancient mosaics at Rome and Ravenna. By the fourth Council of Carthage (A.D. 398), it was to be worn by Deacons. S. Jerome (*ad Fabiolam*) speaks of it, "of linen coming down to the heels, with tight arms, adhering to the body like the shirts of the soldiery, adapted to the



*Albe of S. Thomas of Canterbury, conserved at Sens.
(Viollet-le-Duc, Mobilier, III. 21.)*

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limbs, and close to the person. By the time of Amalarius it had become "larga," fuller.

According to S. Osmund's Rule (c. 92 and 93), and that of Great Britain generally on all Vigils and Ember days, and on Good Friday, the Deacon and Subdeacon assisting at the Altar should wear Albes only. So also in all Masses for the faithful departed, except for a Bishop of that Church, and in the Morrow of All Saints—when they wore Dalmatics and Tunics.

During Advent and Lent, and at other times, to wit, when the Deacons and Subdeacons wear Chasubles, and so in their ordinary ministrations at the Altar, the proper dresses of the Acolytes are Albes; but he that brings in the Chalice, ought to wear a silk mantle beside.

In the South Kensington Museum (8710) (*Rock's Catalogue*, 268; *Bock's Liturg. Gewänd.* ii. 35, Pl. iii.) is an Albe of white linen of the fourteenth century with Apparels at the cuffs and behind. It is of the form of the old Camisia, with an aperture of 1 foot 4½ inches at the neck, but no other opening; sleeves, 1 foot 6 inches wide, narrowing to 6¼ inches at the cuffs. At the waist, 3 feet 10 inches, which may be widened by means of gatherings upon a gusset to 6 feet or 12 feet all round; 5 feet 7 inches long, 4 feet across the shoulders, without the sleeves; with the sleeves, 7 feet 6 inches. The widenings at the bottom on each side extend 2 feet 9 inches each. A worked border in white runs over and down each shoulder. The Apparels are of silk and gold.

The Girdle (Zone, Belt, or Band) which should confine the Albe round the waist (sometimes disused by the superior order of Clergy) should be of similar materials, colour, and ornamentation with that Vestment. It was usually tied, but may be fastened with a clasp. At Sarum (A. D. 1222) were nine of these girdles of silk, and twelve others. They are mentioned in most of the Inventories. That of the eleventh century found upon the body of S. Cuthbert (*See Raine's S. Cuthbert*) was of gold tissue and scarlet thread. Forty inches of it was remaining, and it was about ¾ of an inch wide.

Gavantus (*Thesaurus Sacrorum*, i. 508), towards the end of the sixteenth century, lays down that the Albe should be of linen, something less than 6 feet long, 23 feet round (this, however, is exorbitant), the sleeves 2 feet 3 inches long, about 1 foot 6 inches wide at the shoulder, diminishing to the wrist, where they should be tight. On the upper portion and at the ends of the sleeves may be some slight needlework, but nothing elaborate.

The girdle thereof should be of linen also; narrow, and 10 feet 6 inches long. It may end in tassels or fringe of the same material. "This is the more ancient use, and agreeable to the mystical meaning, but we do not forbid it to be of silk according to modern custom." (*Ibid.*)

VII.—THE AMICE OR AMYT

(*Superhumerales, Humerales, Anabologium, Amiculum*) or *Neckerchief*.

This is the usual accompaniment of the Albe with the Clergy. The Choristers, however, should not usually wear the Amice unless in executing some special Office, as when on All Saints' Day five Boys in Surplices holding lights, and with heads covered with Amices in imitation of the wise Virgins, sung the eighth Responsory at Matins.

The Amice proper is a piece of fine white linen (it may be of silk if the Albe is of that material) in the shape of a square or oblong square, about a yard in length and 2 ft. 3 in. broad, having a Cross of 2 in. long worked on it, and it may be, some plain needlework where it touches the neck. It is first named as being in common use in the eighth century as a covering for the neck, that it might not be left bare. The word is derived from "Amicire," to cover. The corresponding vest in the Coptic Liturgy of S. Basil, in Gabriel, Bishop of Alexandria, and other Eastern authors, is *επωμης*, after the Ephod of Aaron. Innocent III., in the thirteenth century, speaks of it as the first Vestment common to Bishops and Presbyters, and as flowing on all sides over the shoulders, and having two "Vasculi" or strings to tie it on round the chest. Bruno Signensis, and Amalarius (lib. ii.) speak of it as "our first Vestment with which we surround the whole neck and cover the chest." Honorius of Autun, Hugo S. Victor, Rhabanus Maurus, and the other Liturgists, identify it with the Ephod, and mention it as going over the shoulders to cover the neck along with the Albe.

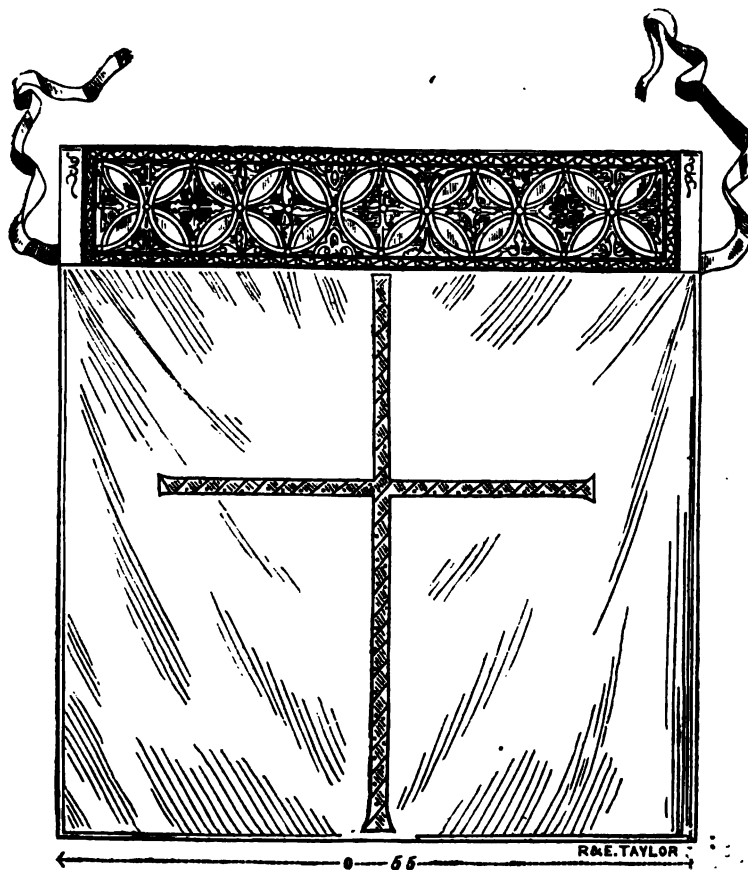
The Amice should be put on over the head, let down over the ears and neck, and fastened with the strings in that position round the waist, or it may be worn like a common cravat, or, thirdly, arranged so as to cover the back of the head.

The Amices for the Deacons, Priests, and higher dignitaries by the tenth century became richly adorned with gold edging and jewels, of which the favourite ornament was pearls; and they were of different colours.

Note that the Hebrew Ephod was of two kinds, that of the High Priest, of fine linen with gold, and of four colours, and that belonging to the simple Priests, of fine linen only.

The Choir Boys and inferior Clergy should have Amices quite plain, and of linen only. Dr. Bock (*Lit. Gewand.* ii. 17) and Viollet le Duc have exhausted the learning on this subject. Dr. Bock has given a plate (lib. ii.) representing the three modes in which the Amice may be worn.

At Canterbury, 1295 (*Dart. Append.*), there were in the Sacristy sixty-four Albes with their Amices, plain without Apparels. The Amice of S. Thomas was, however, adorned with gems, and many others. So at S. Paul's (1295)



Amice of S. Thomas of Canterbury, conserved at Sens.

(Viollet-le-Duc, Mobilier, III. 17.)

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were many Amices magnificently adorned, e.g. with nodules of gold and stars of silver, and letters inscribed round them. "An Amice worked with red and blue silk, and with trees embroidered on it, &c., &c."

At Sarum (A.D. 1222) were two Amices adorned with gold and precious stones; five embroidered Amices, seven with gold, and four others of silk.

At Exeter, Leofric gave white Amices; Brewere (Bishop 1224) one "Indi coloris," sky blue; another of Archdeacon Pembroke (1263) was of white samit with Angels and flowers in gold; another of Bishop Berkeley, excellently adorned with large pearls, with others. Also two Amices for Deacon and Subdeacon, with Apparels (*Oliver's Exeter*).

A German Amice (fifteenth century) with Apparels of crimson and ornaments of silver, 4 ft. 2 in. by 1 ft. 11 in., is 8307 in the Kensington Museum. It has its old strings.

Another of linen (fifteenth century) is 8328, with small crimson Apparels, on which are three hexagonal roses in gold, 3 ft. 9 in. by 1 ft. 9 in., used in Spain, made in Flanders. That of S. Thomas of Canterbury is square, and it has a gold apparel at the neck. (*Viollet le Duc, Mobil.* iii. 17.) As a general rule Amices should be of the same suit with, and, if adorned, be similar to the Albes.

At the end of the sixteenth century we find the Amice degenerated into the flowing neckcloth of the Clergy, with the ends metamorphosed into large Bands, which also have now vanished; but there can be no reason why this ancient form of the clerical collar should not be revived.

VIII.—COPEs.

The Cope is a Vestment not peculiar to the Clergy, but may be worn by laymen also in Ecclesiastical Offices.

According to Du Cange there were three kinds, Cardinal, Choral, and Missal, and he says the latter is the same as the Dalmatic; the better division is into Canonical, Choral, Processional, Episcopal, Benedictional. Copes were never worn in England by the Celebrant or his Assistants at the Mass (although the Clerks in Choir might be then so vested) except on S. Stephen's Day.

The Cope is the "Pluviale" of Ecclesiastical writers, according to Dr. Nicholls, instituted by Pope Stephen, A.D. 286, and put on to protect the Clergy in cold and bad weather, in Processions, Funerals, &c. It may have an enlarged form of the Colobium, called by the Greeks Σακκος, who say that it was used in imitation of the mock robe put on the Saviour, which was a red bag or sack. It resembles the old Roman Cloke "Lacerna," the Greek "Manduas" or "Chlamys" used by lawyers and other dignitaries under the Empire, and may have been borrowed from the purple tunic of the Jewish law.

The Cope was a large flowing cloke with a Hood or Cowl behind, at first pointed, afterwards rounded, of black, yellow, red, or violet cloth or serge;

those for Festivals being of filk velvet or other rich material, and usually embroidered with filk and colours. It is called Cope, *i. e.* "Capa, quia totum capit hominem." (*Isidore, Orig.* xix. c. 31.) It should not have sleeves; it should reach to the ground, "a kind of loose Tunic reaching to the heels and thrown over the other Vestments like a cloke" (*Du Cange*). S. Martin's cloke was of this kind (*Walafrid Strabo, Hittorp.* i. 695). It should be open in front only, but fastened round the wearer's neck by a clasp called a Morfe or Band, which in the filk or Processional Copes was of gold, silver, or other metal, richly chased and jewelled. Around the bottom of these filken Copes may be attached a rich fringe or lace or tags (*fibriæ*) of gold and colours. Sometimes small bells were hung on at the skirt. Such an one is now to be seen in the great Church at Aix-la-Chapelle.

The Black or Canon's Cope, worn on all ordinary occasions by the Clergy in Choir, was of the same shape as those of filk worn by the Rulers of the Choir and in Processions, except only that it was scantier, less imposing, and made of serge or some such ordinary material. It should be put on over the Surplice or Albe. The use of this was universal in England, and, indeed, on the Continent. The rule in all the English Ordinals was, as we have seen, that all the Clerks, without distinction, should wear in Choir black Copes throughout the whole year, with the exceptions before noticed, but at Matins and Lauds this rule was without exception. Black Copes should also be worn in Choir by the Clergy at all funeral Masses and other Services for the dead, although it be a Double Feast; in Processions on account of Tribulation, in Rogations, although a Double Feast; on S. Mark's Day, and on Vigils whenever it is the Mass or Service of the Fast, and on the three days before Easter.

2. *Choral and Processional Copes.*

Silken or richer Copes should, like the Black Cope, be worn over the Surplice, Albe, and Stole, or other under-vestment, and cover up the whole body.

These should be worn on all Sundays and principal Festivals by the Rulers of the Choir (when there are any), both at Vespers, Matins, and at the Mass.

The Rule of all the English Ordinals and Consuetudinaries was, "The Rulers of the Choir should always wear Silken Copes in Choir." Honorius of Autun (thirteenth century) says, "The Cope is the peculiar Vestment of the Chanters." They were not so worn, however, in the three nights and days before Easter.

Leofric, Bishop of Exeter, in the middle of the eleventh century, gave three "Cantor cappæ" to the Cathedral of Exeter (*Cod. Diplom. Angl. Sax.* iv. 275). Margaret, Queen of Scotland, amongst other things, gave "Cappæ Cantorum" with other Sacerdotal Vestments to the Churches (*AA. SS.* ii. p. 329).

The Cappæ Cantorum are not mentioned separately in the Sarum Inventories.

In that of Exeter (*Oliver*, 318) are mentioned three white Choral Copes, two for the Rulers and one for the Priest for Double Feasts; gifts of Bishop John (1327). Also Three Copes of a Yellow Colour, two for the Rulers of the Choir, and the third, of velvet, for the Priest.

Matthew Paris (A.D. 1287) describes the Festal Copes worn in England at that time. "In the greater Feasts we put Copes over us, which Copes are very wide from within and altogether without any seam except the necessary Clasp, but adorned with fringes or tags."

A principal employment of Copes was in Processions. The Sarum, Wells, and Exeter Consuetudinaries direct that on all Double Festivals, and on Sundays, whenever there was a Procession, the officiating Priests and all the Choir and Clergy should wear silk Copes. The order was, that on Sundays, the Hebdomadary Priest should bless water at the step of the Choir, and afterwards asperge, vested in a filken Cope; so also the Bishop if he were present. On Palm Sunday, at the Blessing of Palms, a red Cope should be used. On the Vigil of Christmas, except at Matins and Lauds, not only the "Executor Officii," but all the Clergy in Choir should wear silk Copes. On Christmas Day, during Prime, Boys duly vested were to bring into the Choir all the Copes, wherewith the Clerks vested themselves for the Procession and the Mass, and they were so worn, except by the Deacons and Sub-deacons and other Ministers of the Altar, who wore appropriate Vestments; but the Priest put on a Cope during the Procession. The Priest always intoned "Te Deum" in a Silk Cope. The Benediction of Lights on the Purification was in a Silk Cope, put on over the other Sacerdotal Vestments. The Proses on the Ascension were sung by three Clerks in Silk Copes. So also on Pentecost. On Ash-Wednesday the seven penitential Psalms were said in Choir by the officiating Priest in a red Silk Cope over his Sacerdotal Vestments, all the other Ministers of the Altar being in Albes and Amices. So at the Blessing of the Ashes and ejection of Penitents. In the Processions on Wednesdays and Fridays in Lent, and in Rogations, the Clerks, Priest and all did not wear Copes but Albes only. At the Procession and the reception of Penitents on Thursday in the Supper, the Priest wore a red Silk Cope over his Sacerdotal garments.

In blessing Fire on the Vigil of Easter, the Officiator wore a silk Cope over his Sacerdotal Vestments. So in the Benediction of the Paschal Candle; so both Bishop and Priest red Silk Copes whilst the Seven-fold Litany on the Vigil of Easter was being said; so in the Procession for Blessing the Fonts; so the Clerks who sung the Prose, "Rex Sanctorum;" so those who sung the solemn Alleluya on Easter Day; so the Executor Officii and the four Rulers of the Choir and Bishops in the Procession at Vespers on Easter Day to the Fonts.

In Intercessory Processions in any necessity or Tribulation, Silk Copes should not be worn.

In those to receive the Archbishop, Bishop, or Royal Person, all the principal Clergy should wear Silk Copes.

In funeral Processions no Copes should be worn by the officiating Clergy, Albes and Amices only, the Choir, except the Boys, wearing black Copes.

Bishops in their Pontifical Offices, such as Ordinations, Benedictions, Consecration of Churches, should wear Silk Copes. In the "Archæologia" (xxv. 17) is copied an illustration from the "Anglican Pontifical" (eleventh century) of Jumièges now in the Rouen Library, representing a Bishop in a rich azure-coloured Cope Officiating in the dedication of a Church. He wears this over a reddish coloured Dalmatic, beneath which are the Albe and Stole. A similar illumination is in the Bangor Pontifical of Anianus (1278).

In the Pontifical of Clifford, Bishop of London (*circa* 1400), are a series of Episcopal offices with illuminations, wherein the Bishop always appears vested in a rich sky-blue Cope over the Albe and Stole.

The Legate in opening the Council of London, A. D. 1237, "Se induit Superpelliceo et desuper Capa Choralis pellibus variis furata (*Matthew Paris, Hist.* p. 362).

The splendour and number of these Festal Copes in England was remarkable. "They were rendered as beautiful as the loom, the goldsmith's craft, precious stones, and the needle of the embroiderer could make them. Cloths of gold shot with the richest tints of colour, the most costly silks, and velvets of the deepest pile were sought out for them. These again were wrought all over with the most tasteful and elaborate patterns, with branches spreading out into leaves and flowers, having birds and animals looking forth from amid them, framed in front with plates of silver and fillagree work of gold; at other times circles, or wheels, or quatrefoils enclosing embroideries with some story from Holy Writ or Saint's legenda."

According to Dr. Bock (*Liturgische Gewänder*, i. 187), it was not till the eleventh century that the dignified clergy began to wear officially these rich Vestments. Nevertheless it is clear that in England they were in use as such, with their jewelled Morfes or Clafps, by Bishops, Deans, &c., long before.

The Jumièges Anglo-Saxon Pontifical in the Public Library at Rouen, (according to Martene of the early part of the ninth century), represents a Bishop in a rich Cope and jewelled Morfe (*see Archæologia*, xxv. 17). Dr. Rock (vol. ii. 25-26) enumerates many others. From Ely, William the Conqueror took thirty-four Copes, four with gold lace and four tassels, lappets, or moveable hoods. S. Ethelwold gave to the same Church several of fine workmanship (*Anglia Sacra*, i. 604). To the Choir, Abbot Egelric gave twenty-four Copes, red, white, green, and black, six of each (*Gale, Anglia Script.* i. 53). William sent to Cluny to the Abbot a Cope nearly entirely of gold, with a



From the Pontifical of Anianus, Bishop of Bangor,

A. D. 1268,

Now in Bangor Cathedral.

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border of small golden bells all round below; and Conrad, Abbot of Christ Church, bestowed on that Cathedral, A.D. 1108, a most precious Cope, woven all over the outside with purest gold; at the bottom, a fringe of 140 silver bells and jewels between, which cost £100 (*Wharton Angl. Sac.* 137).

At Sarum, in 1222, there were twenty-three Copes of great splendour, with their respective gold, silver, and jewelled Morfes or bands, belonging to various Bishops, Deans, Treasurers, and other officials, besides twenty-seven others of Silk: e.g. a Cope which belonged to Bishop Roger, embroidered with sixteen stones and ten enamels; another, of John the Sub-Chanter, well embroidered with thirty-three stones, and a Morfe of Gold lace; another, which belonged to D. de Ponte, with a silver Morfe, in which is contained a large camellia, fifty-seven small stones, and, on the hood, nine stones; a Cope of Warner de Sandford, with a Morfe of gold lace, with many small stones therein, on the hood, and at the side; a similar one of red samit, which had a Morfe with four sapphires, four pearls, two turquoises, and eight garnets; so that given by Simon de Scales, with a crest of silver-gilt, well embroidered with twelve stones, and a Morfe with eight pearls, two Alemandines, six garnets, &c.; tasselli are not mentioned. Some of these Copes were of cloth of gold, "Capam meam de pannis ad aurum"; *scil.* baudekin (*Wills of Northern Counties, Surtees Soc.* i. 6). Several are enumerated as belonging to S. Paul's, London, A.D. 1295 (*Dugd.* 318), the ground being of purple, red, or other colours, e.g. a Cope of purple baudekin, with spread golden eagles and flowers; two of baudekin of different colours, with various animals; another of cloth of gold lined with red cendal; another of cloth of gold; another of red, with lions, in plates of silver, fixed on the hoods, with others.

At Canterbury in 1315 (*Dart, App.* iv.) were sixty and more Copes in common use. Among them two of Lanfranc, black adorned with jewels and gold with fifty-one round silver-gilt bells, and a great topaz and amethyst. Two others black, fretted with gold with animals and flowers of gold, and two golden "tassellæ" (appendages). Any piece of ornament, as gold affixes, plates, or pieces of tapestry or embroidery or even the Orfrays, were called by this name. Eight or nine others are mentioned as having "tassellæ aureæ." Sometimes the hoods were designated thus. In this Inventory are enumerated as preserved there; the Official Copes (*Capæ Professionis*) of no less than sixty-three Bishops, former Suffragans of Canterbury. Among them is that of Giles de Bridport, Bishop of Salisbury, who consecrated that Cathedral, and that of Anianus, Bishop of Bangor, both of cloth of gold. From this we may infer that at this period the Cope was considered the especial ensign of the Episcopal Dignity.

At Exeter in 1327 there were seventy-four of these splendid Copes belonging to the Cathedral, given to it by various Dignitaries since the time

of Leofric (1050), of which he gave fifteen. Several of these, as well as at Canterbury, had wide large Orfrays (*Oliver*, 301).

In A.D. 1322, Walter gave to the Church of Glastonbury ten splendid Copes of diaper and gold, velvet, samit, &c., and embroidered with scriptural and faintly subjects (*John of Glas.* p. 261). The colours were red, cochineal colour, purple, &c.

3. *Morfes.*

A distinguished ornament of the Cope was the Morfe brooch or clasp, which confined it round the neck, and prevented it falling off the shoulders. In the Catalogue of S. Paul's (1295), (*Dugd.* 30), and in that of Sarum (1222), these gold, silver, and jewelled Morfes or "firmacula pectoralia" are separately enumerated and described at length. Each Dignitary seems to have had one peculiar to himself. They frequently had imaged representations of the Crucifixion, Annunciation, &c., upon them. Dr. Rock (ii. 41) figures a Morfe of the thirteenth century in copper, in his possession, which belonged to a parish in Buckinghamshire. Two others of the middle of the fourteenth century are figured in Bock (ii. pl. xlvii.). They were usually of gold and silver or enamel.

The Morfe need not be always of metal, but may be, and was often, a square piece of the same stuff as the Cope, usually highly ornamented, and fastening with hooks and eyes.

No Copes are mentioned in the Sarum Parochial Inventories of 1222 nor as belonging to any of the minor Altars. Neither is there any individual appropriated form of Benediction of Copes *eo nomine*, in any of the Pontificals, except under the general form of Vestments (*Masf.* i. 14). They are not mentioned in Ecgbert's Pontifical.

The Cope may have Orfrays or be without them. The Orfrays to the Cope were two broad bands of gold brocade or other fine material, different from that of the Cope itself, but fastened to it, which going round the neck fell down over the shoulders in front to the feet; as at S. Paul's, A.D. 1295 (*Dugd.* 315): "A Cope of indigo blue velvet, with an Orfray of red velvet with plates and pearls put upon it."

These Orfrays, with two Copes of the thirteenth century and their hoods, are well described and figured by Dr. Bock (*Lit. Gew.* ii. 295, Plates xl. to xlv.). The last is that of a Ruler of the Choir.

The shape of the Choral and Processional Copes, according to Dr. Bock's opinion (*Lit. Gew.* ii. 298), was in the thirteenth and fourteenth centuries, and should be now, a half-circle, the semi-diameter of which is at least 4 ft. 3 in. He has figured and described, with many others, the fine Choir Cope (fig. xlii. xliii.) of the thirteenth century now in the Cathedral of Aix-la-Chapelle, which with its broad Orfrays and border at the bottom is of

English work. The ground is reddish purple of samit or six-thread silk, with stripes of gold in squares, within which are roses; the Orfrays and border of gold thread, the hood a triangle, with the point which hangs down squared. The Syon Cope described by Dr. Rock (*Textile Fabrics*, 295), an English work of the thirteenth century, is in the South Kensington Museum; ground green, with crimson interlacing barbed quatrefoils enclosing figures of our Lord and of the Virgin, the Apostles with winged cherubim standing on wheels; the Orfray and Morse (of the same stuff) are wrought with armorial bearings. The whole is needlework of gold, silver, and various coloured silks; the size 9 ft. 7 in. by 4 ft. 8 in. It has been unfortunately shortened and otherwise reduced.

Gavantus does not include the Cope among the Sacred Vestments.

The hood of the Cope (if any) should be triangular, or as it depends from the neck, with the lower angle truncated and squared, which was the thirteenth and fourteenth century shape.

When the Pileolus or Cap for the head came into use about this period, the hood became practically of no use, and was turned into an ornamental appendage at the back of the neck called "Clypeus," which from time to time increased in magnificence.

The Choir and Processional Cope (except when black) ought in colour to coincide with that of the day. Cloth of gold, however, agreed with all colours, and sky-blue or purple and a mixture of colours, as before observed, was also held allowable.

The Cope has been very generally continued in the English Church since the Reformation. (The following are from *Hierurgia*, p. 380.)

In 1573, in "An Answer unto four Articles, by Master Edward Dering," (*Part of a Register*, 83, 84), it is said: "How can I subscribe to the ceremonies in Cathedral Churches where they have the Priest, Deacon, and Subdeacon in Copes and Vestments all as before?"

In a "View of Antichrist" (*Ibid.* p. 59, *part of a Register*) the Bishops and Clergy are said to worship the Cap, Cope, Tippet, Surplice, &c.

In the same Book, p. 45, "It is said that the people think it a grievous fault if the Minister celebrate the Lord's Supper or Baptism without a Surplice or Cope."

In 1566, (*Answer for the Time*, p. 54, 1566), the Puritans complain of the "Cope, Surplice, &c." "Item by authority of Parliament, Albes, Altars, Vestments." The same book (p. 115) speaks of a Cope being ordered to be worn by the Clergy in the administration of the Sacrament.

In 1605 the Puritans (*Certain Demands with their Grounds*, p. 209) demanded that "Copes, Surplices, Crosses, Candles at noonday, &c., should be taken away," which shows they were then in use.

In 1607, Thomas Sparke, D.D., in a *Brotherly Persuasion to Unity*, (p. 18): "As for the Cope appointed by the twenty-fourth Canon, by the

principal minister to be worn at Communion, in Cathedral or Collegiate Churches, there is none that I hear of in such places as refuse to conform thereto."

In the *Reply to the Relation of the Conference*, 66, 164, &c. "Rich Cloth of Gold Copes;" "Rich Copes;" "Curious wrought Copes;" "Vestments both rare and rich;" Purple and Scarlet are mentioned as used in Churches.

In York Cathedral, in 1634, were Copes of "Embroidered Velvet, Cloth of Gold and Silver, and Tissue."

In Durham, in 1634, were divers fair Copes of crimson Satin, embroidered with silver and Cherubim, a black Cope wrought in Gold, and four other rich Copes. The Chapter gave the richest to Charles I. Some of these that still remain at Lichfield are Rich Copes of Cloth of tissue. (*Topographical Excursion* in 1634, reprinted in *Graphic and Historical Illustrator*, 1834, pp. 94, 127, 208.)

Some of Laud's Copes are still in S. John's College, Oxford; others are in Durham Cathedral and Westminster Abbey. At the dedication of the Communion Table, October 10, 1636, at the Collegiate Church of Wolverhampton, dedicated to SS. Peter and Paul, the four Clergy who took part in the Celebration were vested in Copes.

IX.—CHOIR BATONS OR STAVES FOR THE RULERS.

In the larger Churches, where there are regular Choirs and places where they sing, there ought to be a Ruler or Rulers of the Choir. Each of these whilst executing his office should carry in his left hand a Staff or Baton, wherewith to keep order, and for pointing out to his subordinates the Chants, Hymns, Psalms, Antiphons, or Profes which are to be sung.

The Precentor or other principal Ruler should always bear the largest and most magnificent; the Ruler or Rulers next in rank the next best, and the Secondary Rulers the least beautiful. In Feriars, and lesser Feasts, the more magnificent should not be used.

These Staves should be about the height of a man, usually of wood, metal, or ivory, having richly carved and ornamental heads. In 1050, Leofric gave three "Cantorstaffæ" to the Cathedral of Exeter (*Codex Diplom. Anglo-Sax.* iv. 275). In the Inventory (*Oliver's Exeter*, 297), they are described as "Baculi co-operti cum argento." There were also three of ivory (*Ibid.* 317). Pugin (*Glossary of Ornament*, 190), enumerates as in S. George's Chapel, Windsor, in the fifteenth century: "A Staff for the Precentor in the Choir having five bands in the height, and a crosspiece of ivory set in silver with a crystal knob at the top. Also two Staves of one suit for the Cantors at Principal Feasts; also two Staves of one suit for ordinary days." At St. Paul's, 1295 (*Dugdale*) was a Cantor's Staff of pieces of ivory, adorned with silver gilt bands, with trefoils set with stones, and a knob of crystal." Pugin mentions

Fig 1



Fig. 1.

Head of a Cantoris Staff,

Gilt metal, the top of a fine stone.

(Collection Bonnier, Amiens.—*Dictionnaire D'Orfèvrerie Chrétienne, Texier.*)



Fig. 2.

Fig. 2.

Head of a Cantoris Staff

At Cologne Cathedral.

(From the same.)

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others at York, &c. which, however, seem to be Processional. At Canterbury, in 1287 (*Dart. Ap.* 15), the "Baculi Cantorum" were, one of S. Thomas, silver-gilt, adorned with gems; one of S. Dunstan, silver, with the head of Ivory; a larger one partly of silver, jewelled; four of horn, with the heads of Ivory; two of wood for the daily service."

Dr. Bock (*Liturgische Gewänder*) and Mr. Pugin have each figured examples of these Choir Staves, but neither states where the originals are.

CHAPTER III.

VESTMENTS FOR THE CELEBRANTS AT HOLY COMMUNION, COMMONLY CALLED THE MASSE.

I.



It is remarkable that in none of the ancient English Office Books is there any complete or express enumeration of, or directions given concerning, the particular Vestments which the Priest ought to wear during the celebration of the Masse, or at other times, although very clear rules are laid down as to those of his Assistants therein. The Sarum *Missale* speaks thus: "*Dum Sacerdos induit se sacris Vestibus.*" The Bangor says much the same; the York does not mention Vestments at all; the Hereford, "*Postquam Sacerdos induat se Amictum et Albam.*" The phrase "*indutus Sacerdotalibus Vestibus*" frequently occurs when the Priest is about to perform any Sacramental act. It would be unreasonable to conclude from the non-enumeration of these Vestments, that the use of them was uncertain and arbitrary. On the contrary, the conclusion to be drawn is that the number and kind of these Vestments were so well known, fixed, and authorized, that there was no necessity for making such particular enumeration; only to notice when any special variation or change was to be made in colour, use, or time of employment.

There are many other sources from which we may conclude beyond all doubt, that the full Canonical number of Vestments, to wit, the Amice, Albe, Girdle, Maniple, Stole, Chasuble, with the Tunicle and Dalmatic for the Subdeacon and Deacon respectively, were or might be used in all the larger Churches, from the earliest period of which we have any records to the end of the fourteenth century, in the celebration of the Eucharistic Sacrifice. It was often otherwise in the smaller parochial Churches, where they used only such of the Vestments as they could afford to procure. It might be a Surplice only. As before noticed, the Surplice was, in the thirteenth and fourteenth centuries, the one indispensable garment to be worn by the Parochial Clergy

in all the Divine Offices. This was considered sufficient in all Parishes where the Benefice was below 50 marks (£33) in yearly value. To this was added a Rochet "Rocca," short Surplice with or without sleeves, for the Assistants or Servers. In all Parishes above 50 marks value, it was required (A.D. 1308) by the Diocesan Synod of Woodloke of Winchester, that in every Church where the Benefice was taxed at 50 marks value or more, a Deacon and Sub-deacon should be always ministering, and that there should be at least one Solemn Vestment and a proper Tunic and Dalmatic (*Wilk. Con.* i. 173).

Besides the Surplice, however, and the Albe (already noticed) the Vestments used for the Sacramental Offices from the first in the English Church, according to the Pontifical of Ecgbert, Archbishop of York, A.D. 735 (*Surtees Society edition*, 17, 21, 23), were Planeta, Casula, Chasuble, Poderis (which would seem to be the Tunic), the Alba, Stole, Girdle, and the Orarium, or Facekerchief, afterwards the Amice, or perhaps the Maniple. All these are appropriated to the Sacerdos or Priest, and it will be noticed that among them the Pluviale, Capa or Cope is not mentioned, nor the Amice nor the Surplice by those peculiar names.

In the Sacramentary of Leofric (before A.D. 1050) the Vestments named, (as it may be supposed for the Bishop, yet also for a Priest) are in the following order: the Humeral or Amice, the Albe, the Girdle, the Stole, the Chasuble, and the Maniple last, with a short appropriate prayer on assuming each (the Cope and Tunic are not mentioned). But Leofric by his will left "three Pistel Roccas," i.e. Tunics, to his Church, and numerous Copes are mentioned in the Inventories at Exeter of this date and of his gift.

The Vestments found on the body of S. Cuthbert, according to Reginald of Durham, when his tomb was opened in the twelfth century, having been deposited there at the end of the eleventh, were a winding sheet in lieu of the Tunic, an Albe reaching nearly to his feet, with an Amice round his neck and shoulders, and a Tunic and Dalmatic, both of purple and worked in gold. His Chasuble had been removed and was kept separately. These, when he was re-deposited, were replaced by others of a like nature.

In the Pontifical (XLIV. Corpus Christi Coll. Cambridge) of the early eleventh century, the Vestments of the Priest are said to be "Planeta, Casula, Alba, Stola, Poderis, Superhumeral, Cingulus, Orarium."

In the Pontifical of Bangor, (1268,) the Maniple and Tunic are in Ordination delivered to the Sub-deacon who reads the Epistle. Stoles are put on over the left shoulder of the Deacons, and to him who is to read the Gospel, the Bishop gives a Dalmatic. When the Priests are ordained he turns the Stole also over the right shoulder and then he vests them with the Chasuble. Therein also is contained the Benediction of a Planeta, Chasuble, Dalmatic, Stole, in a general form.

John Garland, a writer of the thirteenth century, in his Dictionary (385, fol. 147, 148, in *Gaius Coll. Cambridge Library*), enumerates the Sacerdotal

Vestments. "Presbyters are adorned with these ornaments: a Surplice, an Albe down to the heels, a Tyara, a Phanula, and Infula with a very white Girdle. The Bishop celebrates with a Mitre, a Ring, a Poderis, Rational, and Humerales." He afterwards explains the meaning of these words. *Tyara* is the Amice, *Phanula* is that which the Priest has on his arm (*i.e.* a Maniple), *Infula*, that is, the Chasuble, *Poderis*, a Vestment like an Albe, that would be the Tunic or Dalmatic. The Rationale was the Bishop's breastplate, like that of the Jewish High Priest; the Humerales would be the Bishop's Amice. Garland here omits the Stole, which, however, was then certainly worn.


In the Inventories of S. Paul's, 1295 (*Dugdale*, p. 311), and in Dart's Canterbury (A.D. 1298) and of Exeter (*Oliver*) A.D. 1311, all the Vestments are classed together under the title of "Vestimentum." Thus, at S. Paul's, Drayton the Treasurer, gave in 1275, a Vestment with Apparels of filk sewn on, embroidered with shields and nodules, partly of filk, partly embroidered; with Stole and Maniple woven of red filk, with nodules and flowers of gold thread interposed. The Amice was sewn with filk, red and blue, the Girdle of red filk. In Dart's Canterbury (*App. ix.*) the Vestimentum of R. de Winchelsey, Archbishop, was of red samit embroidered with golden trees, viz. Chasuble, Cope, two Tunics, two Dalmatics, worked with gold thread and pearls. There was one great diapered Vestment, Chasuble, Tunic, Dalmatic, Albe with Apparels, with Amice, Stole, and Maniple. A complete Vestment of W. de Ledebur was a Chasuble of Tharfe (Tarsus), green and diapered with vine leaves, with Albe and Amice embroidered with golden eagles and red roses, Stole and Maniple of velvet embroidered with golden roses. Another complete Vestment had belonging to it "Corporalibus brodati ex parte una imagine crucifixi."

So at Exeter, 1327, Bishop Berkeley gave a Pair of Vestments with Chasuble of purple colour, and lined within with green fine linen; the Chasuble and Stole with Maniple and the Apparels to the Albe nobly adorned with pearls; the Amice of the aforesaid Vestments similarly adorned with larger pearls, with many others.

The word "Vestments," if spoken of those for the Priest generally, include those of the suit which were peculiar to his office, but especially denoted the Chasuble as the principal garment. As in the Sarum Inventory (*Rock*, III. pt. i. app. 108) for the minor Altars, "Vestimenta ii plenaria parata," "Vestimentum plenarium paratum," "et preterea Alba," "et preterea ii Casulas." At Canterbury the "Vestment" of Peckham, Archbishop, was a Chasuble, one Tunic, one Dalmatic of cloth of gold; the "Vestment" of Winchelsey, Archbishop, viz. one Chasuble, one Cope, one Tunic, one Dalmatic, diapered with gold, &c., with many others (*Dart. App. ix.*). So in that of S. Paul's, London, the peculiar habits of the Priest or Bishop are spoken of repeatedly under the title of "Vestimenta." If a Pair of Vestments be spoken of, it usually means those for the Deacon and Sub-deacon, and then

14




Stole
 of the first half of the 14th century.
(Bock, Vol. II. Taf. vii.)



End of Stole
 of 13th or 14th century.
(Bock, Vol. II. Taf. xviii.)

the Chasuble is named separately. As in the Church of Mere, A.D. 1220 (*Registrum Osmundi, Chapter Copy 74, at Salisbury*), "Ornaments of the Church : one Pair of Vestments without a Chasuble, also three Vestments, two with filken Chasubles." At Sunning four pairs of Vestments complete, each with their filken Chasubles, two other pairs complete with filken Chasubles, &c. ; at Ruscombe, *Unum par Vestimentorum cum Casula*. At Exeter Simon, Bishop 1204, gave a pair of Vestments of white samit, whose Albe is of silk ; another pair of red samit ; a third of red samit, without a Chasuble. The word "Vestimentum" includes at Canterbury, Chasuble, Cope, Tunic, Dalmatic, Amice, and Maniple. At S. Paul's it means Chasuble, Stole, Amice, Maniple, and Girdle. At Exeter (*Oliver, 313*), the word means this, "one pair" (*i. e.* suit) "of Vestments, namely, Cope, Chasuble, Tunic, Dalmatic, two Albes, four Amices, Stole, and Maniple of red samit, spangled with keys embroidered in gold."

II.—THE STOLE (*Stola*), *sometimes Orarium*.

A Vestment appropriate to the Deacon and Priest, which in the twelfth and following centuries was worn by them in all the Sacramental offices, but never in the ordinary daily Hours or Choir Service. The Manuals order that it be used by the officiating minister on Ash Wednesday, Thursday in the Supper, in the Penitential Offices, in the Visitation and Unction of the Sick, at Baptisms, and Funerals. A Constitution of Edmund, Archbishop A.D. 1236, orders : "Let the Priest have an Orarium or Stole when he goes with the Eucharist to the sick, and if the sick be not far off let him go to him decently in a Surplice." This order was repeated (A.D. 1279) by Archbishop John (*Lyndewode, App. 13, 25*).

The Stole was, and has been from the third century, the peculiar mark of the Deacon, before the Dalmatic (then the garment of the Sub-deacon) was also assigned to him in the ninth century. (*Rock's Hierurgia, 33 ; D' Agincourt, tom. IV. p. 37 ; Reginald of Durham, see Raine's S. Cuthbert, 33, 207 ; Liturgie Armenienne Venice, 1854.*) By the Council of Laodicea (A.D. 354) it was confined to Priests and Deacons. (See also *Ordo Rom. i. and vi. Edit. Mabillon, vol. II. ; Sacram. Gregor. Edit. Muratori and Menard, 257, Bocquillot, 152.*) S. Chrysostom mentions it (*Hom. 37, De Filio Prodigio*), and compares it to the wings of angels. The Fourth Council of Toledo, c. 50 (A.D. 581) declared that a Levita (Deacon) ought to wear an Orarium over his left shoulder, because he prays (*orat*). Other definitions (as that it was a Maniple), however, have been given to the word "Orarium." The First Council of Braga (A.D. 563) (c. 9) ordered that Sub-deacons should wear an Orarium over the shoulder ; but *De Sauffay (lib. v. c. vi)* shows this had reference to the Maniple or Sudarium.

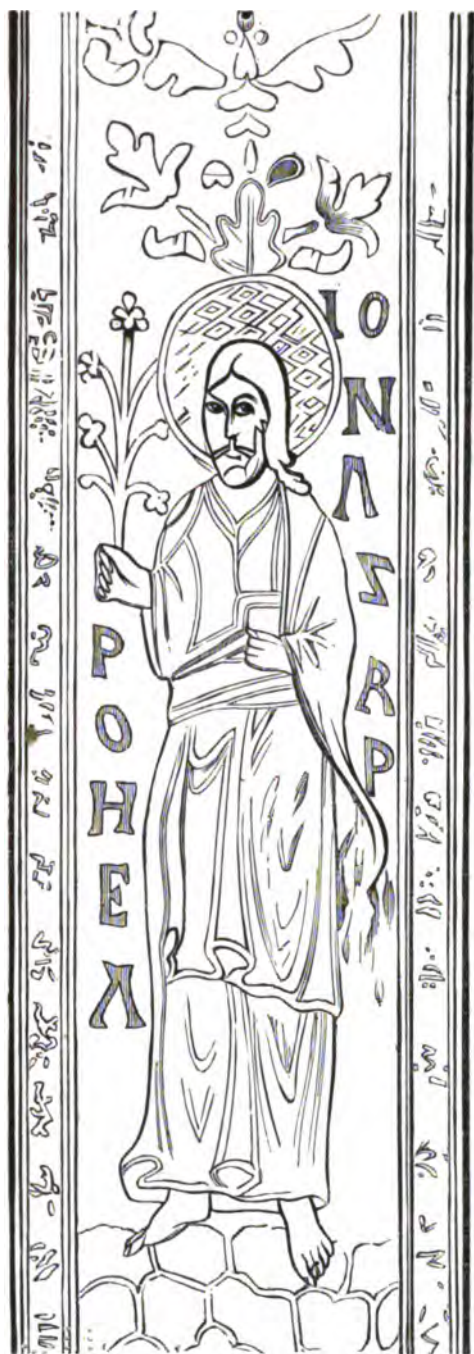
In the Pontifical of Ecgbert (A.D. 735), and in Tib. C. I. (*circa 1080*) and the

later Pontificals, down to and including that of Clifford, Bishop of London (A.D. 1400), at the Ordination of Deacons is found the following Rubric, nearly *totidem verbis*:—"When a Deacon is ordained let his left shoulder be encompassed by the Bishop with a Stole, and give him the Book of the Gospels."

In the Anglo-Saxon Pontifical (xLrv. C. C. Cambridge) the form is the same, but the Deacon's hands were also anointed with oil and chrism; and this form is followed also in Bishop Clifford's Pontifical (A.D. 1400). When a Presbyter is ordained, "Let his shoulders be encompassed with a Stole by the Bishop, who, as he gives the Stole to him, should say, 'May the Lord encompass thy neck with the stole of righteousness; and purify thy mind from all corruption of sin.'" In Tib. C. I., however, and subsequent Pontificals, those who are to be ordained Presbyters are first arrayed with the Stole and then presented to the Bishop, who, having prayed over them, turns back the Stole over the right shoulder, and says to each, "Receive thy Stole, fulfil thy Ministry; receive the yoke of the Lord, for his yoke is easy, and his burden light;" or this, "The Lord clothe thee with the Stole of innocence." The Rubric is substantially the same in the Anglo-Saxon Pontifical above named.

In the Bangor Pontifical the Deacons and Priests come up together to be ordained, "*cum vestibus suis*," and stand before the Altar, the Bishop being there prostrated. After the Litany the Priests retire, and the Deacons having received the blessing and imposition of hands by the Bishop only, he places the Stole over the left shoulder of each, saying, "In the Name of the Holy Trinity receive the Stole of immortality, fulfil thy ministry, for God is mighty to increase thy grace." Then he delivers to him the Book of the Gospels, and to him who was to read the Gospel also the Dalmatic, saying, "The Lord clothe thee with the Vestment of salvation, and be in thy heart and mouth to pronounce the Holy Gospel of Peace." After the Gospel is read, those who are to be ordained Priests advance, and the Bishop and Presbyters lay their hands on their heads with the Blessing. Then the Bishop turns the Stole over their right shoulders, saying to each, "Receive the yoke of the Lord, for his yoke is easy," &c. Then the Bishop vests them with the Chasuble, and says to each, "The Lord clothe thee with the Stole (*i.e.* garment) of innocence." Then follows the Consecration of the Hands, and the delivery of the Paten with an Oblation on it, and a Chalice with wine. This closely agrees with the form in Bishop Clifford's Pontifical, both as to Deacons and Priests. In Bishop Clifford's, however, the Bishop turns the Stole over the right shoulder to the breast, and puts the Chasuble at first over the shoulders only; but at the end of the Office he draws it over the shoulders to the breast before the final Benediction.

The Stole, if worn by the Deacon, should be worn suspended over the left shoulder. According to all the English Pontificals of the thirteenth and



*Parts of the Stole found on S. Cuthbert's body,
A.D. 1829, of the 11th or 12th century.
Worn over the Albe beneath the Tunicle and Dalmatic.
(See Raine's *S. Cuthbert*, 202, *Plates i. and ii.*)*

following centuries, it is so placed by the Bishop at his Ordination, and fastened like a belt under his right arm by both stripes over the Tunic, Dalmatic, or Albe. This form may be seen in the Mosaics of S. Lorenzo at Rome, where he and S. Stephen wear them; thus, too, in the Pontifical of Landolfo, Bishop of Capua, in the Minerva Library of Rome of the ninth century. The practice, however, varied, for in the late eleventh-century examples given by D'Agincourt (Pl. LV. &c.) in his *Atlas* the Stoles of the Deacons are hanging loose over the left shoulder; and in Lacy's Exeter Pontifical, in Ordination, the Bishop simply throws the Stole over the left shoulder.

In the Acts of Pope Sylvester, although the Dalmatic was given to Deacons, they were to have the "palla linoftina" also on the left side. This, according to the younger Isidore, was a stuff the warp of which was of linen, the woof of wool. This mode of wearing the Stole by Deacons is common to the Oriental and Western Churches.

Priests ought to wear the Stole over both shoulders and over the Amice, and crossed over the breast, over the Albe or Surplice or Dalmatic, but beneath the Chafuble, wrapped round the body, and confined by the girdle, but showing the cross or other ornament over the Chafuble at the nape of the neck (*see Durandus, cited below*). Such was the position in which, according to the English Pontificals, it should be placed by the Bishop in Ordination, according to special Rubrics to that effect. A Council of Braga (A.D. 675) ordered that no Priest should go to the Altar without the Stole having equal lengths from each shoulder, and passed like the sign of the Cross over his breast. Durand. (*lib. iii. c. 5*) and De Moleon (*p. 286*) show that this was the rule, but that it is not always observed. In England, however, it has usually been practised, at least since the end of the thirteenth century.

John De Burgo (1385), in his "Pupilla Oculi, says, "Stola stringens pectus in modum Crucis significat Crucem Christi (*De Missa, fol. ix. c. 27*); Bromyard (A.D. 1390), in his *Summa Predicantium* (2nd part, fol. 338) "Habet Stolum in collo et ante in modum Crucis cancellatum." Dr. Rock (*Ch. of Fathers, i. 421*) had an illumination of the middle of the fourteenth century, of a vested Angel with the Stole crossed thus. So a Sarum Missale, A.D. 1395, at Buckland House, Berks, shows a Priest thus vested. In Bishop Clifford's Pontifical, circa 1400, it is part of the Ordination Office of Priests to cross the Stole over the breast. However, the practice occasionally varied, for in the example (late eleventh century) figured in D'Agincourt's "Atlas," Pl. LIV., whilst the Deacon is singing "Exultet turba," &c. on the Vigil of Easter, the Priest's Stole is hanging down straight below his knees; and in Lacy's Pontifical, A.D. 1400, no such crossing over the breast is mentioned.

The Bishop should wear his Stole, as is known from innumerable examples, very long, and with the ends apparent near his feet, beneath his Chafuble or Cope.

The Stole is usually enumerated with the Maniple, and should be put on by the Deacon, Bishops, and Priest after the Albe and Cingulum. Ferrarius (*De re Vestiaria*, II. 17) derives its name from the flowing robe of the Roman matron enveloping the body. Such an one was sent by Constantine to Macarius, Bishop of Jerusalem (*Theodoret*, lib. ii. *Hist.* c. 37); it was shot with gold, and used by him in Baptizing. Its colour was white, and was of wool, intermixed with gold adorned with linen. This garment was decorated with two "fasciolæ," or borders, sewn on, and coming from round the neck over each shoulder, and running in parallel stripes of purple colour down to the ground. These some time before the Carolingian era became separate from the garment, and were called "Stola," and the white portion the "Albe." Durandus (*Lib. iii. c. 5*) says, "Anciently the Stole was a white vest, reaching to the feet; but after the Albe was worn, it was changed into a collar" (*Agincourt* IV.; *Rock's Hierurgia*, 433; *Ch. of Fathers*, I. 412; *Bock, Lit. Gewänd.* II. 437; *Ciampini, Vetera Monumenta*). From the sixth to the tenth century it was called Orarium, as some say from "orare," others from "ora," borders. Bede (*De Sept. Ordinibus*) says, "the Orarium belongs to prayer as a suitable vestment." When worn by Archbishops it was called "Pallium." Gregory the Great probably gave the Stole its present form (*see Walafrid Strabo*, 9th cent.) Honorius, in his "Gemma Animæ," Rhabanus Maurus, and the pseudo Alcuin, in the eleventh and twelfth centuries, speak of the "Orarium" as the fifth Vestment, which is also called "Stola." In the Oriental Church the Stole of the Priest is called ἐπιτράχηλον, that of the Deacon ὠράριον.

The Colour of the Stole should agree with that of the Chasuble or Cope, and it should be at least 9 feet long. In the thirteenth and fourteenth centuries it was never more than 3 inches wide, usually less; but in later times it became broader. An equal limbed Cross, or some similar Emblem, as the Lamb and flag, should be embroidered at each extremity, not more than 3 inches in diameter; the fringe or pendants not less than 3 inches long. To the Deacon's Stole should be appended a cord, to tie it under the right arm.

The Material of the Stole was, in the first ages, of white linen only, with fringes at the ends. It soon, however, became richly adorned, and now it may be linen, wool, silk, or all of these mixed; and it may be worked with any of these materials, gold or silver thread, lettered, embroidered, and adorned with jewels. However, in liturgical correctness the ground of the Stole ought to remain white. That of the Bishop was always the most magnificent; that of the Priest next; but that of the Deacon should always be simple. By the same fourth Council of Toledo, A.D. 581, c. 39, "Let Deacons beware having an Orarium with jewels, or party coloured, or adorned with gold; but let it be of one simple colour only." Etheldreda, Abbess of Ely, sent to S. Cuthbert a Stole and Maniple adorned with pearls and jewels (*A. SS. A. B. Sæc. ii.* 748).





Priest baptizing, with Stole crossed under Girdle.

Cent. xii.

(*Rock, Church of Our Fathers*, III. pt. ii. p. 375.)



Priest consecrating Water.

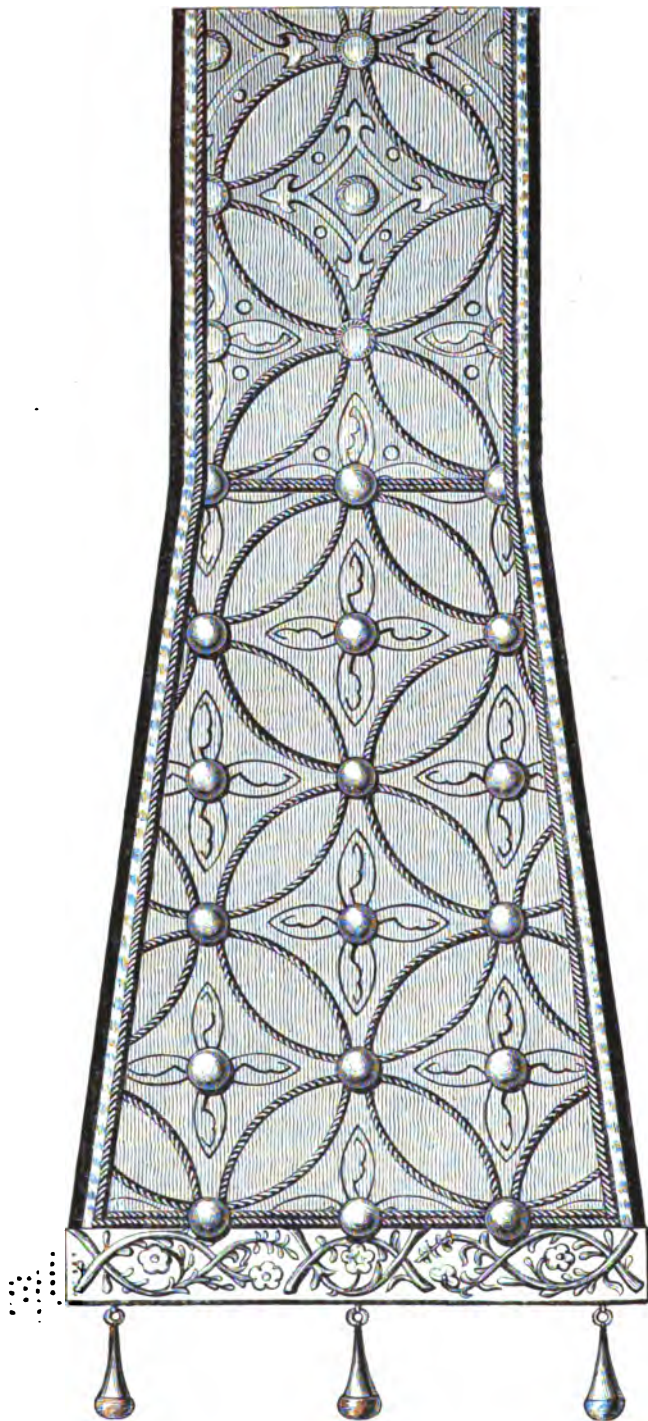
With Stole crossed under Girdle, in Albe over Cassock with Amice.

Acolyte in Scarlet Silk Mantle over Surplice.

Cent. xii. or xiii.

(*Rock*, II. 89.)





*Part of Stole of S. Thomas of Canterbury,
conserved at Sens.*

(Viollet-le-Duc, Mobilier, III. 369.)

Page 48.

The Stole of S. Martin is said to be preserved at Worms. It is a ribbon of a light blue colour, about 3 fingers wide, and 36 palms (12 feet) in length; and here and there letters are worked on it: "In nomine Domini ora pro me." In the sixth century S. Gregory, of Tours, is said to have had a similar one. That of Bishop Frihestan, A.D. 905, together with his Fanon or Maniple, is preserved at Durham, and figured in Raine's S. Cuthbert (203-205). It was put on S. Cuthbert's body, over the Albe, but inside the Tunic. It was a long narrow ribbon of various colours, scarlet predominating, composed of woollen and silk, with a ground-work of gold thread, richly embroidered with figures of Apostles and inscriptions in Roman letters. It reached down nearly to the feet, and must therefore have been about 9 feet 6 inches long, and it was about $2\frac{1}{4}$ inches wide. It was thickly fringed at the ends, and at the back of the neck it had a square representation of the Lamb and flag with a Glory round its head, and an inscription. According to the wood-cut given it had a slight square enlargement at the ends.

In the South Kensington Museum are several ancient Stoles; one (8305) said by Dr. Rock to be a Deacon's Stole (*Catalogue*, 185). It is embroidered in linen thread and various coloured silk, with a gammadion pattern, ends of gold tissue fringed with silk and linen, 8 feet 8 inches by $2\frac{3}{4}$ inches, German, fourteenth century. Another (8617, *Rock*, 255) of deep purple silk brocaded in gold and crimson with flowers, 9 feet 6 inches by 4 inches, Italian, early fifteenth century. Another, Sicilian, of the thirteenth century (8588, *Rock*, 222), is of gold tissue, profusely decorated with birds, beasts, and Roman letters, and floriated ornaments. The ends are 4 inches long and widen slightly; the fringe crimson silk with seed pearls and silver spangles, 3 inches long. It is 6 feet 4 inches long, $3\frac{1}{4}$ broad. It is figured by Bock (*Vol. II. Taf. xviii.*). A very perfect example of a thirteenth-century Stole is No. 1233 in the Museum, either English or French (*Rock*, p. 24); ground pale yellow silk; design, interlacing strap-work; the ends expand half-an-inch; thereon is a diamond in gold thread, a fringe of silk knots alternately crimson and green; it is 9 feet 9 inches long, and $1\frac{3}{4}$ inch broad, at the ends $2\frac{1}{4}$, and is a good example. Another of English work, 4046, fifteenth century (*Rock*, 88), is 8 feet 6 inches by $2\frac{3}{4}$ inches. Lord Willoughby de Broke has two old English Stoles, one 10 feet long by 2 inches broad, worked with shields of arms in silk and gold, with a cross at the nape of the neck (*circa* A.D. 1422). Another 9 feet by 3 inches (*circa* A.D. 1340), of a similar kind lined with linen; neither are enlarged at the ends. A Synodal statute of the Bishop of Liège, 1287, orders that the Stole should reach down to the border of the Albe. So also a Synod of Cambray, A.D. 1295. The Stole of S. Thomas of Canterbury at Sens is about 9 feet 10 inches long. It is of a tissue of gold, white, green, and purple silk; the two lower extremities are terminated by silver repoussée work, and three pendules of the same metal without a fringe. It is slightly enlarged at its extremities.

At Sarum, in 1222, were a Stole and Maniple with pearls and margaritæ, and three others, with four embroidered Maniples; a Stole of gold brocade with three Maniples; a Stole with Maniple bordered with gold brocade; two Stoles of silk with Maniples, of which one was of white silk. A striped Stole of white silk with Maniple. Another of silk.

In the Inventories of S. Paul's (*Dugdale*), and Canterbury (*Dart. Append. viii.*), and Exeter (*Oliver*, 311), many Stoles are enumerated of great magnificence, of silk velvet and gold thread, with jewels of various colours, but they were all of the same suit with the Chafuble, &c., and are not catalogued separately but all included under the term "Vestimentum," e.g. at S. Paul's, (1295) (*Dugdale*, 311). The Vestment of H. de Wengham (1259), embroidered with gold and silver with his arms, with Amice, Stole, and Maniple of the same kind. Another (1268), Amice, Stole, and Maniple, embroidered with work like pearls with small nodules, with silver chains and "bullones" at the edges. A Vestment (1263), of silk sewn with shields, towers, and birds, with a Stole and Maniple of the same suit. A Vestment of Henry of Northampton had Apparels of purple samit embroidered with lions, eagles, and trees, with Stole and Maniple of the same cloth embroidered with images; the Amice of fine thread adorned with flowers. In Dart's Canterbury (*App. iv.*), after enumeration of the Vestments of Archbishops Peckham and Winchelsey, are named three Albes with Apparels, three Stoles, and three Maniples of the same work and colour. In *App. vi.* (1321), are enumerated eight Stoles and Maniples in pairs of cloth of gold, four of samit with plates of gold and jewelled with pearls and gems, and nineteen pairs of the same suit.

The Stoles are often enumerated as belonging and of the same suit as the Albe. Thus at S. Paul's in 1295, was an Albe with Apparels sewn on with nodules, and crosses between them of black silk, Stole, Maniple, and the Apparel of the Amice of the same suit, for the soul of Eleanor Queen.

At Exeter in 1327 (*Oliver*, 298), given by Bishop Brewer, in 1224, was a Chafuble with Dalmatic and Tunicle of white diaper, with an Albe of silk, Stole and Maniple of purple colour with gilt eagles and other animals, and an Amice of the same colour.

These Stoles should be decorated with fringes or lappets, or jewelled pendants at the extremities. At Canterbury, in 1321, were eight pairs of Stoles and Maniples, all with pendants of pearls and gems (*Dart, App. viii.*), sometimes (as also like the Copes) at these extremities were pendants of lumps of gold, and often a number of small bells (*See Rock*, 415 *et seq.*). At S. Paul's in 1295, were Stoles and Maniples with images, and at their ends Angels with little silver bells. Others had nodules fastened on at their extremities, of gold and silver thread. Godfred of Croyland, in 1299, had a Stole of red velvet with little bells, and acorns of gold and silver and jewels sewn on.

Stoles as a rule should not be expanded at the extremities, certainly not in the case of the Deacon. If so expanded, the expansion should be very



Maniple found on S. Cutbbert,
A.D. 1829. Cent. xi. or xii.
(*Raine's S. Cutbbert*, 205, pl. iii.)

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flight, and according to ancient examples it took place only, and that seldom, in those of Dignitaries, where the richness of ornamentation was very elaborate; Viollet le Duc (*Mobilier, Article Stole*) says the examples of expansion are rare, and both he and the Abbé Martigny (*Dictionnaire D'Antiquités Chrésiennes*) denounce the enlargement as heavy and ungraceful. None of the vested effigies of the Bishops in Salisbury Cathedral have the ends of the Stoles or Maniples enlarged. None of them are more than $2\frac{1}{2}$ inches wide, and all are fringed at the extremities, and the work upon them is flight.

Maniple (Mappula).

The MANIPLE is the peculiar token of the Sub-deacon, and according to all the English Pontificals, beginning with that of Ecgbert, A.D. 735, it was delivered to him and placed over his left arm at ordination, after the empty Chalice and Paten had been given to him, and before he put on the Tunic. In the Pontifical of Anianus of Bangor, in that of Clifford (A.D. 1400), and in that of Sarum (A.D. 1450), the Bishop delivered to him the Maniple after the empty Chalice and Paten, Crewet, Bafin, and hand towel. The form of words in all the Pontificals, Anglo-Saxon and Norman, is nearly identical. The Maniple had become detached from the Stole before the ninth century, being then a strip of linen about 4 inches wide, worn over the left arm, wherewith the eyes and face were wiped, and was also called "Sudarium." It is mentioned by Gregory the Great (Lib. ii. Epist. 54), Amalarius, and all the later authorities.

The Maniple, if it be used, ought (as all the Inventories show) to be in general of the same pattern, material, suit, colour, and form as the Stole, and other Vestments, though it occasionally varied therefrom.

The Maniples found with S. Cuthbert's body in the end of the eleventh century are of the same texture as the Stole: woollen, filk, and gold thread: a little expanded, but cloven into two lappets at the ends, and worked with figures in filk and gold. One, the older, is 34 inches in length and $2\frac{1}{2}$ wide; the later 27 inches in length, and fringed.

Ivo of Chartres (after Amalarius) in the twelfth century, still calls the Maniple "Sudarium in sinistra parte." By the ninth century it had become a separate appendage, richly adorned, large and wide.

Dr. Bock has (in vol. II.) figured several of the eleventh and subsequent centuries, richly adorned. They range from 7 to 3 inches in width, and are from 6 to 3 feet long.

Many examples of the thirteenth and fourteenth century are in the South Kensington Museum of English and German work. (*Rock's Catalogue*, 35, 38, 53, 88, 156, &c.)

Amalarius says the Maniple should be of linen. It may have three crosses worked thereon, like the Stole.

III.—TUNIC OR TUNICLE (*usually classed with the Dalmatic*).

In the more ancient MSS. called "Poderis" but in and after the eleventh century Roccus, Cotta, Minor Dalmaticus, Tunica "linea stricta." The Tunicle was the appropriate garment of the Subdeacon when he read the Epistle, and in his ministrations at the Altar.

According to all the English Pontificals after the year 1200, the Subdeacon was invested with the Tunic by the Bishop at his ordination. Thus, in the Bangor Pontifical (A.D. 1268), after giving him the Maniple, on putting on the Tunic let the Bishop say, "The Lord clothe thee with the Vestment of salvation and compass thee ever with the garment of gladness;" [then let the Bishop deliver to him the Book of the Epistles], which having put on let him read the Epistle." The form in the Pontifical of Clifford is identically the same, except the portion within the brackets.

The Tunicle of the Subdeacon (with the Dalmatic of the Deacon) should be worn by them at the Mass over the Albe or Surplice, at all times of the year (except during Advent and Lent up to Thursday before Easter, and in Vigils and Ember days; when the Ministers of the Altar should wear Chasubles or tippets over their Albes). In Feasts of the Saints and in the Masses of "Salus populi" and of the Cross, the Tunic and Dalmatic should be used, even in Advent and Lent. So on All Souls Day and at Funerals and Anniversaries of Bishops, and on the Ember Days in the week of Pentecost, and on the Vigil of Christmas if it falls on a Sunday.

By a Diocesan Constitution of Woodloke, Bishop of Winchester (A.D. 1308, *Will.* I. 153), in every Benefice taxed at fifty marks there should be a proper Tunic and Dalmatic for a Subdeacon and Deacon.

The Tunicle of the Subdeacon and Dalmatic of the Deacon are nearly identical. The difference is that the Tunicle should be plainer and smaller in dimensions, and with fewer or no ornaments. The sleeves are shorter and less wide, and it should have no openings or expansions at the sides. Gildebert, Bishop of Limerick, A.D. 1090 (quoted by Usher, *Vet. Epist. Hib.* 57), writes: "It is the duty of Subdeacons to read the Epistle, and they wear a Tunic with tight sleeves in Solemnities." Durandus (*iii. c. 11*), says that the Dalmatic of the Deacon has fuller sleeves than the Tunicle of the Subdeacon, which is usually "subtile" *i. e.* slight. "Subtile" is the name given thereto in the order of the Mass published by Matthæus Illyricus in the ninth century. Gavantus says the Tunicle of the Subdeacon is the same as the Dalmatic of the Deacon, except that it has narrower and longer sleeves.

The Tunicle was a Vestment of the Subdeacon from primitive times; S. Gregory (*Epist. xii. ad John Syr.*), says: "Whence is it therefore that Subdeacons wear linen Tunics, but that they have received them from the Roman Church, their mother." S. Jerome had long before mentioned the "Tunicam mundiorem." Amalarius and the other Liturgical writers comment upon it,

and say that the Bishop wore it over his Camisia, and of a purple colour. In the first Ordo Romanus, quoted by Amalarius, it is called "Lineam Dalmaticam."

S. Ansegisus, A.D. 820, bequeathed to his Church in Normandy, six Dalmatics fit for the ministrations of the Ministers, and one Rocca for the Subdeacon (*D'Achery Spicileg.* II. p. 280). In the Treasury of S. Riquier, were thirty-one Dalmatics, fifteen silk Roccæ, and eleven of wool (*Ibid.* 300). Riculph, Bishop (905), leaves "Four Roquos," one purple with gold, three other Greek. John of Avranches (A.D. 1070) (*Migne*, cXLVII. 32) speaks of the Tunic being the ordinary Vestment of the Subdeacon. Leofric, Bishop of Exeter, a little before, had left two Dalmatics and two Pistil Roccas to his Church by will (*Cod. Diplom. Angl.-Sax.* IV. 275). When the tomb of S. Cuthbert was opened in the eleventh century (*Raines S. Cuthbert and Rock*, 293): "After this, after the manner of Christian Bishops he was clad with the Tunic and Dalmatic, both of which were of a precious purple colour, and beautiful and admirable in variety of weaving." This Tunic and Dalmatic are of the previous century.

The Material of the Tunic was, like the other Vestments, originally of linen, and white, but before the eleventh century we find it of various materials, such as silk, cloth, or velvet, or wool, and often adorned.

At Salisbury in 1222, were three Tunics and three embroidered Dalmatics, two of which were of blue silk, and a pair of red silk; a white Tunic and Dalmatic, the Dalmatic embroidered with flowers; a Tunic and Dalmatic of Cloth of Lareft (according to some of Arras) but according to Rock (lxxxviii.) a rich cloth of gold and silk for hangings; also a Tunic and Dalmatic of white diaper, another Dalmatic of diaper, seventeen Dalmatics of silk, and fourteen Tunics. At Heytesbury (1220), there were three Dalmatics, with as many Tunics.

Among others at Canterbury (*circa* 1315) the Tunic and Dalmatic of Archbishop Winchelsey were diapered with gold, embroidered with figures, and adorned with pearls. Those of Peckham, Archbishop, were of red and gold cloth. Lanfranc's pair, a Dalmatic of purple spotted with gold, the Tunic black with golden stars, and beasts embroidered in circles. Another pair were of Tarsus, deep purple colour with golden stars and crescents. The Dalmatic on the lappet (tassella) at the base was embroidered with the martyrdom of S. Stephen, and that of S. Thomas was on the Tunic. Another pair of Levinge, Archbishop, were of reddish brown with lappets before and behind. Another set of W. de Gayensburgh, Bishop of Worcester, were of red velvet, with a fringe of white and gold; another set of yellow or satin samit, with lappets of cloth of gold before and behind. (*Dart's Cant. App.* vi. vii.)

At Exeter, from the time of Leofric to 1327 (*Oliver*, 297), were many Tunics and Dalmatics, "Paria Vestimentorum," of various colours, with griffins, of white samit, of red samit, of yellow colour. A Dalmatic and

Tunic of diaper, one with besants, another with small leopards for *Processions*; a Dalmatic and Tunic of yellow, with gold fringe and ornaments of gold; a Dalmatic and Tunic of white diaper (the Stole, Maniple, and Amice were of sky blue); a Tunic of blue, with besants and small flowers in gold. Walter Pembroke (1263) gave a complete pair of Vestments for the use of Deacon and Subdeacon of white samit, and an Amice with figures of angels and flowers in gold. Very many others are enumerated in the contemporary Inventory of S. Paul's, London.

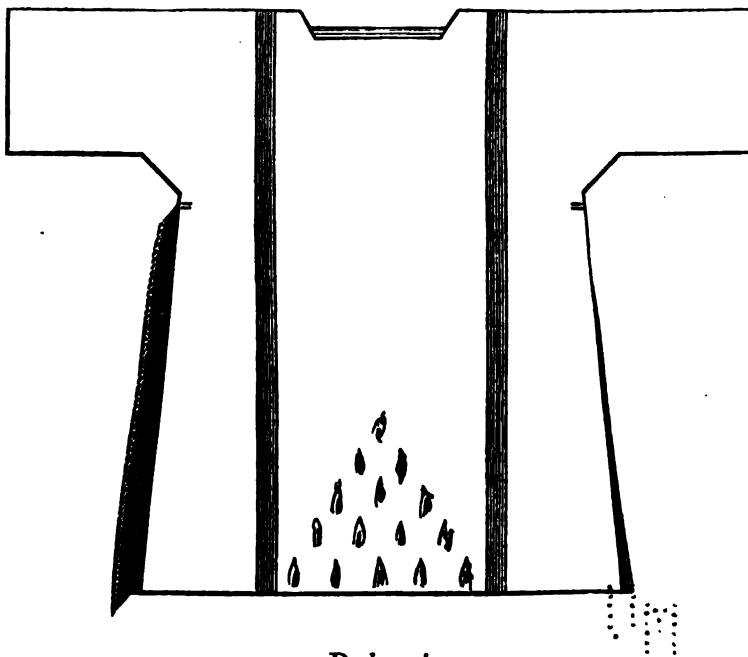
On great Feasts, such as Christmas, the Acolyte who serves at the Altar as Crossbearer, and holds the Paten behind the Subdeacon after the Offertory and until the Paternoster, as well as the other Assistants, may wear small Tunics (*Consuetud. c. 96* of Sarum, also Wells and Exeter). The Boys who carry the candles sometimes wore them (*Dugdale, S. Paul's*, 318) as they did at Siena in the year 1213 (*Ordo Senens. p. 178*); and up to 1757 at Angers and S. Martin's at Tours (*De Moleon*, 125).

IV.—DALMATIC (*Dalmaticus Major*)

Was an ornamented and enlarged Tunic with wide sleeves; it may be of various colours and materials, and varying magnificence, worn by the Deacon (and sometimes even by the Subdeacon over his Albe or Tunic) over the Albe in his ministrations at the Altar at all times of the year, except during Advent and Lent up to Thursday before Easter inclusive, and excepting Vigils and Ember days, when the Ministers of the Altar wore Albes only. The Dalmatic was also worn on all Feasts of the Saints throughout the year. However, on the Vigils of Easter and Pentecost, on the Vigil of Christmas if it fell on a Sunday, and on Ember days of the week of Pentecost, Dalmatics only; but these Dalmatics were not used on Good Friday nor in Rogations, but Albes and Amices only instead.

There are no special forms for the Consecration or Benediction of Tunics or Dalmatics in the Pontificals, they are comprehended under the general name of "*Vestimenta Sacerdotalia sive Levitica*." Paulinus the Deacon was seen by the Martyr S. Perpetua (A.D. 202) clothed in a white loose robe having many bands or branches, "*calliculæ*," having two purple stripes, and between them, over his breast, many "*calliculæ*" of gold and silver.

The Dalmatic should be a loose robe without a girdle going down to the feet, with full sleeves opening wide at the extremities, and reaching down to the elbow. It should be open at the sides, "*inconfutilis*," from just below the arm-pit, but not open in front or at the neck, where should be a square orifice, through which it should be put on over the head. Its distinguishing mark should be two broad stripes of purple or other colour, one on each side, carried down the front and over the neck and down behind, and joined together at the back of the shoulders (which the Tunic had not). For



Dalmatic.

Cent. xiii. From a Latin Missale, Imperial Library, Paris, A. D. 1250.

(*Viollet-le-Duc, Mobilier*, III. 327.)

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these were often substituted stripes of gold lace, as seen in the mosaics at Rome and Ravenna. It is a Sacerdotal Vestment, white, with clavi of purple; "tramites," says Rhabanus Maurs (i. c. 20); "Virgas," says Alcuin (ii. 496); when opened out it should bear the form of a thick cross. It was put on over the scanty tunic called the "Colobium" or Albe. It is the *σάκκος* or *στιχάριον* of the Greeks. It was used by S. Cyprian, for Pontius in his life of him says that, "he took off his Dalmatic and gave it to his Deacon." Pope Sylvester appropriated it to Deacons because the Colobium, then their usual dress, left the arms unsuitably bare. Hilarius the Deacon (A.D. 360) (*Opera S. Augustini*, vol. iv. 45, *Quest.* 46) says, "At this day Deacons wear Dalmatics like Bishops." Amalarius (*Lib. ii. c. 21*) (A.D. 825) calls it the Deacon's Vestment, and says it has two purple stripes behind and in front, and that some have twenty-eight or thirty fringes before, fifteen single lines on each side, three fringes on the left side, none on the right; and it has orifices ("pertusas") under the arms. A.D. 500, Pope Symmachus privileged the Deacons of S. Cefarius of Arles to wear Dalmatics (*Act. SS. August.* vi. c. iv.), and Gregory the Great (*Epist. Op.* ii. 10, 2), the Archdeacon of Aregius Bishop. Martene quotes an "Expositio Misse" of the sixth century, saying that the Deacon's dress was white and of silk or woollen, and hung loose about the person of the Deacon. The Dalmatic should not be confined by a girdle. It is white, because in colour a stain would not be so easily observed, and it should be quite pure.

In the *Ordo Sacramentorum* of Matthæus Flaccus Illyricus (ninth century), published by Martene, the Bishop put on his Dalmatic (worn by him under the Chasuble), "clothed with a typical garment after the rite of the Ancient Fathers, woven after the manner of a Cross with purple stripes." Ælfric's Canons (*Thorpe*, ii. 348) speak of it as white; and Theodulf, in the same age (*Rock*, i. 377) of "white Dalmatics shining, with extensive folds and fimbriæ." John Garland, *De ornatu altaris* (MS. CCCC.) in the thirteenth century, speaks of the Dalmatic as like the "Collobium" of our Lord with sleeves added, and as serving for the ministry of the Deacon, on which there ought to be fifteen rows of fimbriæ (borders or flounces) outside.

The Colour of the Dalmatic was originally, and should now be, white with purple stripes and borders, bands or fringes, especially for Deacons and Priests, and these white Dalmatics and Tunics should always be used during Easter-tide.

The Bishop's Dalmatic, however, and those worn on Festivals, were often of purple, as is that of Bishop Ecclesius in the Church of S. Vitalis at Ravenna. The Dalmatic of the Deacon in the accompanying illustration is of purple (*Violet*, iii. 328), and in the Inventories presently cited they are very frequently of that colour, but in general the colours used ought to coincide with that of the Chasuble.

The material may be linen, woollen, silk, velvet, or any other. The best

style of ornament, and what particularly belonged to the thirteenth century, was of gold.

According to the Old English Ordinals, and the Rule of S. Osmund (*c.* 47) and of Wells, the Deacons wore white Dalmatics, and the Subdeacons white Tunics, on the Vigil of Easter, and so during Easter-tide. The same was the rule of John of Avranches at the same period (*Migne, Patrol. CXLVIII.*).

The Dalmatic should not be worn during Advent or Lent, nor in Vigils, except those of Easter and Pentecost, and of Christmas when it fell on a Sunday, nor on Ember Days, except those of the week of Pentecost. The Priest, as well as his Assistants, should wear Chasubles (those of the Assistants would be like tippets, much smaller and plainer than those of the Celebrant) during Advent and Lent. This was the Rule at Sarum, Wells, Exeter, at Avranches, Rouen, and Siena, &c., at this time.

According to Gavantus (writing 1610), the sleeves of the Dalmatic ought to go down to the wrist, but be very wide. The length of the Dalmatic, he says, should be 4 feet 4 inches, 1 foot 10 inches across the shoulders, and at the bottom $7\frac{1}{2}$ feet wide.

In the "*Modus induendi Pontificem ad solemniter celebrandum*," which is nearly identical in Clifford's Pontifical and that of Lacy of Exeter (each *circa* 1400), the Tunic and Dalmatic are both to be put on by the Bishop, after the Stole and before the Maniple.

The Dalmatic was, with the Stole, a garment from a very high antiquity, especially appropriate to the Deacon when he read the Gospel. It is not, however, named as such in Ecgbert's Pontifical (except where is related (*Surtees' Ed.* 120) the mode of performing Mass in the Lateran at Rome on Maundy Thursday), nor in that of Leofric. It is nevertheless certain, that the Dalmatic was used in his time, for in the Inventory (*Oliver, Exeter*, 297) we find he had given one to the Church. Nor is it named in the Pontifical in C.C.C. Library, Camb. *circa* 1060; nor in that of Winchester, *circa* 1100. In that of Bangor, however, in the Ordination of a Deacon, the Bishop having delivered to him the Book of the Gospel (a Rite which as to Deacons originated first in England), with a prayer; "Then let he who is to read the Gospel ask for a blessing, to whom let the Bishop deliver a Dalmatic, saying: 'The Lord clothe thee with the garment of salvation,' &c. The form in Bishop Clifford's Pontifical, *circa* 1400, and in that of Sarum (*Maskeil*, 201) is (except that in these the benediction follows the giving the Dalmatic) precisely the same. According to Martene (*II. c. viii.*) this form of giving the Dalmatic to the Deacon at his Ordination did not come in till the eleventh century; but that it was the peculiar and customary Vestment of the Deacon out of Advent and Lent in the times of John of Avranches and S. Osmund, is manifest from the foregoing quotations, and from many other sources.



Deacon's Dalmatic.
Cent. xiii.
(MS. 209, Lambeth Library.)

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It has already appeared that at Sarum, in 1220, were very many Tunics and Dalmatics. So at Exeter and Canterbury, and S. Paul's, London.

At Canterbury (*Dart.* ix.) they are enumerated as a part of the "Vestimentum," i.e. of the suit of Vestments.

In one instance only (that of Heytesbury, which was a town, and wealthy) are Dalmatics enumerated as belonging to Parish Churches in the Sarum Visitation Return, 1220. That Church possessed three Dalmatics, with as many Tunics. None are mentioned as belonging to the minor Altars in the Cathedral.

At S. Paul's, London (1295), amongst others was a Tunic and Dalmatic of azure (Indici) colour, of Henry of Wengham, with three fringes of gold, and stripes of gold on the shoulders before and behind. Another Dalmatic of azure colour, the Dalmatic striped with red and white, and the Tunic with white and black. Another Tunic and Dalmatic of Green Samet, also a Tunic and Dalmatic of White Diaper, lined within with red sendatum (cendal, a thin kind of silk).

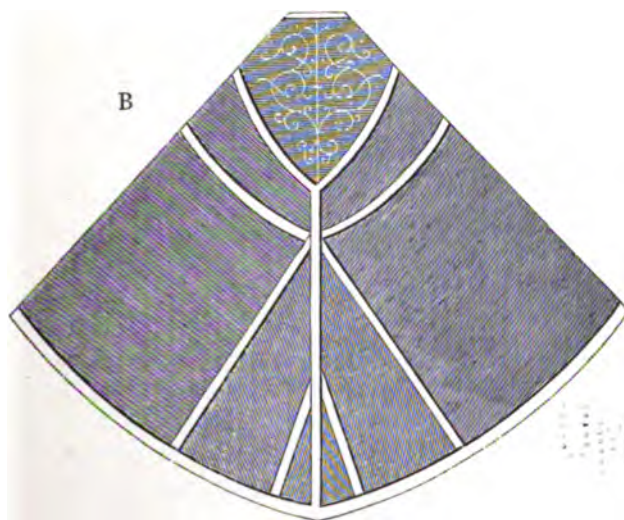
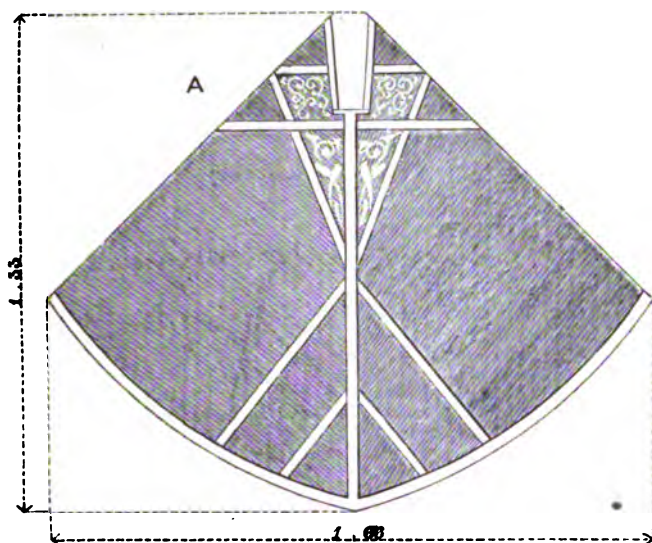
Of that found on S. Cuthbert (August 23, 1104) Reginald of Durham writes:—"The Dalmatic appeared evident above, which was of purple, and admirably woven. A golden border, like a lace or fringe, went round its extremities on every side, which was extended in breadth about a man's palm. In a similar manner also at the latter end of each sleeve, whence the arms or hands of the Bishop protruded. Around the neck was a golden border, wider than the former, and of incomparable workmanship, which covered the shoulders before and behind, and was about a palm and a half wide."

A vast number of Dalmatics and Tunics are enumerated in the Exeter Inventory of 1050-1327 (*Oliver*, 297-316), *inter alia*, a Tunic and Dalmatic of various colours; another of yellow colour, of red samet bordered with white, for Processions; one of diaper, with besants, the other with small leopards for the Procession in Double Feasts; one yellow, of gold brocade and figures of gold; another of purple diaper; others are portions of four suits of Vestments of diaper, white, yellow, red, and green; others of red velvet, of green, of white silk with gold ornaments, of black samet, of green cloth with golden birds; nine pair of Dalmatics and Tunics for Festivals; four other pairs, one pair of which were not of the same suit; one pair of purple for the Day of Souls, and others of green colour and of yellow. From these it appears that the Colours of the Tunic and Dalmatic were usually the same, and agreed with the rest of the suit, but not always.

V.—CHASUBLE, CHESIBLE (*Casula, Cafibula, Penule, Planeta, Infula, πλανήτης, πλάνης, φαινόλης, φανολης, φαιλώση, φαινωλιον*).

This is the "Vestimentum" or principal garment of the Priest, and when no other explanation is given in the Inventories, that word is used to dé-

signate the Chasuble. Nevertheless, it is occasionally applied to the Stole, Dalmatic, Tunicle, and even the Albe. Casula, scilicet "minor casa." "Vestis sacerdotalis," also called "Planeta." Quoting Rhabanus Maurus, Ducange says further, "Casula dicitur vulgo 'planeta' quia instar parvæ casæ totum tegit, et signat caritatem, unitatem fidei." "Hoc supremum omnium indumentorum est et cetera omnia interius per suum munimen tegit et ornat." Alcuin with Durand. (*Lib. iii.*) says, "The Chasuble, which is put on over all the other Vestments, signifies Charity." The Greek name was *πλανήτης*, from its flowing dimensions, as it covered all the body from the neck to the feet. The ecclesiastical use of this Vestment seems to have been derived from Exodus xxviii. 31-32, "Thou shalt make the robe of the Ephod all of blue, and there shall be a hole in the top of it in the midst thereof. It shall have a binding of woven work round about the whole of it as it were the hole of an habergeon, that it be not rent." This in shape corresponded to the ancient Chasuble, which was so large and long that it completely enclosed the arms; and it was necessary to lift it up at the sides in order to be able to use it. Many of these ancient Chasubles were in existence in France in the time of Bocquillot (*Traité historique de la Liturgie*, p. 161; Paris, 1701), and even of De Vert, 1750. Bocquillot shows (p. 157 *et seq.*) that the "Casula" is not so named by any authors, pagan or Christian, till nearly the fourth century; and it is first spoken of as a civil vest. S. Cæsarius, of Arles, is said to have worn it in an exorcism; and Cassian and Isidore mention it as an ecclesiastical Vestment. S. Remigius (A.D. 499), S. Nicetius (A.D. 573), S. Gregory of Tours, and others mention it as then in common use (cited *Rock*, i. 317.) In the very ancient and ante-Gregorian Ordination Office, published by Mabillon (*Museum Italicum*, App. viii.) the Priest (*sacerdos*) was invested with the Chasuble by the Bishop in token of his sacred office; and, also with a Stole which, as Deacon, he had worn previously, but in a different manner, *i. e.* it was put round the neck over each shoulder, and such is the form of investiture of the Priest at all the Ordinations in English Pontificals. The Chasuble is the same in shape as the coat of our Lord, woven from the top throughout. "Casula," says Rupert (*Lib. i. c.* 50), "Vestimentum Christi quod est Ecclesia significat; est autem integra et undique clausa; et integritatem veræ fidei significat." Others, from its blue colour, say that it signifies the purple robe of Christ. It is spoken of as in use in the fourth century as an ecclesiastical Vestment (*Acta Sanctorum, Vita S. Assegesi*). Some say that it was worn at Rome as a senatorial vest in the time of Alexander Severus. By the fifth or sixth century it had become peculiarly appropriate to Ecclesiastics, and especially the Ministers of the Altar; as the Priest stands in the place and stead of Christ, who was clothed therewith, and succeeds the Hebrew Priest who also wore it. It never, however, was appropriate to Priests only, but was worn at certain seasons at the Mass, as in Advent and Lent by Deacons, and even by



Chasuble of S. Thomas of Canterbury conserved at Sens.

A, Front. B, Back.

(*Viollet-le-Duc, Mobilier*, III. 146.)

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Subdeacons, although Gregory I. had deprived the latter of them, restoring, as he says, the ancient usage (*see Bocquillot*, p. 150). The Greeks still continue the ancient ample, long, and flowing form of this Vestment; and that this shape lasted in England up to a very late period is proved by numerous MSS. and sepulchral brasses and examples still existing; e.g. that of S. Thomas of Canterbury, at Sens; that of Regnobert, at Bayeux; and that at S. Rambert-sur-Loire. The modern Roman garment, diminished in length and curtailed at the shoulders for the purpose of facilitating the elevation of the Host, bears little resemblance to the dignified original.

There are several kinds of Chasubles, but all nearly of the same shape.

The Bishop's Chasuble, ample, of rich silk velvet or other fine material, and splendidly adorned and of different colours; but as it would seem generally of a bright blue or azure, or violet or purple (under which latter colour was also designated a rich deep red or crimson), profusely ornamented with gold lace. It descended almost to the feet, in shape nearly a square, hanging down on all sides to the same depth, as well over the arms as at the sides. It was the seventh and last Vestment with which he arrayed himself for Celebration of the Eucharistic Sacrifice, except, perhaps, the Maniple, which, as it appears from Leofric, was sometimes put on last. But the great majority of the Pontificals make it the last Vestment he puts on before assuming the Mitre and Staff.

Up to the tenth century, and even later, this Episcopal Chasuble had sometimes a hood which was fastened to it at the back, especially when the Bishop walked in Processions (*see authorities cited, Rock*, i. 349), who saw one at Rheims (*see De Vert*, ii. 243). This was succeeded by, or substituted for, the magnificent Humerales or Collar worn by Bishops.

The Chasuble is and was the distinguishing mark of the Priest, and as such, was given to him and put about his shoulders by the Bishops at his Ordination, as appears from all the English Pontificals, from Ecgbert (A.D. 735) downwards. In a Synod under Charlemagne (A.D. 741), it was ordered that Clerks in Sacred Rites should no longer wear "Sagæ" but "Casulæ." In Ordinations, after the Bishop had moved the Stole from the left arm only, and had put it round the neck so as to fall down on both sides or round the breast, he proceeded to place the Chasuble on the shoulders and no further, saying (*see the Bangor*, with which nearly coincides *Clifford's Pontifical*) first of all, "Receive the Yoke of the Lord, for his Yoke is easy and his burthen light," "Peace be with Thee;" and so on, investing him with the Chasuble, "The Lord Clothe Thee with the Stole of Innocence," "Thanks be to God." The Consecration then proceeded, and, after the laying on of hands and the pronouncing of the words, "Receive the Holy Ghost, &c." "*Then let him draw the Chasuble* of each from his shoulders over his breast, kissing each, and saying, "The Peace of the Lord ever be with Thee." Such is also the form in Dunstan's and the other Pontificals.

Like all the other sacred Vestments, the Chasuble was blessed before use with a particular form of Benediction.

As observed above, there is no special direction in the English Office-books that the Celebrants should assume the Chasuble for performance of the Eucharistic Sacrifice; but the "*Casula*" is constantly mentioned as being the principal Vestment of the Priest, although the other Vestments are not named as belonging him in that office. Thus, on the First Sunday in Advent (the pattern for all others), the Subdeacon is directed to assist the Priest in adjusting his Chasuble. On Good Friday the Priest is to be "*indutus Vestibus sacerdotalibus in Casula rubea*." On the Vigil of Easter he is to be "*indutus Casula ad Altare autenticum*" (*i.e.* principale) "*assumpta*;" and so on the Vigil of Pentecost. After the conclusion of Mass and just before "*Benedicite Sacerdotes*," the Rubric is "*Cum vero Sacerdos exuerit Casulam et alia indumenta sacerdotalia*," and so on.

Those worn at certain times by the Deacon and Subdeacon and lower Clergy, were shorter and of inferior materials and elegance, generally destitute of the orfrays of gold, &c., and jewels, more like Cardinals or Tippetts so much spoken of in the Inventories, and of far poorer ornamentation. They are usually enumerated separately in the Inventories as ordinary Chasubles only, and not as "*Vestimenta*," or as belonging to any suit. According to Bock's opinion (*Lit. Gewänd.* II. 290), from the tenth century downwards, they were in fact hooded Chasubles or Copes, but smaller and shorter, with apertures at the sides for the arms.

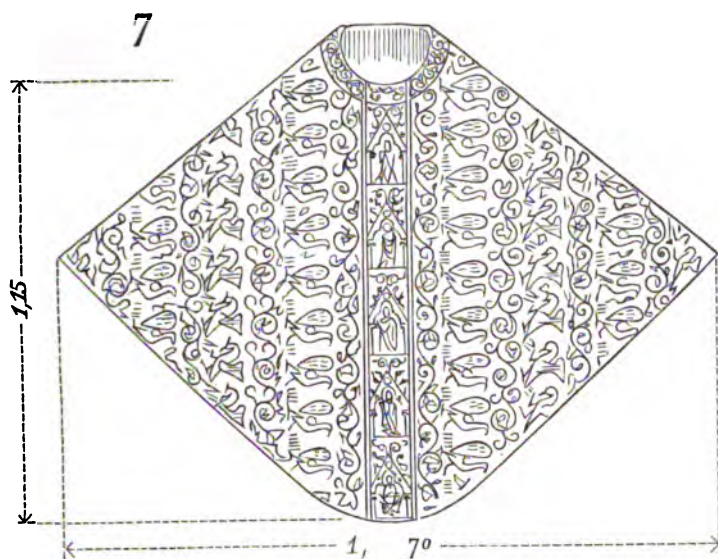
The Chasubles of the seventh and eighth, and up to the thirteenth and fourteenth centuries, were usually most magnificent. To give a few examples—

At Sarum, in 1222, were a Chasuble given by Bishop Roger, with twelve stones behind and thirty-three in front. Another, which had been Bishop Osmund's, with thirty-four stones; a purple embroidered Chasuble; one of white and two of red samit, all well apparelled with gold brocade; one of silk, given by S. Ridell, of various colours with gold brocade; two others of silk, well brocaded, and thirteen not brocaded.

Each Altar had one or more "*Vestimenta plenaria parata*," *i.e.* suits.

Each of the Parish Churches in the Archdeaconry had one or more "*Casulæ*," and about half were of silk; the remainder are of "*fusco-tincto*" (fustian) or "*cannabæ*" (hemp), *i.e.* canvas. Chasubles of serge or cendal (coarser stuff) were used for Ferial services.

Among the "*Vestimenta*" of S. Paul's at Canterbury (*Dart*, xvi.), was a Chasuble of Cloth of Tarsus (goat's hair and silk), of azure (Indici) colour, with orfrays of gold before and behind, embroidered with golden stars and crescents: the Albe apparelled with purple cloth of Tarsus. Amice, Stole, and Maniple of the same suit embroidered with golden stars and crescents like the before-mentioned orfrays.

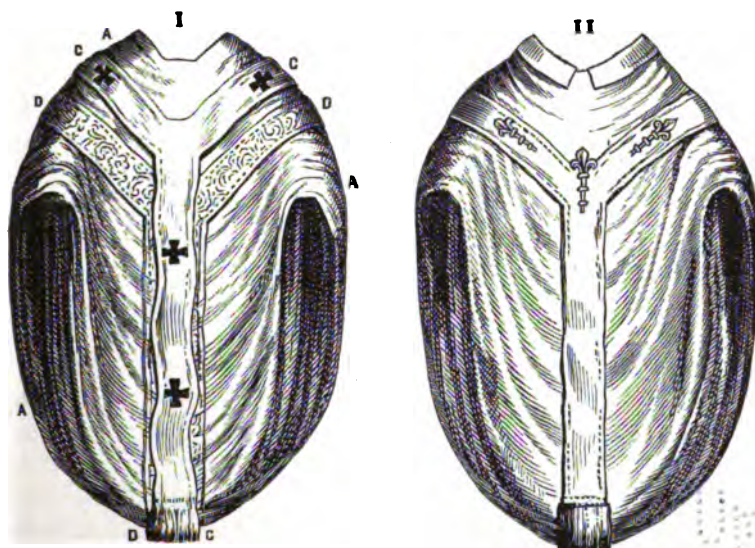


Chasuble.

Circa 1250.

Purple Silk embroidered in Gold. French.

(*Viollot-le-Duc*, III. 147.)



Ancient Chasubles as worn.

(*De Vert*, II. 154.)

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At Exeter in 1327 (*Oliver*, 297, *et seq.*) were very many rich Chasubles, but they are usually enumerated with the other Vestments in suits. In 1224 William Brewer, Bishop, gave to the Cathedral a Chasuble of yellow colour with Dalmatic and Tunicle, well bound with orfrays (*i.e.* gold brocade), with figures of gold. A Chasuble, Dalmatic, and Tunicle of white diaper, the Albe of silk, Stole and Maniple of azure colour (Indici), with gilt eagles and other animals, and an Amice of the same (here the Vestments were not a suit), a Chasuble, Dalmatic, and Tunicle of azure colour, &c. Bishop Bartholomew, in 1161, had given two of azure colour, one with new moons and stars, another with jewels and pearls, with several others of a purple colour. Four sets of Vestments are named, with Chasubles, Tunics, and Dalmatics, and the rest; one of white, one of yellow, another of red, and the fourth green, all of diaper; one of red Samit, another set of green, but of different shades; another Chasuble of purple, with filken orfrays of pearls, the gift of Bishop Berkeley; a Chasuble of white silk, with orfrays of castles; another of black samet, with white accompaniments, and many others.

The Anglo-Saxons used likewise these fine Chasubles. In the life of S. Livinus (A.D. 656) Boniface, his contemporary (*AA. SS. B. II.* 346), states that S. Augustine of Canterbury gave him on the day of his ordination a purple Chasuble, embellished with compositions of gold and gems, and a Stole and Orarium woven with precious jewels and shining gold, as a bond of eternal love with his beloved disciple. At S. Paul's, London, in 1295, amongst other splendid Chasubles (*Dugdale*, 322) was the Chasuble of Wulfran, of azure samet, good and precious, with a pectoral, and images of Peter and Paul, embroidered in fine gold, &c. S. Elphege's Chasuble was of yellow samet, with a beautiful orfray of gold at the back, with stones inserted.

This rich jewelled orfray at the back was, as Rock (i. 359) shows, sometimes distinct from the Vestment itself, and pinned upon it when for use (see *De Vert*, II. 164). Matilda William's Queen (*Orderic Vit.* vi. 603), gave a Chasuble adorned with gold and gems, and an elegant Cope to S. Evroul in Normandy, and William himself took from Ely Minster eight splendid Chasubles of white, red, and purple, with orfrays of gold and flowers before and behind. Leofric, Abbot of Ely (in Cnut's time), had a red Infula, upon which was spread above and below flowers in wonderful work, those before and behind like a tablet, enriched with gems and gold. That of Fulco in S. Paul's (1295) had an "antiquum dorsale" belonging to it, interlaced with fine gold and many gems (*Dugd.* 322).

Festal Chasubles should be of silk or other rich material. At Canterbury, however (*Dart*, xvi.), was one of black fine linen doubled, with a Corporal of gold brocade, the Albe and Amice being white. Another of purple and red fine linen doubled, with Albe and Amice of the same, with figures in gold and green Corporals: (the meaning of this "doubled" is, that use was made of both sides for different colours). Matthew Paris (in *Vit. Abbat.* p. 40) speaks of

five belonging to Abbot Golfrid, A.D. 1119, entirely of gold, with besides broad orfrays of gold before and behind, jewelled, and with lappets shot with red.

The Abbot Benedict at Ely (*circa* 1184) gave, amongst others, a principal one of black cloth, with trees of gold before and behind, with rows of precious stones (*Sparke's Ely*, 100); and Hugh Pudfey had nine Chasubles, one of which was of red samet embroidered with golden plaques and beflants, and many great pearls and precious stones (*Wills and Inventories, Surtees Soc.* p. 2, Pt. 1.)

Dr. Bock (i. 164) mentions several Austrian and Hungarian vestments of linen worked with yellow thread, to resemble gold; so at Bamberg, Halberstadt, &c.

The Chasuble should have no opening at the sides and front, and should be put on over the head, with a small square or oblong opening for the neck. Ciampini (*De Sacris Edif. Rom.* 1693) gives a Plate (*IV.*) of a Bishop, previously in a Dalmatic, being vested thus by his Deacons, from the tenth-century Mosaics in S. John Lateran. The earliest forms of these Chasubles may be seen in Rossi's *Roma Sotteranea*, in Seroux D'Agincourt (*Histoire d'Art*), and Ciampini's three volumes, beginning with the well-known figures in the Church of S. Vitalis at Ravenna, A.D. 570.

In size Chasubles should be very ample, and reach down all round considerably below the hands when extended. They continued of this size and make in England up to the Reformation.

The Chasuble of S. Thomas of Cant. at Sens, which in its original size is 3 feet 10 inches deep all round, is figured by Dr. Rock (i. 322). That of Albertus Magnus (the last half of the thirteenth century), of long haired blue samit, at S. Andrew's, Cologne, is 5 German feet 1 inch long, and 4 feet 5 inches wide. That of S. Bernhard, at Brauweiler, entirely of cloth of gold, without other ornament, is 5 feet deep and nearly 8 feet broad; that is, 15 feet in circumference.

In the South Kensington Museum are several old Chasubles, but cut down. One, however (8707, *Rock's Catalogue*, 266), of blue cut velvet of the fifteenth century, with figured orfrays, has not been cut, and is 9 feet 5 inches round by 4 feet 9 inches in depth.

Chasuble—Shape.

The shape of the Chasuble will be understood from the engravings. It continued, when placed on the person in England, always equidistant from the ground, and considerably below the knees to the ankles. When the arms were lifted up this would appear pointed in the middle in front and behind (*figured in Ciampini, II. plate xxiv., in Buonarotti, Bottari, and others*). When the style of architecture changed to the pointed it was in England made more ample at the bottom, or else slightly indented, so as when the arms were not



English Bishops.

Cent. xiii.

From a contemporary MS.

(*Rock, Church of Our Fathers, Vol. II. 98.*)

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A.E. TAYLOR

Bishop or Priest in Chasuble, &c.

Cent. xi. From a MS. in Imperial Library, Paris.

(*Viollet-le-Duc, Mobilier*, III. 144.)

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extended it might in front exhibit the shape of two pointed arches reversed (see *De Moleon*, A.D. 1757, at *Rouen, Angers, and other places*; *Le Brun*, i. 52, n. 7, A.D. 1777). Very many of these ancient unclipped Chasubles, according to Dr. Bock (*Liturgische Gewänder*, i. 432), are still remaining in Germany, which he describes. Bocquillot also states that in his time (A.D. 1700), there were many in France (p. 161). (So *Martene*; *Voyage Littéraire*, i. 156.) Some of these were so heavy that they were looped up by the Assistants at Consecration at the arms. The Celebrant sometimes took off this, and substituted a lighter one at the Consecration.

The Rouen Chasubles were white for Easter and the Epiphany, violet for the Celebrant on the Saturdays of Easter and Pentecost.

The Rule of the Ancient Rouen Ritual (*cited by De Moleon*, 378), should be observed: "The form of the Sacred Vestments should be that which the Institution of the Fathers and the venerable antiquity of this Cathedral Church prescribes, viz. that the Chasubles or Planetæ should be extended hither and thither, at least to such an amplitude as to cover the whole arms, and, therefore, should be made of such convenient and pliable material as may be easily lifted up, and not impede the Celebrant."

Chasuble—Colour.

As to Colour and Ornament, the Chasuble should, as a rule, conform in its ground to that of the Day or Season; nevertheless, the rule has many exceptions.

Thus cloth of gold was always considered suitable for all festal occasions, and the Vestment might be embroidered, and be composed of such various colours and enrichments as to serve for different Festivals. The Church Museum at Cologne, and the town collection at Dusseldorf, contain many of these fine Chasubles. Ciampini (vol. ii.) copies from the Mosaics at Ravenna and Rome, similar Vestments of the sixth and seventh centuries, bordered with gold; and those worn by the Bishops are almost invariably of a purple colour, and at a later period indicus, blauus, cœruleus, blodius, colour was mostly the festal hue. Purple comprised every shade from violet to a rich reddish brown and deep mulberry red, and indicus or blodius designates azure or sky blue. The Chasuble of the Archbishop, depicted in the Anglo-Saxon MS. C.C.C. Cambridge, clxi., twelfth century, is of purple, the lining and under-vest of red.

The same of two in MSS. in the Lambeth Library, of the thirteenth century. The splendid Chasuble mentioned by Dr. Bock (i. 157, and figured, plate iii.) as used at the Coronation of Stephen and Gisela, in the year 1031, and now at Ofen, is of this tint, but embroidered with figures in gold. He enumerates also many such purple Vestments worked with gold. One is mentioned by Reginald of Durham (*De S. Cuthbert*, clxxiv.), as worked by a lady of

the Court of Mathilda, Queen of Scotland. Another lady worked such an one for S. Dunstan, which was not long since in Westminster Abbey (*A. SS. O. B. v. p. 712*).

Chasuble—Designs.

The Chasuble should have no Crofs at the back or front, which is a modern fancy. That of S. Thomas at Sens has on it, as appears by the plate, two or three narrow orfrays on both sides, which beginning at the bottom divide just above the waist, and run over each shoulder, with a floriated ornament at the breast and on the neck behind (*Bock, II. pl. xxxii.*). That of S. Bernhard (eleventh century), was uniformly woven of one colour in circlets and figures in gold thread, but had no other design, except a slight border round the neck and down the breast. Such are those figured in vol. II. 245, of "*Melanges D'Archæologie*" (eleventh century), and that of S. Regnobert (*Rock, I. frontispiece*), where the orfrays of purple and gold are broad and elaborately chased, and run up front and back to the throat and neck, but dividing above the waist, pass over each shoulder, forming the appearance of a large three-pronged fork on each side.



*S. Thomas of Canterbury vested in his Episcopal Attire
which is conserved at Sens.*

(Viollet-le-Duc, Mobilier, iii. 146.)

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CHAPTER IV.

PRESENT VESTMENTS—CHORAL AND AT THE MASSE.



THE Provincial Constitutions above-mentioned of Archbishops Edmund (1224), and Winchelsey (A.D. 1305), and Gray of York, A.D. 1250, being in full force and effect, as well as the several immemorial usages as to Vestments of the different Dioceses in Great Britain and Ireland, in the Second and Third Years of Edward the Sixth (whose accession took place on the 28th of January, 1547), to wit, on the 15th day of January, 1549, was made and passed an Act of Parliament, authorizing what is known by the name of the First Prayer Book of King Edward VI. The employment of the same for Divine Service was by the same Act made compulsory on the following Whitsunday, but not before, which Whitsunday was in the third year of King Edward. By the Rubrics contained in this First Prayer Book :—

“¶ Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon him the Vesture appointed for that ministration, that is to say : a white Albe plain, with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite : And shall have upon them likewise the Vestures appointed for their ministry, that is to say, Albes with Tunicles. Then shall the Clerks sing in English for the Office, or Introit (as they call it), a Psalm appointed for that day.

“Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions : or as is or shall be otherwise appointed by his Highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended), the Priest shall put upon him a plain Albe or Surplice, with a Cope, and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper), until after the Offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people shall let them depart with the accustomed Blessing.”

“And the same order shall be used all other days, whensoever the people be customably assembled to pray in the Church, and none disposed to communicate with the Priest.”

At the end of this First Book of Edward, in the edition printed by Edward Whitchurche by Royal authority, March 7, 1549, are “Certain Notes for the more plaine explication and certain confirmation of things contained in this Booke,” as follows:—

“In the saying or singing of Mattens or Evensong, Baptizing, or Burying, the Minister in parish Churches and Chapels annexed to the same shall use a Surples, and in all Cathedral Churches and Colledges, Archdeacons, Deans, Provoests, Maisters, Prebendaries, and fellows being graduates, *may* use in the Quiere beside their Surpleesses such hoods as pertaineth to their severall degrees; but in all other places every Minister shall be at liberty to use any Surples or no.

“And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministracion, he shall have upon him beside his Rochet a Surples or Albe, and a Cope or Vestment, and also his Pastoral Staff in his hande, or else borne or holden by his Chapleyne.”

In conformity with this the 1 Eliz. c. 2, was passed, by which the use of the Second Prayer Book was established with certain alterations, but it was provided (s. 25), ‘That such Ornaments of the Church and of the Ministers thereof shall be *retained and be in use* as was in this Church of England, by authority of Parliament, in the second year of King Edward, until *other order* shall be taken therein by the authority of the Queen’s Majesty, with the advice of her Commissioners appointed and authorized under the great Seal of England for Causes Ecclesiastical or of the Metropolitan of this realm.’ The Rubric to the new Prayer Book, *framed to express the meaning of this proviso*, is in these words, ‘And here it is to be noted that the Minister at the time of the Communion, and at all times of his ministracion, shall *use* such Ornaments in the Church as were *in use* by authority of Parliament, in the second year of the reign of King Edward the Sixth’. Here the term ‘Ornaments’ is used as covering both the *Vestments of the Ministers* and the severall articles used in the services. It will be observed that the Rubric does not adopt precisely the language of the Statute, *but expresses the same thing in other words*. The Statute says that ‘Such Ornaments of the Church and of the Ministers shall be retained and *be in use*’; the Rubric, ‘That the minister *shall use* such Ornaments in the Church.’”

The twenty-sixth section further enacted “that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church by the misusing the orders appointed in this Book, the Queen’s Majesty may by the like advice of the said Commissioners or Metropolitan, ordain and publish such *further* Ceremonies or Rites” (the word “other” is not used) “as may be most for the advancement of God’s glory, the edifying of His

Church, and the due reverence of Christ's holy Mysteries and Sacraments."

By the "Advertisements" of the seventh of Elizabeth, issued 1564 (which however had no legal authority whatever, for they never received the signature of the Queen, which was necessary to give them legal validity) the third clause directs preachers to move the people "to all obedience, as well in *observation of the orders appointed in the Book of Common Service*" (which the reader will remember expressly directed the Vestments to be worn as in the First Book of King Edward) "and as in the Queen's Majesty's Injunctions" (which made no change in this respect). They then proceed to enjoin that:—

"In the ministrations of the Holy Communion in Cathedral and Collegiate Churches the principal Minister shall wear a Cope with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion Table to use no Copes, but Surplices; that the Dean and Prebendaries wear a Surplice and silk hood in the Quire. That every Minister saying any public Prayers, or ministering Sacraments, or other Rites of the Church, shall wear a comely Surplice with sleeves, to be provided at the charges of the parish," which is in fact a repetition of some of the orders contained in the Provincial Constitutions before quoted.

By the Canons of 1603 (in the first year of Jac. I.) "approved, ratified, had, and confirmed by the authority of the Crown and promulgated under the great Seal of England by both Provinces of Canterbury as well as York, to be diligently observed," by Clause 14 (the original Latin is given):

"Singuli etiam ministri studiose observabunt *Instituta Ritus et Cærimonias omnes quæ predicto libro*" (*i.e.* of Common Prayer) "*præscribuntur tam in Sacris Scripturis legendis ac Precibus recitandis quam in administrandis Sacramentis absque ulla sive materiæ sive formæ additione aut diminutione, respectu vel concionis vel alterius causæ cujuscunque.*" These, as before shown, enjoined the use of the Vestments appointed in Edward's First Book.

By Canon 17, Provosts and Fellows, Scholars and Students, on Sundays and Festivals and their Vigils, in the time of Divine Service, are to wear Surplices after the Manner and Institutions of the English Church, and those who had taken Degrees were to put their Hoods over their Surplices.

By the 24th clause, in Cathedrals and Collegiate Churches the Holy Supper was to be administered in solemn Feasts by the Bishop if present, or by the Dean, Canon, or Prebendary, the most eminent Minister present, vested in a decent Cope, and assisted by Readers of the Gospel and Epistle, according to the admonitions promulgated in the seventh of Elizabeth (*viz. the Advertisements*).

By the 58th clause, "Every Minister saying the Public Prayers or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with sleeves, to be provided at the charge of the Parish, and if any question arise touching the matter, decency, or comeliness thereof, the

same shall be decided by the discretion of the Ordinary. Such Ministers as are graduates shall wear upon their Surplices at such times, such hoods as by the orders of the Universities are agreeable to their Degrees, which no Minister shall wear (not being a graduate) under pain of suspension. Notwithstanding it shall be lawful for such Ministers as are not graduates, to wear upon these Surplices, instead of hoods, some decent Tippetts of black, so it be not silk." These Canons have no Parliamentary authority, and it has been thought by some that they have been repealed and modified by the Rubric at the end of the present Act of Uniformity, rendering obligatory the use of such Ornaments of the Church, and of the Ministers thereof, as were in the Church of England by authority of Parliament in the second year of King Edward. This would have been so if these various orders had been inconsistent; but they may all be observed together, and so both are binding.

On the 5th day of March, 1604, in the first year of King James I., about three weeks after the Prorogation of the Convocation which had enacted the above Canons, a Royal Proclamation was issued, at the head of which was set out the Act of Elizabeth I., and which without any reference to the Canons or Convocation, but reciting the decisions of the Hampton Court Conference "before ourself and our Privy Council, where were assembled many of the greatest Bishops and Prelates of the Realm," declared "that no change should be made in the Public Service of God, neither in the Doctrine, nor in the Forms and Rites which were justified out of the practice of the Primitive Church; but that some small things ought rather to be explained than changed;" and further reciting the issuing of a Commission to the Archbishop of Canterbury and others, "according to the form which the laws of this realm in like case prescribe to be used, to make the said explanation," (*i. e.* "until further order shall be therein taken by authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the great seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm," the last clause of the Act of Uniformity of Elizabeth I.), required "all Archbishops, Bishops, and all other public ministers, ecclesiastical and civil, to do their duties in causing the same Proclamation to be obeyed," &c.

This Prayer-book of James I., so authorized by Proclamation only, adopts *totidem verbis* the language of the Rubric of Elizabeth's Prayer-book before mentioned, peremptorily enjoining the *use* of these Vestments by the Minister in the Church.

/ II

The Prayer-book of Charles I. (the last revision) repeats and adopts the language of the Statute of Elizabeth, and by authority of an Act of Parliament passed A.D. 1662, prescribes, "And here it is to be noted that such Ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of

England by authority of Parliament in the second year of the reign of King Edward VI."

As the Judges in the case of *Westerton v. Liddell* affirmed, "The Rubric in the present Prayer-book adopts the language of the Statute of Elizabeth; but they all obviously mean the same thing, that *the same dresses* and the same utensils or articles which were *used under the Prayer-book of Edward the Sixth may still be used.*"

As the statute of 25 H. VIII. c. 19, was beyond all question in force during the whole of this second year of Edward, this last Rubric, having also the authority of Parliament, over-rides all intervening enactments or Canons, and legalizes also all that was lawful under the 25th H. VIII. c. 19. (*Dwarris on Statutes*, 431), as was laid down by Lord Denman, "A positive enactment is not to be restrained by inference; we must act on the maxim, *Leges posteriores priores contrarias abrogant*, and a prior Canon, even if it were inconsistent therewith, which here is not the case, cannot prevail or over-ride a subsequent Act of Parliament." As Sir John Coleridge in his "Remarks on the Report of the Judicial Committee" (p. 7), says "These Vestments are as absolutely prescribed by this Rubric as if they were specifically named in it, instead of being only referred to." Gibson (*Bishop of London*, 1720) in his Codex (*London*, 1713, p. 200) lays down that the Churchwardens of every parish are bound to provide such Vestments for the parochial Clergy as are named in this Rubric.

Wheatley in his comment on the General Prayer Book (*Fol. Clarendon Press*, 1720, *third edition*) says:

"The second part of this Rubric is concerning the Ornaments of the Church, and the Ministers thereof, at all times of their ministrations; *and to know what they are* we must have recourse to the Act of Parliament here mentioned—viz. in the Second Year of King Edward the Sixth, which enacts, &c. So that by this Act we are again referred to the First Common Prayer Book of King Edward the Sixth for the Habits in which Ministers are to officiate, where there are two Rubrics relating to them, one *prescribing* what Habits shall be worn in all public ministrations whatever; the other relating only to the Habits that are to be used at the Communion, &c."

"These are the ministerial Ornaments *enjoined* by the present Rubric:—"

"'And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his Rochett, a Surples, or Albe, and a Cope or Vestment, and also his Pastoral-Staffe in his hand, or els borne or holden by his Chapeleyne.'"

"'Upon the day and at the tyme appointed for the ministration of the Holy Communion, the Priest that shall execute the holy Ministry shall put upon him the Vesture appointed for that ministration, that is to say, a whyte Albe plain, with a Vestment or Cope; and where there be many Priests or Deacons, there so many shall be ready to help the Priest in his ministration as

shall be requisite, and shall have upon them likewise the Vestures appointed for their Ministry, that is to say, Albes with Tunicles.’”

“Before and after the Reformation, until Elizabeth’s time, the Bishops wore a scarlet Chimere or garment over the Rochet (which I take now to be the same called lawn sleeves), but Bishop Hooper, scrupling at this as too light a robe for the episcopal gravity, it was, in her reign, changed into a Chimere of black fatin.”

“The other things *prescribed and enjoined* by the fore-mentioned Rubrics (though now grown obsolete and out of use) are the Albe, the Cope, the Tunicle, and the Pastoral-Staff. The Albe was a very ancient habit worn by Ministers in the administration of the Communion, and appears by the description given of it by Durand (*Lib. iii. c. 3*) to have been a kind of linen garment made fit and close to the body like a Cassock tied round in the middle with a Girdle, or sash, with the sleeves either plain like the sleeves of a Cassock, or else gathered close at the hands like a short sleeve, being made in that fashion, I suppose, for the conveniency of the Minister, and to prevent his being hindered in the consecration and delivery of the Elements by its being too large and open. They were formerly embroidered with various colours and adorned with fringes; but those our Church does not admit of, though it still *enjoins* a white Albe plain.

“Over this Albe the Priest that shall execute the Holy Ministry (*i.e.* consecrate the Elements) is to wear a Vestment or Cope, which the Bishop also is to have upon him when he executes any public ministrations. It answers to the Colobium used by the Latin and the Σάκκος used by the Greek Church. It was at first a common Habit, being a coat without sleeves, but afterwards used as a Church Vestment, only made very rich by embroidery and the like. The Greeks say it was taken up in memory of the mocking robe which was put upon our Saviour. It seems prescribed to none but the Bishop and the Priest that consecrates the Elements in the Sacrament.

“For the Priests and Deacons that assist the Minister in the distribution of the Elements are to wear Tunicles, which Durand describes to have been a silk sky-coloured coat made in shape of a Cope.” [This is not so. He describes (*Lib. iii. xc.*); the Bishop’s two Tunicles only; the first was of fine linen; the second, put over the first, was Jacintha sky-blue, and was in fact the Dalmatic.]

He then speaks of the Pastoral Staff “as another thing expressly enjoined by the above-cited Rubric”—and adds: “*These are the Ministerial Ornaments and Habits enjoined by our present Rubric in conformity with the first practice of our Church immediately after the Reformation.*” He then remarks that they were very offensive to Calvin and Bucer, and notices that this Rubric was left out, and another enjoining only the Surplice, inserted in Edward’s Second Book. “But in the next Review, under Queen Elizabeth, the old Rubrics were again brought into authority, and so have continued ever

since, being established by the Act of Uniformity that passed soon after the Restoration."

Dr. Thomas Sharp, a learned divine who was for many years Archdeacon of Northumberland, in his series of charges on the Rubrics and Canons of the Church of England (London, 1753), after quoting the 14th Canon writes thus:—"And upon the 58th Canon, which enjoins Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and graduates their withal hoods, I need say the less because *it is superseded by the Rubric before the Common Prayer in 1661, which is Statute Law, and determines that all the Ornaments of the Ministers at all times of their ministrations shall be the same as they were by authority of Parliament in the second year of Edward VI.* So that the Injunction concerning the Habits and Ornaments of Ministers which is at the end of Edward VI.'s First Service Book, with its explanation in the Act of Uniformity by Queen Elizabeth, *is the legal or statutable rule of our Church Habits to this day, and is so far from being explained by this Canon that it rather serves to explain the Canon itself*, as I shall show in an instance or two. For, first, this Injunction of King Edward's referred to in our present Rubric, though it requires the Surplice to be used in all Parish Churches and Chapels annexed to the same, yet doth in express words give liberty to the Clergy to use or not use the Surplice in their ministrations in other places, which is an indulgence that the Canon doth not expressly give, and it may be some question whether it can be fairly inferred from it."

"And the other thing that I would observe in the said Injunction is that no order is given therein concerning the use of the hood with the Surplice *in Parish Churches*, though the same is allowed to be used by dignitaries in Cathedral Churches and in College Chapels. Therefore, as I take it, the clause in this Canon which enjoins graduates to wear the hoods of their respective degrees in Parish Churches is *not* strictly binding, forasmuch as the present Rubric, *which is of later date and decisive of all questions about the Habits in Ministration*, refers us to a rule by which the said practice is not required."

In unison with this common-sense view of the matter, a writer in the *Quarterly Review* for 1851, although offensively hostile to those whom he calls Puseyites, writes thus:—After reciting the above-mentioned Rubrics in King Edward's First Book as to Vestments, he goes on (pp. 218 to 221) to say—"These Rubrics would allow the Minister in any but the specified Service to use a Surplice or no, that is, or *nothing* at his pleasure, whilst it *prescribes* Albes, Copes, and Tunics for all the Ministers for the Communion, and Rochets, Albes, Copes, and Croziers for the Bishops on all occasions. We need not say into what total disuse these Rubrics have fallen, yet *they are*, as far as we can discover, *the only Rubrical directions for the Vesture of her Ministers that the Church of England now possesses.*"

The following are contemporary and subsequent authorities, confirmatory

of the facts above stated. Zanchius (*Zurich Letters, 2nd Series*, 339, A.D. 1571), seven years before the Advertisements were issued, writes to Queen Elizabeth: "The most holy and consecrated Vestments of the Clergy are now resumed," and he calls them elsewhere "the habits, the ridiculous and execrable garments of the ungodly Mass Priests," "the Sacerdotal Vestments." Beza to Bullinger (*ibid.* 130, A.D. 1566), states that at that time "teachers are thrust out unless they would swear to observe all these things, and will resemble the priests of Baal in their Caps, Bands, Surplices, Chasubles, and other things of the like kind." In 1560, Lever writes to Bullinger (*Zurich Letters, first Series*, p. 84): "The same Order of Public Prayer and of other Ceremonies in the Church which existed under Edward VI. is now restored among us by the Authority of the Queen and Parliament." "There are prescribed to the Clergy some Ornaments, such as the Mass Priests had and still retain. A great number of the Clergy, all of whom had heretofore laid them aside, are now resuming similar habits, and wear them, as they say, for the sake of obedience."

On the 1st March, 1641 (*Cardwell's Conferences*, pp. 273-8), the House of Lords appointed a Committee to "take into consideration all innovations in the Church respecting religion." It consisted of ten Earls, ten Bishops, ten lay Barons, with power to associate with them as many learned Divines as they pleased." To this Committee, among others, were so associated Archbishop Usher, Doctors Prideaux, Woode, Sandeman, Fratley, Brownrigg, Holdsworth, Burgess, Marshall, Hill, Twisse, Hacket, and Calamy, and on it were Bishops Williams, Montague, Moreton, Sanderson, and White. Amongst other things they report that "some Clergymen pretended for their innovations the Injunctions and Advertisements of Queen Elizabeth, which are not in force, but by way of commentary and imposition." Among the suggestions made by this Committee were whether the Rubric should not be mended where *all Vestments* in time of Divine Service *are now commanded*, which were used, 2 Edward VI." (*See Cardwell, ibid.* p. 274). In May, 1644, both Houses of Parliament passed an Ordinance "that no Copes, Surplices, Superstitious Vestments, Roods or Roodloft, or Holy Water font, shall be or be any more used in any Church or Chapel within this realm." In a poem called "Lambeth Faire," printed A.D. 1641, "Bishops Trinkets" are said to be "Wearing Robes," "Vestments Consecrate." Among these trinkets are described "A Crucifix," "Crozier Staffe," "Crosses," "Candles, Tapers at Cathedral Paules," "a Consecrated Light" (*quoted M'Coll's "Lawlessness,"* &c. p. 136). In the North Transept of Southwell Church is an effigy of Sandys, Bishop, who died 1588, in an Albe, Tippet, and Chasuble. Grancolas, in his "Historical Commentary of the Roman Breviary" (*Venice*, 1734, pp. 25, 26) describing particularly the contents of the English Prayer Book, states:—"Presbyters sing through all this in their temples throughout the course of the year clad in a Surplice,

Cope, and Chasubles." In another work (*Abrégé des Histoires des plus fameux Hereſiarques depuis l'an 1040, et du cauſes du Schiſme de l'Egliſe Anglicaine. Rouen, 1699*), after remarking that the Engliſh Offices had been tranſlated from the Roman, and were very like them, is added:—"They make uſe of habits and Ornaments after the Roman faſhion, and there are a quantity of ceremonies in their Offices and Services retained or imitated from the Roman ceremonies." Dr. Watt, in his edition of "Matthew Paris" (*London, 1640*), in the Gloſſary, ſays:—"Copas nos Angli dicimus et in Liturgia adhuc iis utimur," and he afterwards proceeds: "In the Engliſh Church the uſe of this Albe hath gone into deſuetude, I know not how, rather of its own accord than forbidden and denied to our Priests by any authority; for in that Rubric prefixed to the beginning of the Engliſh Liturgy, it is found enacted that the Miniſter at the time of adminiſtration of the Holy Supper, and at all other times of his miniſtrations, ſhall uſe in the Church ſuch Ornaments which by Authority of Parliament were in uſe in the Second year of Edward VI. But in that Liturgy of Edward, the former of the two (1549), is found enacted in theſe words:—'In the day, and at the time appointed for celebrating the Holy Supper, the Priest who ſhall then execute the holy miniſtration, ſhall put on him that Veſture which is aſſigned to the ſame miniſtring, to wit, an Albe and Veſtment, or Choral Cope. The Miniſter and his coadjutors ſhall in like manner be veſted in Albes.'"

The author of a Book called "The Old Nonconformiſt touching the Book of Common Prayer and Ceremonies" (published 1660), complains that "the Cope, Albe, Surplice, Tunicle, and Paſtoral Staff are appointed to be uſed in Ordination and Conſecration."

In a "Treatiſe of Divine Worſhip," by Rev. Mr. W. Bradſhaw, published in 1604 and again 1660, he inveighs againſt inventing an apparel to diſgrace Miniſters of the Goſpel, "the odious attire of the conſecrated attire of a filthy Maſs Priest."

The Puritans at the Savoy Conference objected, "Foraſmuch as this Rubric ſeemeth to bring back the Cope, Albe, &c., and other Veſtments forbidden by the Common Prayer-book, 5 & 6 Edward VI., we deſire it may be wholly left out." The Biſhop answered, "For the reaſons given in the 18th General, whither you refer us, we think it fit that the Rubric ſhould continue as it is."

Biſhop Coſin (vol. v. 233, after 1638), commenting upon the words "According to the Act of Parliament ſet forth in the beginning of this Book," ſays: "In theſe words, 'Provided always and be it enacted, that ſuch Ornaments of the Church' (whereunto the adorning and decent furniture of the Communion Table relate), 'and of the Miniſters thereof,' (as the Albe or Surplice, Veſtment or Cope, with the Rochet and Paſtoral Staff), 'ſhall be retained and be in uſe as was in this Church of England by Authority of Parliament, in the Second (not the Fifth) year of King Edward the Sixth,

until other order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of Her Commissioners, appointed and authorized under the Great Seal of England for causes ecclesiastical, or of the Metropolitan of this Realm,' which other order, so qualified as is here appointed to be, was never yet made." "The same" (order) "we are bound still to observe." "They are appointed by the law itself." (See also pp. 42, 229-30, 305, 418, 439.)

In vol. I. p. 189, of a *Tour through the Island of Great Britain*, 1727. *By a gentleman*, is this passage, "Going to see the Church of Durham they shewed us the old Popish Vestments of the Clergy before the Reformation, and which on high days some of the residents put on still. They are so rich with embroidery and embossed work of silver, that indeed it was a kind of load to stand under them."

In the time of Charles I. (*Topographical Excursion in the year 1634, quoted Hierurgia*, 384), in York and Durham Cathedrals, rich Vestments as well as Copes were used of Cloth of Gold and other colours. So also Lichfield and other places.

During the Commonwealth, most of these Vestments and other Ornaments were destroyed or purloined; but this does not affect their legal authority, nor is non-user equivalent to disuser.

The well-known Helston Case, decided by Philpotts, Bishop of Exeter, with the advice of his Chancellor, was the first time that the Ornaments Rubric came into dispute of late years, wherein the Judgment was: "It is the duty of the Parishioners, by the plain and express Canon Law of England (*Gibson*, 200), to provide the Albe, the Vestment, and the Cope. True, it would be a very costly duty, and for that reason most probably Churchwardens have neglected it, and Archdeacons have connived at the neglect. But be this as it may, if the Churchwardens of Helston shall perform this duty, at the charge of the parish providing an Albe, a Vestment, and a Cope, as they might in strictness be required to do (*Gibson*, 201), I shall enjoin the Minister, be he who he may, to use them."



Benediction by an English Bishop.

Circa 1190.

(*Rock*, II. 100 ; *Raine's S. Cutbert*, 15.)

The Maniple should be on the left arm.

24

CHAPTER V.

OF PRINCIPAL AND OTHER FEASTS.

I.

THE dignity and importance of the several Festivals in the year, with the exception of Christmas, Easter, Pentecost, the Epiphany, the Ascension, Palm Sunday, the Assumption of the Blessed Virgin, and of S. Thomas of Canterbury and Corpus Christi at a later period, varied considerably in the different Provinces and Dioceses in Great Britain and Ireland. It was in this particular especially that the Use of one or more Cathedral Churches and Dioceses differed from that of another or others. In the order and conduct of Divine Worship and of the Celebration of the Eucharistic Sacrifice and of the other Sacramental offices, there was little or no diversity of any importance between them.

The Uses of Sarum and of the other Provinces and Dioceses in these Islands, except perhaps Exeter, so far as they altered those of the former Anglo-Saxon Church, were introduced by S. Osmund and his successors from Normandy, notably from those of the Arch-diocese of Rouen which are detailed in the Customary of John of Avranches, Archbishop of Rouen, A.D. 1070 (*Migne Patrol.* cXLVIII. p. 40). De Moleon (*Voyages Liturgiques*, 358-360), relates what were the Choral Usages of that Metropolitan Church in Festivals in the seventeenth century, "handed down," as De Moleon says, "From a remote antiquity," as follows:

"In Triple Feasts there were, firstly, three Canons in Copes to begin the Psalms. Four others; also in Copes, who chant the Responses both at First and Second Vespers. At Matins Four Canons sing the Invitatory and Psalm "Venite," and all four remain to the end of Lauds. Two raise the Psalms at Matins, and two others enjoin the Psalms at Lauds. In Doubles two Canons in Copes govern the Choir and at Vespers. In Semi-doubles there are two Petty Canons or Chaplains who come and chant the Responses at First Vespers. They wear Copes also at Matins and at the Great Mass. It is the Subchanter who enjoins the Psalms, the Hymn, and the Magnificat in his place.

At Matins of Semi-doubles the Copewearers learn from the Sub-chanter the commencement of the Anthem and the tone of the Psalm. The Sub-chanter then rises from his place and says to him, for instance, '*Respice* of the eighth tone,' or '*Impleat* of fourth tone,' and this Copewearer takes care at the end of the Psalm to go and announce the beginning of the Antiphon to him whose business it is to enjoin it and to intone the Psalm when it is the proper time. On Triple Feasts the Precentor in a Cope governs the Choir, Four Canons in Copes accompany in the Choir the Precentor during the remainder of the Mass. At the Mass on Doubles it is the same. On Semi-doubles two Petty Canons or two Chaplains govern the Choir; on Simple Feasts and on Ferials, one Chaplain governs the Choir."

At Sarum, from the thirteenth to the fifteenth century, the Choir was governed by Rulers on every Sunday, on every Double Feast, on every Feast of Nine Lessons (some Doubles, some Simples, of the First Class), during the whole year, and from the First Vespers of Christmas up to the Octave of the Epiphany inclusive, except on the Vigil of the Epiphany when it fell on a week day [at Wells, also, on Maundy Thursday, and on the two following nights, and on the Vigil of Easter and Pentecost at the Mass and at Vespers], also throughout Easter week, and Pentecost week, and on certain Feasts falling within Easter-tide: SS. Ambrose, Mark, George, Peter and Paul, Philip and James, The Holy Cross, SS. John before the Latin Gate, Dunstan, Aldhelm, Augustine, Barnabas, Octave of the Ascension of SS. Peter and Paul, Octaves of the Assumption and Nativity of the Virgin. To these were added afterwards at Sarum and elsewhere, Corpus Christi, the Name of Jesus, the Transfiguration and the Visitation, the Dedication of the Church, and the Feast of the Place and their Octaves. At Wells, specially, the whole Octave of S. Andrew and the solemn Commemoration of S. Mary and S. Andrew throughout the year; at S. Paul's, London, the whole Octave of the Conversion of S. Paul, S. Erkenwald and his Translation, and Commemoration of Paul; at York, S. Lawrence and the Festival of S. William and the Octave, those of S. Wilfrid and John of Beverley; at Hereford, S. Ethelbert and his Octave, S. Thomas of Hereford Confessor, and his Octave; at Exeter, Gabriel Archangel, Chair of S. Peter, Chains of S. Peter.

II.

The General Division of Festivals at Sarum, and indeed in all the English Uses, was into Doubles and Simples. But each of these was subdivided into Classes. The distinction between the Double and Simple Feasts was, that in the former there were Four Rulers of the Choir, and the Antiphon was repeated entire before and after "Magnificat"; in the Simple Feasts of the First Class, there were as on ordinary Sundays only two, and those of the Second Rank, and the Antiphon was not repeated whole before "Magnificat."

In Simple Feasts of the lowest class, there were no Rulers, but the Hebdomadary led the Choir by himself; and such was the usage at Wells, Exeter, S. Paul's London, York, and Hereford also.

The Rulers of the Choir officiated at Vespers, Matins (including Lauds), and at the Mass only. This was also a universal rule throughout Great Britain.

The Double Feasts at Sarum in the thirteenth century, according to the 19th chapter of S. Osmund's "Consuetudinary," corrected for the use of the new Cathedral (*circa* 1240), were as follows: Christmas Day and the four following days: The Circumcision, The Epiphany, The Purification, The Annunciation, Easter Day and the three following; The Octave of Easter, The Finding of the Cross, The Ascension, Pentecost with the three days following; Trinity Sunday, S. John the Baptist, the Apostles Peter and Paul, The Assumption and Nativity of the Virgin, The Feast of Relics, *i.e.* S. Osmund (in churches not dedicated to S. Mary as was the Cathedral of Salisbury instead of this last the Feast of the Saint to whom the Church was dedicated, called The Feast of the Place), of St. Michael, of All Saints and S. Andrew, and of the Dedication of the Church. To these were afterwards, in the thirteenth and fourteenth centuries, added, the Feast of S. Thomas of Canterbury, of Corpus Christi, The Name of Jesus, The Transfiguration, The Visitation, S. Edward King, S. Edmund Archbishop, the Feast of the Place. In all these there should be Four Rulers all of the highest grade on Christmas and the two following days, on the Epiphany, Easter Day, and the Monday after, on the Ascension, on Pentecost and on Whitmonday, and on the Assumption; on the other Double Feasts the two secondary Rulers should be of the Second Grade. Such was the general Rule also at Wells, at Exeter, and in other Cathedrals. All other Festivals where there were Rulers of the Choir, some with nine Lessons some with three only, were denominated Simple Feasts, and stood on the same footing as ordinary Sundays, and like them had two Rulers denominated Hebdomadaries, who also sang the Invitatory.

The Simple Feasts of the lower class were without Rulers, except the Hebdomadary, and were on the footing of Ferials. These, however, had Grades. In some the Invitatory was sung by two, in others it was simple—in some "Te Deum" was sung, in others a Nocturn without Te Deum.

III.

The Double Festivals were at Sarum in the fifteenth century, and probably earlier, divided into four classes: Principal Double, Greater Double, Minor Double, and Inferior Double, and Simple of the First Class, Simple of the Second Class.

At Wells, in 1310, the division was into Principal Doubles, Minor

Doubles, Greater Simples (which answered to the Inferior Double of Sarum), lesser Simples, and Feriāls.

At Exeter (A.D. 1337), the division was into Principal Greater Double, Greater Doubles, Medium Doubles, Minor Doubles, Semi-doubles, and Profesta or Simple Feasts.

At S. Paul's, London, in 1290, the Festivals were Greater Doubles, Simple Doubles, and Simple Feasts of two Classes.

At York, the earlier division in the twelfth century was, as at Sarum, into Double and Simple Feasts only, but by the end of the fourteenth century they were classed into Principal Doubles, thirteen of which had Octaves, of which there were 20, Minor Doubles, of which there were 24, four of which had Octaves; Feasts of nine Lessons not included in the former two Classes, and Simple Feasts.

At Hereford, in the fifteenth century, the Division of Feasts seems to have been nearly similar to that at York, into Principal Double, Semi-double, and Simple whether with nine Lessons or three, which again were subdivided into those with an Exposition and those without.

IV.

At Sarum, the Principal Doubles were, *circa* 1240 to 1500, Christmas Day and the two following, The Epiphany, Easter Day and Easter Monday, The Ascension, Pentecost and Whitmonday, The Assumption, The Feast of the Place, and that of the Dedication of the Church.

The Greater Doubles were: The Purification, Trinity Sunday, Corpus Christi (added *circa* 1270), The Visitation, Of Relics, The Name of Jesus, The Nativity of the Virgin, All Saints.

The Lesser Doubles were: S. Stephen, John the Apostle, Holy Innocents, S. Thomas of Canterbury (added *circa* 1200), S. Silvester, The Circumcision, Annunciation, the second, third, and fourth Feriāls of Easter week, and of the week of Pentecost. The Octave of Easter, Holy Cross Day, Nativity of John Baptist, Peter and Paul Apostles, Translation of S. Thomas of Canterbury (added late thirteenth century), The Transfiguration, Exaltation of Holy Cross, Conception of Virgin (the two last being late additions).

The Inferior or Semi-Doubles were Andrew, Thomas, Matthias Apostles, SS. Gregory, Ambrose, George, Mark, Philip and James Apostles, S. Augustine Apostle of the English, James, Bartholomew Apostles, S. Augustine Bishop, Matthew Apostle, S. Michael, S. Jerome, Translation of S. Edward, S. Luke, Simon and Jude Apostles.

The Simple Feasts were of two Classes. The first with two Rulers called Hebdomadaries, as on Sundays. The second were treated as Feriāls with one Hebdomadary only, and were all the remainder mentioned in the Calendar.

The Festivals which in the fifteenth century had Octaves were S. Stephen,

S. John Apostle, Holy Innocents, S. Thomas of Canterbury, S. Agnes, the Epiphany, Easter Day, Ascension, John Baptist, Peter and Paul Apostles, The Name of Jesus (omitted in some books), S. Lawrence, Assumption and Nativity of Virgin, S. Martin, S. Andrew, Dedication of Church, Corpus Christi.

The Vigils were the days before S. Thomas Apostle, Christmas, The Epiphany, Easter Day, Ascension, John Baptist, Peter and Paul and James Apostles, Pentecost, S. Lawrence, The Assumption, Bartholomew, Matthew, Simon and Jude, Apostles, All Saints, Andrew Apostle.

The Fasts were, according to all the English Uses moreover, all the Four Sets or Seasons of Ember Days as in the Anglican Rite, The forty days of Lent, and of Abstinence the three Rogation Days before the Ascension.

There was no direction for keeping Fridays as Fasts.

At Wells the two First Classes of Sarum are welded into one. S. Andrew and his Translation were however Principal Doubles, the Cathedral being dedicated to him, and John Baptist, Peter and Paul, Nativity of Virgin, The Annunciation, all belonged to that First Class. The remainder being the same as Sarum.

The Minor Doubles at Wells were (answering to the Lesser Doubles and Inferior Doubles of Sarum), S. Nicholas, The third and fourth days after Easter and Pentecost, Holy Cross Day, SS. Michael and Catherine, and all other Feasts of the Apostles, of the Four Doctors, SS. Augustine of Canterbury, Mary Magdalene, Ann, Exaltation of Cross; of which S. Catherine, the Four Doctors, and the three last were not Doubles at Sarum.

At Exeter the Greater Principal Doubles with Four Canons, two of them Vicars, who sang the Invitatory as Rulers, were Christmas, Easter, the Ascension, Pentecost, Corpus Christi, the Apostles Peter and Paul, the Assumption, Gabriel Archangel. The Greater Doubles of the Second class, having also Four Rulers without the Classicum, were the Epiphany, Purification, Chair of S. Peter, The Annunciation, The Feast of Relics, Trinity Sunday, The Chains of Peter, The Octave of the Assumption, The Nativity of the Virgin, All Saints, and the Feast of the Dedication. The *Medium Doubles*, where Four Vicars were the Rulers and sang the Invitatories, were SS. Stephen, John the Evangelist, Holy Innocents, S. Thomas of Canterbury, The Circumcision, The Conversion of S. Paul, Monday, Tuesday, and Wednesday of the weeks of Easter and Pentecost, Holy Cross Day, The Nativity of John Baptist, Translation of S. Thomas, Michaelmas, Translation of S. Edward, S. Andrew, Conception of S. Mary. The *Minor Doubles* (where three sung the Invitatory, but there were Four Rulers) were Matthias Apostle, Gregory, Ambrose Doctors, S. Mark, Philip and James Apostles, John before Latin Gate, S. Augustine of England, Barnabas Apostle, Commemoration of S. Paul, James, Bartholomew Apostles, Augustine Doctor, Exaltation of Cross, S. Matthew Apostle, S. Jerome Doctor, S. Luke, Simon and

Jude Apostles, SS. Katherine and Martin and Nicholas, and Thomas Apostle. *Semi-doubles* with a triple Invitatory, but two Rulers only, were the Octaves of the Epiphany, of Augustine of England, Ascension, Corpus Christi, Dedication, Peter and Paul, the Days of SS. Mary Magdalene, Lawrence, Beheading of S. John, the Octave of the Nativity of the Virgin, S. Michael on the Mount, S. Martin Confessor, Edmund Archbishop, Thursday, Friday, and Saturday in Easter and Pentecost weeks.

Simple Feasts of the First Class with two Rulers, were on the same footing as Sundays, some with nine Lessons some with three only; and amongst others were the Sixth Day from Christmas, The Octaves of those in the First and Second Class, SS. Richard, Dunstan, The Octaves of the Commemorations of Mary, and of Peter and Paul.

Those of the Second Class, called *Profesta*, had no Rulers of the Choirs except the Hebdomadary, and included all the remainder in the Calendar, and were, with certain differences, on the footing of Ferials.

At Hereford, in the fifteenth century, the Principal Feasts were Christmas Day, The Epiphany, Purification, Easter, Ascension, S. Ethelbert, Pentecost, Holy Trinity, Corpus Christi, Dedication of Church, of Relics, Assumption, Nativity, and Visitation of Virgin, Thomas Confessor, his Translation, All Saints, and Feast of the Place; the later Missalia add Dubritius. The Octaves are the same as at Sarum except of S. Ethelbert and Thomas of Hereford, Confessor. The Vigils and Fasts are the same as at Sarum.

Double Feasts were S. Stephen, John Apostle, Holy Innocents, S. Thomas of Canterbury, Circumcision, S. George, Annunciation, Monday and Tuesday after Easter and Pentecost, Finding and Exaltation of Holy Cross, Nativity of John Baptist, Peter and Paul Apostles, Michaelmas, S. Dionysius, Conception of Virgin.

The Semi-Doubles were Andrew Apostle, S. Nicholas, Thomas, Matthias Apostles, SS. Gregory, Ambrose, Mark Evangelist, Philip and James Apostles, Augustine of England, Barnabas, Commemoration of SS. Peter and Paul Apostles, Translation of Thomas of Canterbury, Mary Magdalene, James Apostle, SS. Anna, Lawrence, Bartholomew Apostle, Augustine Doctor, Deposition of Thomas (Cathedral only), Matthew Apostle, Jerome Bishop, Luke Evangelist, SS. Simon and Jude, SS. Martin and Katherine.

The Simple Feasts of the First Class were, amongst others, S. Agnes, Conversion of Paul, Octave of Agnes, SS. David, John of Beverley, Octaves of S. Ethelbert, of Assumption and Nativity of Virgin, Decollation of S. John and All Souls.

At S. Paul's, London, A.D. 1290 (*Consuetud.* 52), in addition to Christmas, the Epiphany, Easter, the Ascension, Pentecost, the Assumption, the Dedication of the Church, the Feast of Relics or of the Place, and the other Greater Doubles of Sarum, the following were Principal Doubles: Conversion of S. Paul, S. Erkenwald, Corpus Christi, Commemoratio Pauli, S.

Lawrence, Translation of Erkenwald ; but the Holy Cross, S. Michael and S. Andrew Apostle were not Greater Doubles.

The following were *Simple Doubles* : SS. Michael, Jerome, Osyth, Martin, Catherine, Andrew Apostle, SS. Nicholas, Vincent, Gregory, Ambrose, Octave of Easter, S. Mellitus, Apostles Philip and James, Holy Cross, S. Mary Magdalene, Peter ad Vincula, S. Augustin Doctor, Translation of S. Thomas.

The other Greater Festivals were nearly those called Inferior Semi-double of Sarum. Indeed, about the year 1440, the Chapter adopted wholly the Sarum Use.

At York, in the fifteenth century, the *Principal Doubles* were the Conception of the Virgin, the Nativity, S. Stephen, S. John Apostle, Holy Innocents, the Circumcision, S. Thomas of Canterbury, Epiphany, Translation of William, the Purification, the Annunciation, Easter-day, S. William, John Baptist, Peter and Paul Apostles, Chains of S. Peter, Assumption and Nativity of Virgin, All Saints, also Corpus Christi, Dedication of Church, and Feast of the Place.

The Minor Doubles at York were All Saints' Day, Andrew and Thomas Apostles, Chair of Peter, Matthias Apostle, SS. Gregory, Ambrose, George, Translation of Wilfrid, Mark Evangelist, Philip and James Apostles, John of Beverley, James Apostle, Transfiguration, Name of Jesus, Bartholomew Apostle, S. Augustine Doctor, Matthew Apostle, Michaelmas-day, S. Jerome, Deposition of Wilfrid, Luke Evangelist, the Feast of Relics, Translation of John of Beverley, Simon and Jude Apostles.

The third class were SS. Martin, Catherine, Nicholas, Conversion of Paul, Barnabas Apostle, Translation of Thomas of Canterbury, S. Mary Magdalene, S. Lawrence, Decollation of John Baptist, Exaltation of Cross, and others with nine lessons included in the third and fourth classes of Sarum.

The Feasts that have Octaves were the same as Sarum, except that S. Thomas of Canterbury, Name of Jesus, and John Baptist had no Octaves, but the Deposition of S. William had.

The Vigils and Fasts were the same, but the Nativity of S. Mary had no Vigil at Sarum.

Further Subdivisions were everywhere made into Feasts without and those within Easter-tide, *i.e.* from the Vigil of Easter to Trinity Sunday. During this period all the Services were conducted with additional and Easter solemnity.

So again into those which although Doubles and having Four Rulers, the Invitatory was sung by Three only, instead of by Four, of which the Feast of Thomas the Apostle was the model.

So again, the Simple Feasts having two Rulers, were subdivided into those with nine Lessons the First Class, and those with three only ; and those

with three Lessons only were subdivided into those which had two Rulers, who sang the Invitatory, and those which had none, and the Hebdomadary officiated.

This last class were on the footing of simple Ferials, although sometimes the Invitatory might be Double.

V.

The present Anglican Festivals may be classed thus :

Principal and Greater Doubles were, The Nativity of Christ, The Epiphany, Easter Day, The Ascension, Pentecost or Whitsunday, Trinity Sunday. To these may be added the Dedication of the Church and the Feast of the Place.

Minor Doubles are S. Stephen, Andrew, Thomas, John Apostles, Holy Innocents, Circumcision, Conversion of Paul Apostle, Matthias Apostle, the Purification, Annunciation, Mark Evangelist, Philip, James, Barnabas Apostles, John Baptist, Peter, James, Bartholomew, Matthew Apostles, Michael and All Angels, Luke Evangelist, Simon and Jude Apostles, All Saints, Andrew Apostle, Easter Monday and Tuesday, Whitmonday and Tuesday, and although not so expressed in the Calendar, the entire Octaves of the Principal Doubles, except the Epiphany, the Purification, and Trinity Sunday.

Simple Feasts of the First Class (ranking them after the former custom) : SS. Agnes, Gregory, Ambrose, George, Holy Cross, Augustine of England, Alban, Visitation, S. Mary Magdalene, Transfiguration, Name of Jesus, S. Lawrence, S. Augustine, Decollation of John Baptist, Nativity of Virgin, S. Jerome, S. Martin.

The remaining Simple Feasts being all the remainder in the Calendar.

The Vigils are the Evens before the Principal Double Feasts (except the Epiphany and Trinity Sunday), and SS. Matthias Apostle, John Baptist, Peter, James, Bartholomew, Matthew, Simon and Jude, Andrew, Thomas Apostles, All Saints, also before the Purification and Annunciation. If the Feast falls on a Monday, the Vigil is to be observed on the Saturday previous.

The Fasts or Days of Abstinence are the Forty Days of Lent, including Ash Wednesday, the Four Sets of Ember Days (Wednesday, Friday, and Saturday) before the First Sunday in Lent, before Pentecost, September 14 and December 15, the Three Rogation Days (which are days of Abstinence only), and all Fridays except Christmas Day.

VI.—OF SUNDAYS AND FERIALS.

Sundays as well as Ferials differed in Order, Dignity, and Precedence in the thirteenth and fourteenth centuries, as they do also now.

These Differences, except as above, are not particularly set forth in any of the Consuetudinaries, but they are detailed in the Rubrics of the Breviaries, and especially in the Pica or Pie.

So the rules for regulating the order of Divine Service when a Festival coincides or interferes with a Sunday or with a principal Ferial, are not laid down generally in the Consuetudinaries, but must be extracted from the Rubrics of the Breviaries, Missals, and other Office Books. The following represents the practice of the fourteenth and fifteenth centuries.

Sundays, excluding those which in their nature were Double Festivals, were and are distinguished, like Feasts, into Principal Privileged, Greater Privileged, Minor Privileged, Inferior Semi-privileged or ordinary Sundays. Of the First Class are the First Sunday in Advent, Passion Sunday, and Palm Sunday. If a Feast should happen on any of these Sundays it should be deferred till the morrow or next vacant Ferial, even if it be a Principal Double. Of the Second Class are the second, third, and fourth Sundays in Advent, and those from Septuagesima inclusive to Passion Sunday. If a Minor Double or Inferior Semi-double Feast (*i. e.* St. Thomas) fall on any of these Sundays, it should be deferred in like manner, but not if a Greater Feast. A Greater Feast (*e. g.* the Feast of the Place) should supersede these Sundays, and the Sunday Office be deferred. The Minor Privileged are those in which any History (*i. e.* any series of Lessons) was begun, *e. g.* The First Sunday after the Octave of the Epiphany; The Sunday within the Octave of the Ascension, The First Sunday after Trinity, The First Sunday after July 28, after August 28, after September 11, after September 27, after October 28. If a Double Feast fell on any of these days it superseded the Sunday except as to a Memorial of the Same. The Inferior Semi-privileged or ordinary Sundays are all the remainder in the year, such as (except as above mentioned) all between the First Sunday after Trinity and the First Sunday in Advent, and between the First Sunday after the Octave of the Epiphany and Septuagesima Sunday. In these last all Double Feasts and Simple of the First Class supersede the Sunday Office, which should be deferred, and a Memorial only of the Sunday made. Other Simple Feasts do not supersede these Sundays, but are themselves superseded by them.

The S. Paul's Consuetudinary (cxiii. p. 56, *circa* 1300), under the heading "Of the Sunday Office, how it is to be performed, when on account of a Feast Occurring it is transferred to the Monday or other week day," gives identically the same Rule.

The Feast of the Dedication, which may fall on any day, has peculiar Rubrics. It should be celebrated throughout an Octave (unless in this Octave a Festival with Rulers occur), from the Octave of Easter to the Ascension, from Trinity Sunday to Advent, and from the Octave of the Epiphany to Septuagesima. If it fall within Advent, or between Septuagesima and Ash Wednesday, or on a Sunday or Saints' day within this period, the Octave should be celebrated only by Memorial prayer; so also, if it fall between the Circumcision and the Octave of the Epiphany, between Ash Wednesday and Maundy Thursday, or between the Vigil of the Ascension and the Vigil of Pentecost.

If it fall between the Vigil of the Nativity and the Circumcision, or between the Maundy Thursday and the Octave of Easter, or between the Vigil of Pentecost and Trinity Sunday, or on the First Sunday in Advent, or on Ash Wednesday, Passion or Palm Sundays, or on the Octave of Easter, or on the Ascension, or on Corpus Christi, it should be deferred and within the Octave a Memorial only of the Dedication be made. The same was the rule as to the Feast of the Place.

FERIALS are in like manner distinguished into Principal, Greater, Minor, Inferior Privileged. The Principal Privileged were Ash Wednesday, the three days before Easter, and Saturday, the Vigil of Pentecost. Whatever Feast fell on any of these days it was deferred, or in the case of Simple Feasts extinguished, except that if one fell on Ash Wednesday it was only deferred, and if on Maundy Thursday the previous Vespers were Festal. The Greater Privileged were the Weekdays from Passion Sunday to Maundy Thursday, in which Simple Feasts were extinguished, but Double Feasts were celebrated. The same also was the rule as to Festivals during the Octave of the Ascension which fell on Ferials; if, however, a Double Feast fell on the Octave itself, it was deferred. If any Feast or Fast fell in Easter week, not being a Double, both were extinguished. If a Double Feast, it was transferred to the next week: so also as to the week of Pentecost. The Minor Privileged were all the Weekdays in the third week in Advent, from Ash Wednesday to the Passion, and the second and fourth (Vigil of the Ascension) of Rogation week, which superseded Commemorations and Simple Feasts without Rulers, but were themselves in part superseded by other Feasts. The Inferior Privileged were all other Ferials.

Besides this, if the Vigil of Christmas fell on a Sunday, it was celebrated at the Principal Altar, that for the Sunday in the Chapter House. The Sixth Day from Christmas superseded the ordinary Sunday or Ferial. So with the Vigil of the Epiphany.

If a Festival with Rulers fell on the Monday of Rogations, the Mass for the Rogation Day was said at a station in the Procession only. If no Festival, then the Mass of the prior Sunday was said first on the Monday, or on the Tuesday if the Festival fell on the Monday. The same as to the Tuesday. If a Festival with Rulers fell on the Vigil of the Ascension, the Mass for the Vigil was said in the Procession.

The Sunday Mass was said also in Chapter only, if a Festival with Rulers fell on the Sunday within the Octave of the Ascension.

With regard to the interference of Vigils or Fasts with Festivals or Sundays. As a general rule the Mass of the Festival or Sunday should be celebrated first, without any memorial of or reference to the Vigil or Fast; the Mass of the Fast or Vigil afterwards. The exceptions to this rule were the Vigils of Christmas and of the Epiphany.

If a Vigil or Fast fell in Easter week it was extinguished for that year.

VII.

The Privileged Sundays, according to the present Anglican Rite, appear, beside the Principal Double Festivals and their Octaves, to be the First Sunday in Advent, Passion Sunday and Palm Sunday, and Sunday within the Octave of the Ascension.

The Privileged Feriæ: Ash Wednesday, the Four Days before Easter, the Vigils, Fasts, and days of Abstinence above enumerated.

No Rubrical directions are given as to the interference of Festivals with Sundays, or with one another or with Vigils. The former Rules ought therefore to be followed.

VIII.

Certain Double Feasts and other Days had, moreover, Processions in their nature belonging to them. Such were Christmas, the Purification, Ash Wednesday, Palm Sunday, Maundy Thursday, Easter, S. Mark's Day, Rogation Days, The Ascension, Corpus Christi, The Assumption, Dedication of the Church, as hereafter to be mentioned.

CHAPTER VI.

OF CHORAL AND OTHER SERVICES.

I.—RULES OF BEHAVIOUR IN CHOIR.



THE Clerks and Choir and Boys should enter the Choir in an orderly manner. If they enter it either from the right or left from the East, at the step of the Choir each should turn and bow towards the Altar, afterwards to the Bishop if he be present in his seat. If they enter at the West end, each should bow first to the Altar, then to the Dean. They should leave the Choir in a similar manner.

If any Clerk or other person passes from one part of the Choir to the opposite, both in going and returning, when in the middle of it he should bow towards the Altar.

In entering each should betake himself to his proper place in an orderly manner, and not jump in a disorderly way over the benches. All should observe the same rules going out of Choir.

Whilst in Choir let there be no murmur heard among the Clerks, and no talking except such as is necessary.

"In the time of service," says the Exeter Consuetudinary, "let all conversation in the Choir cease, except to obtain a reply in a whisper, and the question be as to the service or something which should be done. By all means abstain from strife, laughter, and joking. Before and after the Hours, let there be no conversation in the presbytery except respecting good morals, and that in a low voice, as these places are especially set apart for prayer. In other parts of the Church converse on honest subjects, if desired, is permissible, carefully providing in every way that this talking be not noisy."

Clerks and others at all the Offices which begin with a Hymn, may enter the Choir until the Hymn be ended, but not afterwards; at Vespers and Compline before the third and fourth Verses of the first Psalm of Vespers, but not afterwards. In Lent the same rule as at Vespers as to Compline only.

At the Mass the Clerks may enter until the first Collect but not after-

wards, nor to the Hours said after Mass, unless they had been present at that Mass. In Ferials in Lent, however, those might come into Vespers who had been present at the Hours but not at Mass, and in Feasts, although they have not attended any of the Hours. But any one may join a Procession. The Rules at Wells were precisely similar.

At Wells, in the fourteenth century, two of the senior Clerks were appointed by the Chapter, whose special business at the services was to see that all attended in due time and reverently, to note those who misbehaved or did not attend in time, and to report them every Saturday to the Dean and Chapter. These were called "*Exploratores*."

II.—THE ARRANGEMENT OF THE CHOIR.

The ordering of the Choir at Sarum, and in all other Cathedrals and Churches, *mutatis mutandis*, was and should be as follows.

Entering from the West on the right is the Dean's stall, on the left that of the Precentor. At the East end on the right the stall of the Chancellor, on the opposite side that of the Treasurer. Next to the Dean stood the Archdeacon of Dorset, then the Subdean, next to the Chancellor the Archdeacon of Wilts. In the middle were the Canons, each according to his dignity, reckoning from the Dean. Then the Priest, Vicars, and Deacons who from age or virtue are permitted to be there. Next to the Precentor sat the Archdeacon of Berks, then the Subchanter. Next to the Treasurer the second Archdeacon of Wilts, and then the other Canons and Clerks in order as before mentioned.

In the Second Form the Minor Canons should stand first, then the Deacons, then the other Clerks, reckoning from the first.

In the First or lowest Form the Boys who are Canons, then the other Boys, according to age.

The place for the throne of the Bishop is not designated, but was no doubt on the South side, above and beyond the stall of the Chancellor.

At Wells the dispositions were precisely similar, but there the Abbot of Bec had a stall reserved for him next the Archdeacon of Taunton, on the Dean's side. Aberdeen agreed with Sarum.

At Exeter the order was the same. In the highest grade after the Dean and Archdeacon of Exeter and the Subdean, on the Dean's side stood the other Priest Canons who had Prebends, and in the middle the Vicars, who were twelve in number. The Chancellor's Stall was at the extreme East, next to him the Archdeacon of Totnes, and just beyond and above them the throne of the Bishop. On the left or Precentor's side next to him was the Archdeacon of Cornwall, then the Subchanter, the remaining Canons, and then twelve Vicars. The Treasurer at the extreme East, and next to him, lower down, the Archdeacon of Barnstaple. Twelve Clerks of

the second rank stood, six on each side, with an indefinite number of Annivellars or Chanting Priests bound to follow the Choir, on the Second rank of forms, the Clerk of S. Mary, who was an Annivellar, and four Custodes, one at each corner, two of whom were Annivellars, making in the whole seventy-nine.

At S. Paul's, London, the arrangement of the Choir was similar, except that there were four Vicars called Cardinals, who sat one at each of the four extreme Corners of the Choir, and whose business it was to regulate the behaviour of the Choir, and to report any misbehaviour.

In the thirteenth century, at Sarum, there were fourteen Choir Boys; at Exeter, fourteen; at Aberdeen, eight, including the thuriblers and taper-bearers. At S. Paul's, London, there were a large number, of whom eight were called Cardinales, and stood two at each corner of the Choir.

On the Platform, here called *Gradus Chori*, elevated somewhat on the step of and rising from the Choir in front towards its Western extremity, should stand or sit the Ruler or Rulers of the Choir, of whom there were four on Double Feasts, two on Sundays and Feasts not Doubles. If there were four Rulers, the two Principal Rulers should be on that side where the Choir is on that day; the two Inferior be placed on the side opposite the Choir. If but two Rulers the Inferior should be on that side also. Each should wear a silken Cope, and bear in his left hand a baton or staff, and have a cap on his head. On Ferials, however, and Simple Feasts without Rulers, the Hebdomadary need not have either one or the other.

In Principal Double Feasts when the Bishop officiates, there should be a Fifth or Principal Ruler, who should be either the Dean or Cantor or his official substitute, whose business it should be to signify to the Bishop the Chants which he is to begin and to direct the Rulers. He should stand, or sit on a Chair, with the other Rulers in the Principal Part of the Choir: this is expressly enjoined by the Statutes of Lanfranc, with one of the other Principal Rulers on each side of him. In Dugdale's "S. Paul's" (310), is mentioned in the Inventory, 1295, "an Iron Chair with gilt heads and knobs which is that of the Cantor," viz., on these occasions.

III.—OF STANDING IN CHOIR.

At Vespers and Compline all the Clerks ought continually to stand unless when a Responory is sung. So also the Choirmen and Boys, except in Easter Week whilst a Verse is said at the *Gradus Chori*, and whilst Alleluya is sung, when they may sit. So throughout Matins and Prime and the other Hours, unless during the Lessons and Responsories. When, however, the Psalmody is very long, as in Nocturns and Feasts with nine Psalms, Clerks of the first and second rank may sit by turns, provided the Clerk next to him stands and sings.

At the Mass all should stand throughout, except when the Lessons or

Epistle are read, and the Gradual, Alleluya, and Responfory and Verses, and, as it would seem, when the Tract and Sequence are chanted, when those not employed may sit. As to the Priest and his Assistants, see Part III. The Boys should always stand when the Choir is singing.

The Rulers of the Choir, whether Principal or Secondary, should follow these Rules.

The Choir should kneel or be in prostration at all the Hours when Prayers are said. The Priest alone should stand up as he says, "Arise, O Lord," &c. The Choir should kneel also whenever the Lord's Prayer is said before the Lessons, and whenever the Priest gives his blessing; at the Mass, when Prayers are said after "Sanctus." In Lent, at the beginning of every Hour the Choir should kneel. In all Ferial offices, and in Prayers during Eastertide to Pentecost, the Choir should not be prostrate or kneel, but stand.

IV.—OF TURNING TO THE ALTAR AND BOWING TO THE SAME, AND OF THE SIGN OF THE CROSS.

The Clerks and Choir ought to stand or be turned towards the Altar at all Choir Services, from the beginning of the Service until the Antiphon on the First Psalm is begun, and always without exception whilst "Gloria Patri" is said. So at the beginning of all Responsories (if any). So at the beginning of all Chapters and Collects, at the conclusion of all the Hymns, of "Magnificat," "Benedictus," "Nunc Dimittis," and of the other Canticles wherein "Gloria Patri" is said, until the end of the Service. So at the end of the last Psalm until the Responfory or Lesson or Chapter be begun. In particular at Matins the Choir should stand turned towards the Altar until the whole Invitatory and Psalm be finished; so at the beginning of "Te Deum" and "Benedicite" respectively, and whilst the whole of the last Verse of each is sung. So in the course of Te Deum, whilst "Holy, Holy, Holy" is said, and during that Verse "We therefore pray Thee help Thy servants, &c."

At the Mass the Clerks and Choir should stand turned to the Altar at the beginning of "Gloria in Excelsis," so at the words "We worship Thee" and "Receive our Prayer," and from the words "Thou only O Jesus Christ" to the end. So at the end of the Gradual, Alleluya, Tract, Responfory, or Prose, bowing at the same time towards the Altar.

Before the Gospel is begun the Clerks, Choir, and whole Congregation should turn towards the Altar, and at the words "Glory be to Thee O Lord" bow towards the Altar, each person signing himself with the sign of the Cross: all should then turn towards the Reader, and remain so turned to the end of the Gospel. Then turn back towards the Altar, and as "Thanks be to Thee O Lord" is said, all should again bow and cross themselves.

The Clerks, Choir, and people should all turn towards the Altar, bow, and each cross himself in the course of "Gloria in Excelsis," whilst "In the

Glory of God The Father" is said; so also at the end of "Sanctus," at the words "Blessed is He that cometh in the Name of The Lord;" so at the beginning of the Nicene Creed, and during the course of it each should turn and continue turned towards the Altar, and bow once at the clause "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man;" and again bow or continue bowing at the clause "and was crucified for us under Pontius Pilate;" so again at the end, "and the Life of the world to come, Amen," with the sign of the Cross over the Breast and Head, and at this end continue so turned and standing until the beginning of the Offertory, and so after the same until the whole Office be completed.

The Wells and Exeter agree verbatim with the Sarum Consuetudinary in all these directions, but the Exeter, at the words "and was Incarnate," adds "or rather after the manner of the Roman Church genuflect and stand up again whilst saying the words, 'And was crucified also for us,' that we may not imitate the mocking Jews."

The Hereford directs "Let there be genuflection," while it is said "and was incarnate" up to "Pontius Pilate." Urban IV. and John XXII., granted indulgences of 100 days to all who bowed devoutly as often as the Name of Jesus Christ was recited in the Church. This is also mentioned in the Exeter Consuetudinary and later Sarum books.

V.—HOW THE SIGN OF THE CROSS SHOULD BE MADE.

The "Cautelæ Missæ," of undefined antiquity, and other ancient authorities, define that whenever the Sign of the Cross is made, it should be with the thumb and two forefingers open, the two other fingers enclosed in the hand. Care should be taken not to make circles but Crosses, straightly and not obliquely. According to the Missalia, the Cross was sometimes made over the Face only, sometimes over the Chest only, but the full and complete mode of making the Cross on the person is thus described in the "Myrroure of our Lady," a Book printed for the Nuns of Syon, A.D. 1530, but which represents the ancient mode (*fol. xl.*): "And then ye bleſs ye with the Sign of the Holy Cross, to chase away the fiend with all his deceits, for as S. Chrysostom says (*Hom. on Matthew iv.*), 'Whenever the fiends see this Sign of the Cross they flee away, dreading it as a staff wherewith they are beaten withal.' And at this blessing ye begin with your hand at the head downward, and then to the left side, and after to the right side, in token and belief our Lord Jesus Christ came down from the Head, that is, from the Father unto Earth, by His Holy Incarnation, and from the Earth unto the left side, that is Hell by His Bitter Passion, and from thence unto His Father's right side, by His glorious Ascension; and after this, ye bring your hand to your breast, in token that ye are come to thank Him and praise Him in the inmost of your heart for His benefits."

VI.

The Rules of the English Church in the thirteenth century, as to "Prayers in prostration," very nearly resemble those now observed.

In Lent, however, the introductory "In the Name," &c., the Confession, Absolution, &c., should be said kneeling, as well as the Penitential Psalms and the Litanies, unless said in Procession.

From Easter, moreover, till the Octave of Pentecost, there was a marked difference. From the very earliest period of the Church, the Penitential and deprecatory portion of the Prayers was discontinued, and the remainder, as the Collects, &c., were always recited standing, "because of the joy of the Resurrection."

By the 18th Canon of 1603: "In time of Divine Service, and of every part of it, all reverence is to be used. No man shall cover his head in the Church or Chapel in time of Divine Service, except he have some infirmity, in which case let him wear a night cap or coif. All manner of persons then present shall reverently kneel upon their knees when the general Confession, Litany, and other Prayers are read, and shall stand up at the saying of the Belief. When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." "None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered, saying in their due places audibly with the Minister the Confession, the Lord's Prayer, and the Creed, and making such other answers to the Public Prayers as are appointed in the Book of Common Prayer; neither shall they disturb the Service or Sermon by walking or talking, or in any other way, nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause."

VII.

The following observances are common to all the English, Scotch and Irish Uses, and are also to be found in the Rouen Customary of John of Avranches. On the Purification lighted Candles were blessed at the Altar after Sext, and all the Clerks and Choir walked in Procession, each carrying one in his hand. This day was celebrated thus in S. Paul's, London, in 1680; as we learn from the Dean's (Dr. Donne) Sermons for that Festival.

"Alleluys" were entirely discontinued from Septuagesima Sunday inclusive, up to the Vigil of Easter exclusive. During Lent, beginning with the Monday after Ash Wednesday, and especially during the three days before Easter, all the Ornaments of the Church, Candelabra, Crosses, Images,

the Vessel containing the Eucharist, and the Relics, should be covered up, until after Compline on the Vigil of Easter, when they should be uncovered, except the Images and the Cross; which should remain veiled until Easter Morn, "for all the Saints arose with Christ." These "Pepla" or Coverings are frequently mentioned in the Inventories. At Sarum, in 1222, were "one peplum of red silk, five pepla of white silk; three of linen for the images; two curtains to cover over the Crosses in Lent; two more for the Cross over the principal Altar; one for the Cross near the South Door."

On the Saturday before the First Sunday in Lent, a large Curtain or Veil should be suspended in the Presbytery between the Choir and Altar, which in Ferials (not, as it would seem, on Sundays), should be always kept let down. It should be raised at the reading of the Gospel until the Priest had begun his Secret Prayers before the Preface, when it should again be let down. If a Double Feast happened on the morrow, however, it should be kept raised until after the Gospel at the Mass of the Fast (after None). In the reading of the Passion on Wednesday in Holy week, at the words, "and the Veil of the Temple was rent in twain," it should be let drop altogether; or, as at Exeter, a Deacon should advance and tear it asunder with his hand. The places where this Veil was fastened up and suspended are still visible at Salisbury. In the Inventory of 1222, we find "One Lenten Veil of silk," "One Veil of silk for the Fonts, another for the Sepulchre." At S. Faith's near S. Paul's (in 1295), was a Lenten Veil of yellow and purple cloth. In 1224, Brewer Bishop, gave to Exeter Cathedral, "a fair noble and precious Lenten Veil" (*Oliver*, 298, 319).

On Ash Wednesday morning, after a Sermon to the people, Ashes should be blessed in silver basins on the Altar and distributed to the people by the two principal Dignitaries of the Church, who with some of these should make the sign of the Cross upon the forehead of all who approach for that purpose. Then the Dignitaries, preceded by an Ash-coloured banner and followed by a Procession of Clerks, should go down the Choir to the great Western door, and there eject the Penitents by the hands of a Clerk; the Procession should then return and Mass begin.

On every Ferial, beginning with the First Monday during Lent, at each of the Hours, after the usual Psalmody, should be said the "Miserere," together with one other of the Penitential Psalms, kneeling, except at Sext, when "Deus misereatur" should be said instead of "Miserere."

No Bells should be sounded after the solemn Mass on Maundy Thursday until "Gloria in Excelsis," the Vigil of Easter (which would be about three o'clock in the afternoon of Saturday), nor from that until after Compline on that day. They should, however, be rung as on Sundays, for Vespers on the Wednesday, and for solemn Mass on Maundy Thursday morning.

On Palm Sunday, after Sext, after Benediction of the Palms, all the



S. 4

A Church in Lent.

Early 15th century. From a Flemish Miniature.

(*Rock* III., Pt. II. p. 224. *Bock, Lit. Gewänder*, III. 139, Taf. XIV.)

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Clergy and Choir should walk in Proceſſion, each carrying a Palm branch in his hand and chanting Anthems and Reſponſories.

No Hymns ſhould be ſung from Matins on Maundy Thursday incluſive up to the Octave of Eaſter excluſive, except, in the Proceſſions. The Organ and all other muſical Inſtruments ſhould be wholly ſilent, and no ornate melodies or cadences uſed by the Choir until Veſpers in the Vigil of Eaſter. Maundy Thursday ſhould, however, be celebrated Chorally in honour of The Supper, from Veſpers on Wednesday to ſolemn Maſs on the Thursday, both incluſive, with Lights, Bells as on Palm Sunday, Deacon and Subdeacon in Dalmatic and Tunic, Ceroſers in Albes; no Petitions in proſtration or kneeling, the Memorial of the Penitents diſcontinued, no penitential Pſalm at Compline, but without Rulers of the Choir or “Gloria Patri,” and the Collect ſhould be read by the Prieſt in a Black Cope without a light.

On Maundy Thursday, before Matins, Twenty-four Candles ſhould be lit, in memory of the twelve Prophets and twelve Apoſtles ſo cruelly uſed by the Jews, one of which ſhould be extinguished after each Antiphon and Reſponſory, the laſt hidden after the laſt Pſalm at Lauds. Then all the other lights in the Church ſhould be extinguished, and the reſt of the Service be performed in darkneſs. The ſame ſhould be done on Good Friday and Holy Saturday.

On Maundy Thursday, after None, all the Penitents who had been expelled on Aſh Wednesday, ſhould be ſolemnly re-admitted by the Biſhop, or the Prieſt of greateſt dignity as his Vicar clad in Sacerdotal Veſtments and a red ſilk Cope, with two Deacons in Amices, an Aſh-coloured banner preceding, without any Croſs, going down the miſt of the Choir to the great Weſtern door; each penitent being there received by Clerks, or a Clerk, and handed to the Archdeacon, and by him or by a Clerk to the Biſhop, or Officiating Miniſter, if he were abſent. On this day there was a ſolemn Office for the Conſecration of Chriſm in Proceſſion after the Introit of the Maſs. At this Maſs Three Hoſtiæ were conſecrated, of which two were reſerved till the morrow; one for the Prieſt at the Maſs of the Preſanctified, the other to be placed in the Sepulchre along with the Croſs. After dinner all the Altars ſhould be ſtripped and wine and water having been bleſſed privately, the two greateſt Dignitaries, with Deacon and Subdeacon, Ceroſers, and two Boys carrying the wine and water, all in Albes and Amices following, beginning with the great Altar, ſhould waſh them all in ſucceſſion, firſt with wine, then with water, ſinging Antiphons and Reſponſories. If the Biſhop be preſent, he ſhould have his Mitre and Staff. After this all ſhould retreat into the Chapter Houſe or other convenient place, and two Prieſts, beginning one on each ſide, ſhould perform the “Mandatum,” that is, waſh the feet of all the others, beginning with thoſe of greateſt dignity, ſinging the Anthem, “A New Commandment, &c.”; laſtly each other's feet. After this, each (a benediſtion being firſt given), ſhould receive from the Biſhop,

Dean, or Clerk appointed for that purpose, the “Potum Caritatis” or Cup of love, by way of refreshment after their labours. Then all should return into the Church, and say Compline in silence.

On Good Friday and Holy Saturday, the Senior, when beginning the first Antiphon to the Psalms, and Matins, and Lauds, should always be in prostration. All the Offices should be said as usual, but entirely without note. After None succeeded the solemn reading of the Passion from S. John, then Petitions for all mankind, then the solemn Salutation of the Cross before the Altar by the Clergy, and afterwards at some Altar in the Nave by the people; then it was brought back to the principal Altar, and the Priest celebrated the Mass of the Prefanctified with the Hostia reserved from the day before, not consecrating a fresh one, and Mass and Vespers being finished together, the Priest and another Dignitary placed the Cross, together with the other reserved Hostia, in a Pyx in the Sepulchre.

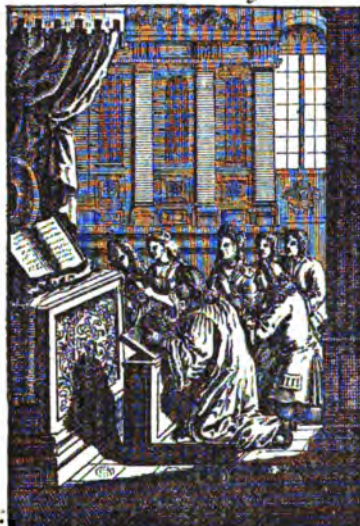
On Holy Saturday took place, first, the Benediction of Fire at the Pillar to the South of the Fonts; then of Incense; then of the Paschal Candle. This should be thirty-six feet high, and should burn thence forward till after Compline on Easter Day; during Matins the Mass and Vespers all Easter week, and in the Octave; in the Annunciation and Invention of the Cross; on the following Sundays, however, and on the Feasts of S. Mark, and Philip, and James Apostles, at the Mass only; and be finally removed on Friday after Ascension Day before the Mass. Then should follow the Sevenfold Litany, said in the midst of the Choir; then the Fivefold, then the Threefold Litany, said in Procession; then the Benediction of the Fonts and of Oil; and then, on return of the Procession, the Solemn Mass; after the “Gloria in Excelsis” of which, all the Clergy kneeling down should throw off their Black Copes, and appearing in Surplices, the Bells should be sounded “in classico,” and the Solemn Alleluya should again be sung before the Gospel, with note and Organ.

On Easter Day, before Matins, all the lights in the Church being lit, the “Corpus Domini” should be taken out of the Sepulchre and reverently set down on the Altar by the Bishop or by the two Priests of greatest dignity, and then by the Sub-treasurer placed within the Tabernacle in a Pyx, and the Bells should all be sounded “in classico,” the Crosses and Images being now all uncovered. The Cross should be borne in Procession from the Sepulchre, and placed on the Altar of S. Martin (at Sarum) or on some other Altar on the North side of the Church.

For The Observances on S. Mark’s Day and Rogations, and other Processions, see “Litanies and Processions,” *post*.

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2The house of Prayer. *Mat. 21.*



*My house shall be called &c. v. 13
Let the Priests the Ministers
of the Lord weep between the
Porch and the Altar and let them
say spare thy People o Lord hearken*

J. Richardson. Sculp.

E. Kirkall. Del.

The Book on Altar (with canopy), so placed as only to be read from facing east. Photographed from "The Book of Common Prayer." Printed by Hill, printer to the Queen, London, 1709.

PART II.

CHOIR WORSHIP.

CHAPTER I.

OF EVENSONG OR VESPERS.

I.

(This Office should be "FINIS DIEI, INITIUM NOCTIS," according to John of Avranches).



ON Saturday Evening, at FIRST VESPERS or EVENSONG of the FIRST SUNDAY IN ADVENT, according to the Uses of Sarum, York, Hereford, Wells, Exeter, and the other English Cathedrals, and on all other Saturday Evenings throughout the year, the Bells (of which three peals should be rung), having ceased ringing, and the Clergy, Singing Men, and Boys having assembled in the Vestry, or in their respective Vestries, before or whilst vesting himself let each individual say to himself the following prayer before entering the Church :—

“O Lord, open Thou my lips to bless Thy Name. Purify also my heart from all vain thoughts, that I may be worthy to be heard before the face of Thy Divine Majesty. Through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of the Holy Ghost, God, world without end. Amen.”

At these Vespers, the Clergy should wear Surplices only, long, full, and going down to the heels, with a somewhat shorter Cope or long Tippet, black in colour, and made of serge, or of some such material, over them. This in subsequent times became the ample black scarf put on over the shoulders of the officiating Minister or Hebdomadary. On Double Festivals

the Officiators and Clergy should wear Copes of silk. The older and more dignified Clerks may, in addition, put an Almuce or Tippet of fur over their shoulders, from Michaelmas to Easter.

It appears from the engravings and paintings of the fifteenth and sixteenth century, and again from those in the English Prayer Books and Books of Devotion of the period of the Restoration up to 1730, that the Surplices of the Officiating Clerks and other Clergy (being always long, reaching to the heels, with full and long pendant sleeves), had usually in Choir broad borders of lace or fringe running round the bottom or skirt, and the extremities of the sleeves. This is a graceful ornament, and should be revived.

In these Vespers the two Rulers of the Choir (if any), ought to wear Copes of Silk of a purple or violet colour over their Surplices, and carry Staves or Batons in their left hands. Eight of these Staves or Batons to rule the Choir are mentioned in the Sarum Inventory of 1222. They should stand or sit on raised platforms on the first step of the Choir towards the Western end of the same, with seats in front of the rest of the Singers. Five Chairs of wood and iron, with leather seats for Rulers of the Choir, are mentioned in the Exeter Inventory of 1503 (*Oliver*, 329). On this Sunday, the whole Choir of Singers and Principal Ruler should be stationed on the Decanal side. The Secondary Ruler only on the Precentor's side.

The inferior Clerks and lay Singers should wear black or purple Cassocks, and over them linen Albes, a kind of shorter Surplice or Gown, tighter in the arm and fitting close to the body, or Tunicles, a somewhat similar linen shirt-like Vest with very short sleeves, and reaching to the knees only. These may in festal seasons be fringed or bordered with lace. But they should not wear long or full Surplices, which are appropriate to the officiating Clergy and Acolytes only.

The Boys of the Choir ought at this Season, and at these Vespers, to wear black or purple Cassocks, and over them short linen Albes, fastened round the waist with girdles. They also may have Amices, or fine linen kerchiefs tied round the neck with a string. These Amices afterwards were changed into what are called Bands.

A Rochet ("Rocca," or little Coat), which was an Albe or Surplice without sleeves, may also be sometimes worn by the Boys and lay Singers.

Those Boys or Acolytes that have to take any special part in the Service, as to read the Lessons and assist the Minister, should usually wear Surplices, unless a contrary direction be given. Thus, in the usual Asperision of Blest Water on Sundays, he who carried the Waterstoup, and he who held up the book to the Minister, wore Surplices. The Cerofer and Crossbearer, Albes.

From the Authorities cited above, it seems to result that at these First Vespers, if the Deacon be the officiating Minister, as also at Mattins, he may

wear a Surplice ; but he should not (unless a Senior, and by special permission), place himself in the Stalls when so officiating, but at the West end of the Second row of Forms.

The Lights at these First and Second Vespers in Advent, according to all the English Consuetudinaries, should be four in number at least ; two above the Altar and two on the steps ascending to the Altar, besides those which the Thuriblers bring in if the Altar is to be censured. A seven-branched Candlestick or Rail with seven sockets, may also be placed before the Altar or lengthwise down the Choir, to be lit up on Festivals. These four Candles (of wax only), near the Altar, should be large in size, each weighing at least one pound.

Other Lights there should be in the Choir, if necessary, for use, and each of these should weigh at least half-a-pound. If it be the Vigil of S. Andrew, those in the Corona should be lighted, and three behind the Pulpitum or Ambo. This was the minimum.

These Lights are not Rites or Ceremonies, for (like those at the Mass), they are not mentioned or enjoined in any of the Office Books or their Rubrics, but are a symbolic custom or usage, practised at public worship from the very earliest ages of the Church, after the example of Christ, as recorded in the Acts of the Apostles.

The present Ornaments Rubric is wholly in its terms affirmative, and in no sense exclusive ; and as these Lights were unquestionably in lawful use before and after the time of the First Book of Edward VI., as they are quite consistent with the Service, and assist the same and conduce to its honour, dignity, and significance, as the Rubrics do not extend to Utenfils or Articles set up in Churches in the sense of decorations (as not to Crosses), or as emblems of Christian faith, the use of these Lights, although having no Parliamentary Authority, ought to be continued in our Churches at the present day.

The Bells having ceased sounding, as above mentioned, let the Singers and Boys enter the Choir and take their places, and remain standing, each as they enter making their due obeisances as above required (see p. 88 *ante*). There is no particular rule in the Rubrics or Consuetudinaries as to the exact order of entrance, except that it should be, as above stated, in an orderly manner, and according to rank and seniority.

Now let the Rulers of the Choir (if any) enter, duly vested and with their staves, and after making their obeisances, station themselves each on his proper step or platform, one on each side ; the Ruler of prior rank on that side where the Choir is on this day, to wit, the Decanal side, the other Ruler on the opposite side.

The other Clerks, with the Bishop, Dean, Precentor, and other Dignitaries, ought to be now in their places, although allowed to enter before the third or fourth verse of the first Psalm.

Next let the Officiating Minister turn to the Altar, and bowing, say privately, "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen," at the same time making the sign of the Cross over his face or breast.

Then let the same Officiator, with all the Clergy, Choir, and people standing, turn to the Altar, and before beginning the Office, say to themselves secretly, "Our Father," &c., ending, "But deliver us from evil. Amen."

Then in like manner—

"Hail Mary! full of grace, The Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Amen."

Or, what seems to have been usual, let the Lord's Prayer be said throughout, then "Hail Mary," &c. secretly; then let the Minister say, audibly, "And lead us not into temptation;" the Choir responding, "But deliver us from evil, Amen;" then let every one present sign himself with the sign of the Cross over his face.

In the beginning of the sixteenth century it had become customary to say all this kneeling. If so done, let every one as he rises turn to the Altar, bow, and cross himself as above directed.

The whole of the Clergy and Choir should be arranged within the Chancel of the Church, if there be one.

That the Chancel is the proper place where they should say Evensong and Mattins, and not the Nave, is manifest from the first clause of the Ornaments Rubric, which directs thus:

*"THE ORDER FOR MORNING AND EVENING PRAYER,
DAILY TO BE SAID AND USED THROUGHOUT THE
YEAR—*

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past."

It is an ascertained and indisputable fact, that the "accustomed place" for saying and singing Morning and Evening Prayer was before and in the year 1549, and in the First of Elizabeth and subsequently, the Choir or Chancel, and not the Nave or any part of it. The Bidding Prayer and Litany were to some extent exceptions; to those portions of the Office, however, this Rubric does not apply.

The reading boxes or pens, which first in James I.'s reign were reared for this purpose, are entirely unauthorized, unless the Ordinary or Bishop shall have expressly determined that they shall, from motives of edification or convenience, be so used (*see Canon xiv.*).

It is here to be observed that the Evensong of the Anglican Church is a

compound formed from the Ancient Vespers and Compline with, however, a most distressing and irrational dislocation and transposition of parts, and a bare monotony (this form being nearly exactly the same as Mattins). The ancient rules which governed the mode of conducting Vespers and Compline may nevertheless be applied to those several parts as they occur.

Before beginning Evensong let the Ministers, Choir, and People say to themselves in a low voice (except on Easter Eve and Easter day), "Convert us, O God, our Salvation;" and let the Choir reply, "And turn away Thine anger from us." Then let the Priest proceed as directed.

The Evensong should be prefaced by several sentences from Scripture; they are, however, a novelty of the sixteenth century, and should be therefore abbreviated as much as possible.

*"THE ORDER FOR EVENING PRAYER, DAILY
THROUGHOUT THE YEAR—*

"¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27, and the rest.

"Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness," &c., and ending "With a pure heart and humble voice, saying after me."

This so-called exhortation, wearisome and ineffective from constant iteration, which is in reality a sermon and chills devotion rather than excites it, may be conveniently omitted, and the following substituted, the Minister saying in a low voice, turned to the Choir and People, "Let us Confess unto the Lord, for He is gracious." The Choir and People replying in a like voice, "And His mercy endureth for ever."

Or thus: Minister, "Let us Confess our sins to Almighty God."

The following Confession should be said, and the Absolution pronounced by the Bishop or Priest of greatest dignity or seniority present in the Church, whether he execute the Office or no:—

"¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

"Almighty and most merciful Father; We have erred, and strayed from Thy ways like lost sheep (and the rest). Amen."

This form of Confession, which is a general acknowledgment that the

congregation are sinners, but not a Confession of sins, is enlarged from the Ancient form used at Prime and Compline, which is also a Confession of sinfulness only, wherein the Minister Confessed first to the people, and they prayed for forgiveness for him, the people then Confessed to the Minister, and he first prayed for them, and then he absolved them nearly in the language of the Anglican formulary; an Absolution which in both forms is precatory only.

A difference between the two is that the Minister stood whilst Confessing and Absolving; whereas, here he kneels first with the people, and stands only whilst Absolving.

In both cases the people and Assistants knelt throughout.

In each case, both the Confession and Absolution are ordered to be repeated in a "Humble voice" as well as "with a pure heart," as by sinners who are prostrate in the dust for their sins, and who speak reverently and lowly, rather with their hearts than their voices, to Almighty God.

The direction in all the Breviaries and Rituals, from the very earliest times, is that the Confession, "Misereatur," and Absolution should be said "in a low voice, so as scarcely to be heard by the Choir." "Sine nota quasi loquendo."

By the 18th Canon of 1603, "All persons, of whatever state and condition, shall humbly bow themselves on their knees while the General Confession, Litany, and the remainder of the Prayers are recited.

In the Ancient form, the Priest confessed his sins, first to God and the Church, turning to His Altar; and next, according to the Apostolic precept, to the people and Choir, when he turned to them. So the Choir and people confessed to God, turning to His Altar, and to the Priest, turning towards him.

On principle, therefore, this Confession should always be said, as well by Priest as by Choir, turned to the Altar.

It follows that the practice, which is too common, of the Clergy, Choir, and people, shouting or chanting forth this Confession at the top of their voices, sometimes the Priest looking to the people, cannot be too strongly reprobated, as being at variance with humility of mind and common decorum, directly opposed to the universal Custom and precept of the Church.

The Confession and Absolution, by S. Osmund and all the English and other Rituals, is ordered to be said, whether at Compline, Prime, or the Mass, by the person, whether Bishop, or Priest, or Canon, of highest dignity or seniority who is present at the Office, whether he execute the Office or no; if none other such are there, then by the Officiating Priest, and this in every Office.

Besides, on all ordinary week-days, at the end of all the Hours, was said by Clerks, Choir, and people, on bended knees and in a low voice without note, the Psalm li.: "Misere Mei Deus," "Have mercy upon me, O

God," with accompanying Petitions for Pardon (*post*), a custom which has been altogether and culpably omitted from the Anglican Formularies.

[The form of mutual Public Confession and Absolution in the Ancient Breviaries of the thirteenth and earlier centuries was as follows :—

The Bishop, or Priest of greatest dignity in the Church, whether he execute the Office or no, looking towards the Altar, in a low voice, so as only to be heard by the Choir : "I confess to God, the Blessed Mary, and all the Saints—*turning to the Choir*—and to you, I have sinned exceedingly in thought, word, and deed of my own fault. *Looking back to the Altar :* I beseech Holy Mary, all the Saints of God, and you to pray for me."

The Choir replies, turning to the Priest : "Almighty God have mercy upon you and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen."

Then the Choir, turning to the Altar : "I confess to God, the Blessed Mary, and all the Saints, and, *turning to the Priest,* to you I have sinned exceedingly in thought, word, and deed of my own fault. *Looking back to the Altar :* "I beseech Holy Mary, all the Saints, and, *turning to the Priest,* you to pray for me."

Then let the Priest say to the Choir, in the first person, if necessary, "Almighty God have mercy upon you and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen."

"The Almighty and merciful Lord grant you Absolution and Remission of all your sins, space for true penitence, amendment of life, and the grace and consolation of the Holy Spirit. Amen."]

"¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.*

"Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel. Wherefore, let us beseech Him to grant us true Repentance, and His Holy Spirit, &c., through Jesus Christ our Lord." By Choir and people, "Amen."

This Form of Absolution, declaratory and precatory only, as is that in the Ancient Compline Office, should, like the Confession, be said in a low and humble voice by the Priest, as by one who is but a lowly servant and instrument of God, and is himself a sinner. As already observed, this is expressly enjoined by the ancient Formularies, and as it would seem by the Anglican also, for the last preceding direction as to tone of voice is, "With an humble voice ;" and there is no succeeding direction that it should be altered.

As already remarked, according to precedent the former part of this Absolution, down to the word "Gospel," should be said by the Priest turned

towards the people. The subsequent portion, beginning "Wherefore," &c., being a prayer, turned towards the Altar.

"¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

"Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen."

Neither the Office for Compline nor that for Vespers has the Paternoster here, because it had been said silently on entering the Church. It was never said aloud at any of the ancient English services, (in conformity with the practice of antiquity not to permit the sacred Formularies to be heard by unbelievers,) except after Consecration ended at the Mass, when none but the faithful were present.

According to the precedent of these ancient Formularies, and the preceding direction that what follows should be said in a "humble voice," the Lord's Prayer here also should be said audibly but quietly, and in a low voice, with the sense and meaning of a petition for pardon from repentant and forrowing transgressors.

According to principle and precedent and the ancient Rubrics, the Priest should nevertheless speak audibly when he says "And lead us not into temptation," and the Choir respond also with an audible voice, "But deliver us from evil;" and since the concluding portion, including "Amen," is an ascription of glory to God (not, however, found in the ancient Service-books), that should be said also with an audible and hearty voice.

The "Paternoster," when said in the course of the Petitions at Compline, was said kneeling; and the "Myrroure of our Lady" (composed for the Nuns of Syon Monastery) shews that on entering the Church it was in the sixteenth century then said kneeling; and this probably was the usual rule of the Monastic Communities.

At this point really begins Evensong, to be said aloud by the Minister with note, in conformity with the words themselves, and responded to aloud by the Choir and people.

In the thirteenth and following centuries, the Versicles, "O Lord, open Thou my lips," and the Response, "And my mouth, &c.," were said at Mattins only.

All these four sentences should, as in the Ancient Formularies, be said by the Priest, and responded to by the Choir standing, and turned to the Altar. As the

Priest says, "O God, make speed," &c., let him sign himself with the sign of the Cross upon his forehead or breast.

"¶ *Then likewise he shall say,*

"O Lord, open Thou our lips.

"*Answer.* And our mouth shall shew forth Thy praise.

"*Priest (in a louder and more emphatic tone).* O God, make speed to save us.

"*Answer.* O Lord, make haste to help us."

"Deus in Adjutorium" ("O God, make speed,") replied to by the Choir and people with "Domine ad adjuvandum" ("O Lord, make haste," &c.,) was the commencement of all the other Hours. These sentences were repeated according to the Ancient English Office Books in the singular number as they stand in Holy Scripture, and this, as the "Myrroure" says, "Was because we begin our prayers and praises in the Person of Holy Church, which is one and not many."

"¶ *Here all standing up, the Priest shall say,*

"Glory be to the Father, and to the Son: and to the Holy Ghost;

"*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

"*Priest.* Praise ye the Lord.

"*Answer.* The Lord's Name be praised."

This portion is borrowed from the Breviary Vespers; and the rule was universal in the Rubrics and Rituals (English and Foreign) from the earliest discoverable period, beginning with the Rule of S. Benedict (who first arranged Evensong, Mattins, and the other Hours in the Breviary form), that the first sentence of "Gloria Patri" should be said standing, inclining, or bowing, and turned to the Altar, and so also on every other ascription of Glory to the Blessed Trinity.

The piety of these former ages of Faith required that this act of Obedience should not be performed with the head only. "When a bow is ordered, it should be made not sideways, obliquely, but straightforward, towards the Altar, and the person bowing should bow the whole body."

The two last Versicles, "Praise ye the Lord" and "The Lord's Name be praised," correspond to the two which the Ancient Offices direct to be used from First Vespers in Septuagesima inclusive to Thursday before Easter, *i.e.* "Laus tibi Domine, Rex Eterne Gloriæ," instead of "Alleluya." At all other times and seasons "Alleluya" (which, however, has the same signification, but was of a more joyous character) was sung in this place.

According, therefore, to the universal rule of the Church, "Alleluya" should be now sung by the Priest, the Choir and People, after "Gloria

Patri" concluded, or at all events after "The Lord's name be praised," from the first Vespers of Easter Day inclusive, up to the first Vespers of Septuagesima also inclusive.

The whole Clergy, Choir, and People should continue turned towards the Altar until after the three first words of the Antiphon upon the Psalm, or (if Antiphons are not used), till after the three or four first words of the Psalm be sung.

II.—THE PSALMODY.

¶ "Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth."

It should here be observed that Psalmody is a portion of Divine Service which is and always was entirely popular, and may be conducted and sung or said by laymen as well as by Priests or officiating Clerks, and that Clerks take part in it as parts and leaders of the Congregation only, and not as Clergy. Hence, the Anglican Rubric makes no mention of, nor gives any hint concerning, the person or persons by whom the Psalms and Canticles should be said or sung. It will be therefore decorous and reverential to follow the old custom therein.

The Antiphons to the Psalms were certainly as ancient as SS. Ambrose and Augustine. They are usually ascribed to Ignatius of Antioch. They were used by S. Benedict, and finally arranged by Gregory the Great. (See Gerbert, "*De re Musica*," vol. 1.)

Antiphons are introductory to, or a short summary of, the Psalm or Canticle which is to follow or had preceded. They are of three kinds. 1. Such as are taken from the Psalm itself without any special application, as in the daily Psalter. 2. Those which although taken from their own Psalm, yet have a special application to the Day or Season. 3. Those taken from other parts of Holy Scripture, and having for the most part a special application.

The Antiphon should indicate the tone in which the succeeding Psalm should be sung; and especial rubrical directions are given that it should always be sung before the Psalm far enough to indicate what this tone is to be. At these Vespers for Saturday evening, there should always be an Antiphon for every Psalm, and the mode of singing both should be this: the Choirmaster or Principal Ruler on the Decanal side, whose duty it is to lead the Psalmody, should (with his fellow on the same side, if it be a Feast with four Rulers), Staff in hand and his Cap on his head, go to the Precentor or Sub-Precentor in his Stall, and learn of him what is the tone in

which the Antiphon is to be sung, and which of the Clerks is to sing it. Being so instructed, he or they should then walk up to this Clerk, to whom bowing, and each taking off his Cap, he or they should intone the three or four first words of the Antiphon or Psalm. Whereupon the Clerk, taking off his Cap, and standing turned to the Choir, should sing out the three or four first words of this Antiphon or Psalm. Let him then turn towards the Altar and bow, and afterwards turn again towards the Choir. He should always sing out the Antiphon or Psalm far enough to indicate clearly what the tone of the succeeding Psalm should be. The Ruler or Rulers being now returned to their places, should next begin, sing out, and pursue the first Verse of the Psalm, together with the Clerk aforesaid and the whole Choir.

The Second Verse should not be sung by the full Choir, but by the Secondary Ruler on the North or opposite side, and by such Clerk or Clerks who may be there. The Third Verse by the aforesaid Ruler or Rulers together with the aforesaid Clerk and the whole Choir, and so on to the end of the Psalm, when "Gloria Patri" and "Sicut erat" should be sung by the Rulers and whole Choir altogether turning to the Altar and bowing. Then let the Clerk who had originally began the Antiphon begin it again, and sing it throughout along with the Rulers and all the Choir and people together.

Except in Lent, Passiontide, the three days before Easter, Vigils and Feasts, the last "Gloria Patri" and Antiphon may be accompanied by the Organ or other instruments. If more than one Antiphon, the Secondary Ruler or Rulers should go and learn from the Cantor, and intone the Antiphon on the next Psalm to a Clerk on the opposite or Northern side, who should sing it out, and the Ruler or Rulers on that side take up the tone, and with the Choir sing through the second Psalm with "Gloria Patri," and the Antiphon at the end in like manner as with the first Psalm, and so on alternately to the end of the Psalms.

Antiphons from the time of S. Benedict were not used for certain Penitential Psalms: this was called singing "in directum."

Should Antiphons to the Psalms not be used, let the Precentor or Principal Choirmaster in manner aforesaid instruct the Ruler or Rulers on the Choir side respecting the tone of the Psalm. Then let this Ruler or these Rulers with one of the Clerks intone the three or four first words of the same. Then let this Clerk, and the Rulers, and the whole Choir, take up and pursue and sing through the whole first Verse.

The Second Verse should not be sung by the Choir, but the Secondary Ruler and Clerk on the opposite side should sing the same, who may be assisted by any Clerks or Clerk who may happen to be present on that side.

The Third Verse should be sung as above-mentioned by the Principal Ruler or Rulers and Clerk and the whole Choir, and so on to the end of

the last Psalm, when "Gloria Patri," "Sicut erat," should be sung by all in full chorus as above mentioned.

It is to be observed, however, that at Compline there were no Rulers or Music. Both Psalms and Hymns were said "cursum," "in directum," altogether, by Priest, Choir, and people. It has been before stated, that singing the Psalms in alternate verses by Semichoirs, one Semichoir facing the other, is of late introduction into the Church, and had its origin in the Monastic communities only. In the middle of the last century in the Churches in France, as De Moleon remarks, it was an exception if the psalmody was sung thus.

In S. Augustine's Psalter (*Vespasian, A. I. British Museum*), of the end of the seventh century, at the beginning, in a hand of still older date, is an account ascribed to S. Jerome, of how the Psalms were originally sung among the Jews. King David with his harp and four principal musicians sang the first verse, which was half of ours, and the Seventy and the rest of the people, responding, took the strain up, and sung it through, and so on. De Vert (*Cérémonies de l'Eglise*, i. 88, 90) has collected a number of examples from the Fathers, especially from Sozomen, S. Athanasius, S. Basil, S. Ambrose, and S. Augustine, which prove beyond a doubt that one repeated the verse, and the Choir and people responded. S. Basil divided the singers into two; (in his 63rd Epistle to the Church at Neocesarea), "We commit to one person to begin the Psalm, the rest sing with him." S. Chrysostom (*Homil.* 36), "He who chants the Psalm sings alone, the rest making a great sound in response." S. Athanasius in his Apology for his flight, "I sat down and the Deacon read the 135th Psalm, and at the end of each verse the people responded, 'For His mercy endureth for ever.'" (See also Ps. 87 and 106.)

A passage from S. Ambrose as to the persecution of the Empress Justina, in his Treatise on the Creation of the World, shews the same. In one of his Sermons, he says, "You know, my brethren, with what grief we replied to those words of the reader this morning, 'O God, the heathen are come into Thine inheritance.'" So S. Augustine, speaking of Psalm 46 chanted after the Epistle: "Which we have heard sung, and to which we replied singing, that is to say, the Chanter chanted first, and all the Choir responded to him." So on Ps. 26, "Those voices of the Psalm which we have heard and have sung on our part." So on Ps. 119, "Which we have just heard sung and to which we responded singing." And again, in c. 12 of his "Confessions" respecting the funeral of S. Monica, "The Chanter began, 'I will sing of mercy and judgment, O Lord,' and all the world replied the like." There are many other authorities to the same effect. Gerbert (*De Musica*, vol. i.) has collected them, and comes to the same conclusion. This mode of psalmody was undoubtedly followed down to the Reformation, and is now continued over the greater part of Europe; divided Choirs, half on one side and half on the other, being nearly unknown.

[According to S. Osmund's and all the English Rituals, at the end of the third Psalm three of the Boys went out to vest themselves in Surplices, two to light the two candles, and a third to prepare the Incense in the Thurible for incensing the Altar. These Boys should be the youngest in order of those who belong to the Choir.]

The general rule was and is, that "Gloria Patri" and "Sicut erat" followed every Psalm unless it was otherwise directed.

III.—LESSONS AND CANTICLES.

"¶ Then a Lesson of the Old Testament as is appointed."

This Lesson occupies the place of the Little Chapter out of the Old Testament which was part of the ancient office at Vespers.

These being solemn Sunday Vespers, this Lesson should be read by the Officiating Clerk from his place in the Choir, not from any Lectern, standing up, without changing Vestment or place. A Boy in a black Cap and Surplice, with a light, should bring him the Book, and hold it up before him whilst he reads. It should be recited, not as if chanting, and without "O Lord bid a blessing," but in an ordinary tone, he, the Choir and people (who may sit), turned towards the Altar. Before beginning let him bow to the Altar and to the Choir, and when concludes all the Choir and people should reply in an undertone, "Thanks be to God."

In the Anglican Prayer-book no directions are given as to who is to read the Lesson, or from whence, or in what habit or posture, but according to precedent and principle, on Sundays both this and the Second Lesson ought to be read by a Clerk in Holy Orders. On Ferials by any Reader.

[Here, according to the Ancient Rite in Advent and Lent, immediately after the Short Lesson, two Clerks of the highest grade (who at the end of the last Psalm had quitted the Choir and put on Silk Copes), vested in Silk Copes, at the steps of the Choir (*i. e.* at the West end), turned to the Altar, the Choir turning also the same way, began to chant the Responsory to the Lesson (which was taken from the Prophecies or other Scripture appropriate to the Lesson) as far as the two or three first words, as follows, *e. g.*—

"Behold the days" [and let the Choir here take it up and continue it to the verse] "come, faith the Lord, and I will raise up to David a Righteous Branch, and a King shall reign, and He shall be wife; and He shall execute judgment and justice upon the earth; and this is the name by which they shall call Him, Our Righteous Lord."

Let the two before-mentioned Clerks say the Verse—"In those days Judah shall be saved and Israel shall dwell trustfully."

Choir:—"And this is the Name by which they shall call Him, Our Righteous Lord."

The two before-mentioned Clerks, then the Choir and people, bowing to the Altar:—"Glory be to the Father, and to the Son, and to the Holy Ghost."

The whole Choir:—"Our Righteous Lord."

At Second Veſpers (which, as before ſtated, were of inferior importance to Firſt Veſpers) the Antiphon on the firſt Pſalm ſhould be begun by a Clerk of the Second grade, the next by his fellow on the oppoſite ſide, and ſo on; the Reſponſory in the ſecond grade alſo. Second Veſpers had a Reſponſory only in Advent and Lent.

The Reſponſory ſhould be ſung thus alſo on Saturday before the Paſſion and before Palm Sunday; on all other ordinary Sundays and Simple Feaſts of the Firſt Claſs, by two of the Second rank.]

Next at Veſpers, according to the Ancient Rite, after the ſhort Leſſon ſhould follow the Hymn.

The Anglican Formularies, however, do not recognize Hymns at all, either here or elſewhere, poſtponing all mention of any muſical Voluntary till after the Collects, where it is called "The Anthem," and is in the middle of the Prayers (an incongruity); directing that "Magnificat" or "The Song of the Bleſſed Virgin Mary" ſhould follow the Firſt Leſſon.

Nevertheless, according to precedent, and the fact that in the Anglican Evenſong Veſpers and Compline are ſuſed together, and that the place for the Hymn is nowhere fixed or alluded to in the Prayer Book, the introduction of a Hymn at this point, or preferably after the Second Leſſon, and before "Nunc Dimittis," would ſeem proper.

[Refer to after Second Leſſon for the mode of ſinging the Hymn.]

Omitting or poſtponing the Hymn, the Anglican Rubric directs that after the Second Leſſon ſhould follow "Magnificat" or the "Song of the Bleſſed Virgin Mary."

As with the other Canticles and with the Pſalms, the Anglican Formularies give no directions as to how, or by whom, or where, or with what accompaniments and appliances this ſhould be ſung or ſaid.

Liberty is thereby afforded of rehearſing it with all the ſolemnity and dignity and beautiful accompaniments with which it was uttered forth from the moſt remote period in the ancient form of worſhip, and if it ſeem good, with Lights, Incenſe, and Veſtments and Antiphons.

"And after that, Magnificat (or the Song of the bleſſed Virgin Mary) in Engliſh, as followeth.

"Magnificat.—S. Luke i.

"My ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

"For He hath regarded: the lowlineſs of His hand-maiden.

"For behold, from henceforth: all generations ſhall call me bleſſed.

"For He that is mighty hath magnified me: and holy is His Name.

"And His mercy is on them that fear Him: throughout all generations.

"He hath shewed strength with His arm: He hath scattered the proud in the imagination of their hearts.

"He hath put down the mighty from their seat: and hath exalted the humble and meek.

"He hath filled the hungry with good things: and the rich He hath sent empty away.

"He remembering His mercy hath holpen His servant Israel: as He promised to our forefathers, Abraham and his seed, for ever.

"Glory be to the Father, and to the Son: and to the Holy Ghost.

"As it was in the beginning, is now, and ever shall be, world without end. Amen."

Whether "*Magnificat*" be sung with an Antiphon or without one, the mode of doing so is precisely that adopted in beginning and ending of the first Psalm, with the differences that this Antiphon or "*Magnificat*" (as well as that on "*Nunc Dimittis*" and "*Benedictus*"), should on Sundays and Festivals with two Rulers, always be given to and intoned by a Clerk of superior rank.

Moreover, on certain Double Festivals (to wit), Christmas, The Epiphany, The Purification, Easter Day (scil. the Vigil), The Ascension, of Pentecost (scil. the Vigil), Trinity Sunday, Corpus Christi, Relics, The Visitation, Assumption and Nativity of the Virgin, Dedication of the Church, All Saints, and the Feast of the Place, the Antiphon should be intoned and sung entire before the Canticle as well as after it, but at First Vespers only. To these, at Exeter, are added The Chair of S. Peter, the Annunciation, the Apostles Peter and Paul, the Chains of S. Peter, Gabriel Archangel, and the Visitation of the Virgin; the Feast of Relics and of the Place are omitted. The Antiphon may be accompanied by the Organ ("*cum neupmate*"), except in the three days before Easter, and except that at York the Organ was added to the Antiphon after the Canticle only.

[If the Altar is now to be incensed, let the officiating Clerk, at the beginning of "*Magnificat*," or of the Antiphon upon it, go out and put on a Cope. Then let the two Cerofers go out and light their tapers, and with tapers in their hands, and a third with a Thurible, meet the Clerk at the steps ascending to the Presbytery; then let the Clerk, after blessing the Incense, put it into the Thurible, and proceeding to the Altar, and making a genuflection, incense the same, first in the middle, then on the right, then on the left; then the figure and Altar of the Virgin (at Sarum Cathedral), or Patron Saint, and Relics, if any, and then go round the Altar, censing it. Having done this, let him give the Thurible to one of the Boys, bow to the Altar at the lowest step, and retire to his stall, preceded by the Cerofers. In the meantime, let the Thuribler cense the whole Choir, beginning with the Officiating Clerk, then the Rulers, beginning with the Principal, and the rest according to their rank, bowing as he does so to each. All this should be done during the singing of "*Magnificat*," and when the Antiphon at the end is finished the Thuribler should retire, and the Collects be read as next mentioned.

In Double Feasts the Incensing should be done by the Officiator and another Clerk of superior rank, and two Boys acting one on each side of the Choir. If the Bishop officiate, he (with the next highest in dignity) should cense the greater Altar, and then retire to his stall, where afterwards he should be censed by the two Officiators together, who then retiring to their stalls, were censed by the Boys who afterwards censed the Choir.

The Hebdomadary Boy, vested in a Surplice, should next bring the Book containing the Collects to the Officiator, now in his stall, and who should then advance forward to the step into the Choir which is in front of him; two Boys with lighted Tapers should stand one on each side of him, and the Boy with the Book hold it up before him. He should begin, turned to the Choir and People:

"The Lord be with you."

The Choir: "And with thy Spirit."

Priest, turning towards the Altar, "Let us pray."

He should then recite the proper Collect or Collects for the Day, followed by the other appointed Collects and Memorials (which on this day, according to the Ancient Rite, were limited to one of the Blessed Virgin only), unless the Festival of S. Andrew fell on this Sunday, or immediately preceded it, when the Collect for that Festival should be read after the first by way of Memorial, (the Festival itself being deferred), ending "Through Christ our Lord. Amen."

At the end, the Choir should respond, "Amen," and the Officiator, turning to the Choir and People, should say, "The Lord be with you."

The Choir reply: "And with thy Spirit."

Then a Boy, without changing Vestment or place, but turning to the Altar, "Bless we the Lord."

The Choir: "Thanks be to God."

Then should follow on other Days the other Collects and Memorials (if any), each being prefaced by its proper Antiphon, Versicle, and Response, the last ending with the full ascription of praise to the Holy Trinity (*see post*).

At the conclusion of Vespers as above:

Priest: "The Lord be with you."

R. "And with thy Spirit."

V. "Bless we the Lord."

R. "Thanks be to God. Amen."

Then secretly, "Our Father," &c., and "Hail Mary," &c.

Compline followed immediately, begun in the usual manner.]

In the Anglican Rite may be said, instead of "Magnificat,"

"¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

"Cantate Domino. *Psalm xcvi.*

"O sing unto the Lord a new song: for He hath done marvellous things.

"With His own right hand, and with His holy arm: hath He gotten Himself the victory, &c." This should be sung in a similar mode with "Magnificat" and with "Gloria Patri," and if it seem good, with Antiphons and Organ. But Incense should not be used.

After "Magnificat" or "Cantate," the Anglican Rite passes over to Compline, and incorporates a portion of that Office.

“¶ *Then a Lesson of the New Testament, as it is appointed. And after that, ‘Nunc dimittis’ (or the Song of Simeon) in English, as followeth.*”

This Lesson from the New Testament answers to the Little Chapter or Short Lesson at Compline (which, however, was not from the New Testament), and these being solemn Vespers, it should be said by the Officiating Clerk from his stall, standing turned to the Altar, without changing place or Vestment. The Choir and People may sit and respond at the end, “Thanks be to God.”

In the Anglican Office, however, no directions are given as to who is to read the Lessons, nor from what place, nor in what Vestment.

Next after the Compline Lesson, according to the Ancient Rite, followed a Hymn, and subsequently thereto Versicles and “Nunc Dimittis.”

The Anglican Rite, however, omitting all mention of Hymns here, yet directing an Anthem afterwards in the midst of the “Preces” or Common Prayer, leaves a discretion to the Officiator to introduce a Hymn at this point if he choose; and having regard to the precedent, both of Vespers and Compline as above set forth, this would seem a proper point for introducing one.

The Hymn after the Second Lesson (that at Compline) being ended, before “Nunc Dimittis,” as before “Magnificat,” were, in the Ancient Rite, said two Versicles, introductory to each Canticle, which may here be united together. They may be considered as a postscript to the Hymn, as they were said and replied to, not by the Officiating Clerk, but by one or two Boys of the Choir turning to the Altar, responded to by the remainder of the Choir.

On Advent Sunday.

V. Distil the dew ye Heavens from above.

At ordinary times.

V. May our evening prayer ascend up unto Thee, O Lord.

On Advent Sunday.

R. And let the clouds rain down the Just One. Let the earth be opened and produce forth the Saviour.

At ordinary times.

R. And may Thy mercy descend upon us.

V. Preserve us, O Lord.

R. As the apple of an eye protect us under the shadow of Thy wings.

Next in the Anglican Rite follows “Nunc Dimittis,” which should be begun and said or sung with or without an Antiphon, but with “Gloria Patri” and “Sicut erat” and “Amen,” turning to the Altar and bowing, precisely as “Magnificat” (see *ante*, 110),

“¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

“Deus Misereatur.—*Psalm lxxvii.*

“God be merciful unto us, and bless us, &c.”

Q

[In the corresponding part of the Ancient Compline, after "Nunc Dimittis," the Officiating Clerk—except from Maundy Thursday to the Octave of Easter—from that side on which the Choir was then stationed, said the Preces or Petitions, the Clerks and Choir prostrate or kneeling, the Priest standing, but on week days in Advent kneeling towards the Altar.

"Lord have mercy," thrice.

The Choir replying thrice, "Christ have mercy."

The Officiating Clerk replying thrice, "Lord have mercy."

The Clerk followed with "Our Father," secretly, until, aloud, "And lead us not," &c.

Choir: "But deliver us," &c. "Amen."

Clerk: "In peace in the very same I will sleep and take my rest."

Then the Apostles' Creed, "Credo in Deum," which was to be said secretly, still kneeling turned to the Altar, afterwards aloud:—

Clerk: "The Resurrection of the Flesh."

Choir: "And the life everlasting. Amen."

Here all crossed themselves. Then, prefaced with the Versicle (which, it is much to be regretted, is entirely omitted in the Anglican Formularies),

V. "Bless we the Father, and the Son, with the Holy Ghost."

R. "Let us praise and highly exalt Him for ever."

V. "Blessed art Thou, O Lord, in the firmament of Heaven."

R. "And greatly to be praised and glorious and highly exalted for ever."

V. "The Almighty and merciful Lord bless and preserve us. Amen."

Next the Confession, the Misereatur, and Absolution are solemnly said by Priest and Choir alternately, in the form already mentioned (*ante*, p. 103). Then, on ordinary Sundays, followed the Petitions, the Choir kneeling.

Priest: "O God, be Thou turned," &c.

Choir: "And Thy people," &c. Ending with, "The Lord be with you."

R. "And with thy spirit." Let us pray. "Enlighten our darkness," &c.

On week days in Advent, and on week days from the First Sunday after the Octave of the Epiphany to Maundy Thursday, and from the First Sunday after Trinity to Advent, before the Collect "Enlighten our darkness," &c., was said "O Lord, hear my voice wherewith I have cried unto Thee."

R. "Have mercy upon me and hear me."

The Psalm "Miserere mei" was then repeated, without note and without "Gloria Patri," Priest, Choir, and people still kneeling.

After "Miserere" the Priest alone stood up, and said aloud, looking to the Altar, "Arise, O Lord; help us."

R. "And deliver us, for Thy Name's sake."

Priest: "O Lord God of Hosts, convert us."

R. "And shew us Thy Countenance, and we shall be saved."

Priest, looking to the Choir and people, "The Lord be with you."

R. "And with thy spirit. Let us pray."

Priest: "Enlighten our darkness," &c., with the full conclusion, "Through," &c., "Who with Thee," &c., ending.

Priest: "The Lord be with you."

R. "And with thy spirit."

A Boy in a Surplice, turning to the Altar: "Bless we the Lord."

R. "Thanks be to God. Amen."

Then all rose up from their prostration, and having kissed the books or the benches, quitted the Church.]

As before observed, the Anglican Evensong amalgamates, with certain alterations and variations, the latter portion of the two Offices of Vespers and Compline, as follows:—

Here passing to Compline:

Immediately after “Nunc Dimittis,” before the beginning of the Petitions with “Lord have Mercy,” and before the Lord’s Prayer, which in the ancient form precede it, and aloud instead of secretly, and standing instead of kneeling, and the whole together instead of only the Response at the end,

“¶ *Then shall be said or sung the Apostles’ Creed by the Minister and the people, standing.*

“I Believe in God the Father Almighty, Maker of heaven and earth,” &c.

It is contrary to precedent and principle that this Creed should be sung or intoned loudly. It should be said in an ordinary subdued voice by the Priest and people together, turned to the Altar, and bowing at the Name “Jesus Christ,” except the two last sentences, “The Resurrection of the body” (“the Flesh” it should be), which should be repeated loudly, and to which the Choir should respond aloud, “And the life Everlasting, Amen,” with the sign of the Cross over the face or breast.

The 18th Canon directs that whilst the Symbol of Faith is recited, all of whatsoever state and condition should stand with their bodies erect.

IV.—PRAYERS AND PETITIONS.

“¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

“The Lord be with you.

“*Answer.* And with thy spirit.

“*Minister.* Let us pray.

“Lord, have mercy upon us. (Thrice.)

“*Christ, have mercy upon us.* (Thrice.)

“Lord, have mercy upon us.” (Thrice.)

As before observed, in the Ancient Compline these following Versicles with “Pateroster” preceded, instead of followed, the Apostles’ Creed at Compline:—

“The Lord be with you” should be said aloud by the Minister, from his place, turned to the people.

The Answer, "And with thy spirit," by the Choir and people turned towards the Minister.

The Minister should say "Let us pray," then kneel down, turned towards the Altar, and repeat thrice with tone, "Lord have mercy," &c.

The Choir and people, also turned to the Altar, responding thrice, "Christ, have mercy," &c.

The Minister again repeating thrice, "Lord, have mercy upon us."

"¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

"Our Father, which art in Heaven, hallowed be Thy Name," &c.

The Minister at the end saying emphatically, "And lead us not into temptation."

The Choir and people responding in a loud tone, "But deliver us from evil. Amen."

It was, as before related, the universal custom, in England and elsewhere, to repeat the Paternoster and the Creed (except the last two sentences) inaudibly, this custom having been adopted from the earliest ages of persecution, in order that the Pagans and uninstructed might not be induced to blaspheme when they heard these portions of the Holy Mysteries.

As the occasion for this secrecy has now ceased, there seems no reason why, in Europe at least, it should be continued.

However, it is clearly contrary to precedent and principle that the "Paternoster" should be said here with any note or accompaniment.

Here, as before remarked, according to the old Rite, in week days in Advent, and from the first Sunday after the Octave of Epiphany to Thursday in Holy Week, and from the first Sunday after the Octave of the Epiphany to Advent, was said the Psalm "Miserere mei," and when this was recited all the Petitions were, from the beginning, said, without note, and kneeling.

"¶ *Then the Priest standing up, shall say (the Choir and people continuing kneeling, and all looking towards the Altar, with note if it be Sunday or Festival, but without note if it be a Week day, or Fast, or Vigil),*

"O Lord, shew Thy mercy upon us.

"*The Choir responding in tone.* And grant us Thy Salvation.

"*Priest.* O Lord, save the Queen.

"*Answer.* And mercifully hear us when we call upon Thee.

"*Priest.* Endue Thy Ministers with righteousness.

"*Answer.* And make Thy chosen people joyful.

"*Priest.* O Lord, save Thy people.

"*Answer.* And bless Thine inheritance.

"*Priest.* Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only Thou, O God.

Priest. O God! make clean our hearts within us.

Answer. And take not Thy Holy Spirit from us."

These two last Petitions are, in the Anglican Office, selected from Petitions at Prime, but the remainder, together with the direction for the Officiating Clerk to stand up, at this point, are taken from Vespers and the latter part of Compline. Some of the most relevant petitions are, however, omitted.

The Rationale of this part of the service, according to John of Avranches, the contemporary of S. Osmund, is (*Migne*, cXLVIII. 38):

"The Verse being said, let 'Magnificat' be chanted with its Antiphon, and let them finish with 'Lord, have Mercy,' and the Paternoster, and with Petitions on bended knees, not only at Vespers but all the Hours of day and night, except Pentecost and Feasts. The Priest, with the rest acknowledging himself a sinner, kneels, but when he ('vicem gerit') occupies the place of Christ and comes to prayer, let him rise up and say the Collects standing."

The whole of what follows, to the end of the Collects, should be recited by the Officiating Minister standing and turned to the Altar, that being the last posture named just before the Petitions; and always prefaced with "Let us pray."

The "Myrroure" says: "Orisons are said at the end of each Hour: for the Apostles whenever they were together kneeled down on their knees and prayed ere they departed asunder. Whoso sayeth the Orison standeth turned to the East, for Paradise, whence we are expelled, is in the East, and therefore, thinking what we have lost, and where we are, we pray turned towards the East."

The Petitions then being finished and the Priest remaining standing, the Choir and people kneeling, the Anglican Office reverts to Vespers, and directs that now the Collect or Collects for the day (*i.e.* for the Sunday or Festival) should next be said by him. Let him, therefore, whilst "Magnificat" or the Antiphon thereon is being finished, advance forward on the step which goes down to the floor of the Choir, and the Hebdomadary Boy holding up the Book of Collects before him, and two others, each vested in a Surplice and holding a lighted taper, one on each side of him, (who retire after the First Collect has been read,) recite the proper Collect, looking towards the Altar.

"Then shall follow Three Collects, The First for the Day, The Second for Peace, The Third for aid against all perils, as hereafter followeth, which two last Collects shall be daily said at Evening Prayer without alteration."

[This First Collect for this day will always be that for the First Sunday in Advent, for that being a First Class Sunday, if the Festival of S. Andrew happen to fall thereon, that being only of the Second Class, it will be eclipsed by the Sunday and reduced to a Memorial Collect for the same, the Festival itself being deferred to the Monday, even if it be the Feast of the Place; on that Monday the Sunday Collect should be the Second, that for S. Andrew the First. So also on the Sunday Evening before which would commence the Monday Festival.]

The Priest having thus solemnly recited the proper Collect or Collects, let him retreat back into his stall and say the following, prefacing the first with "Let us pray."

"The Second Collect at Evening Prayer."

This should be the Third Collect if the Festival of S. Andrew falls on this Sunday.

"O God, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*"

[This Collect is the last of the Common Memorials said at Vespers in the Ancient Rite, prefaced by the Antiphon, "Give Peace in our days," &c.

The Verse: "O Lord, let there be Peace in Thy strength."

Response: "And abundance in Thy towers."]

"The Third Collect, for aid against all Perils."

The Fourth if the Festival of S. Andrew fell on this Sunday.

"Lighten our darkness we beseech Thee, O Lord, and by Thy great mercy defend us from all the perils and dangers of this night, for the love of Thine only Son our Saviour Jesus Christ. *Amen.*"

[It should end, "Who with Thee liveth and reigneth in the unity of the Holy Ghost, God world without end. *Amen.*" This Collect is in all the Uses, and after the word "night" the Hereford Use adds, "Save us, O Almighty God, and grant us Thy perpetual light."]

These two latter Collects, with those that follow, do in fact correspond with the Common Memorials, and the subsequent "Prayers and Thanksgivings upon several occasions," with the "Special Memorials" of the Ancient Uses.

As the number of Collects should always be uneven, here may be intercalated, if occasion serve, one of those which in the Anglican Prayer Book are

placed after the Office for Holy Communion, and which are all taken or adapted from the Ancient English Breviaries or Missal, *e. g.* the first, "Assist us mercifully, O Lord, &c." They will be found at full length at the end of "Mattins," *post*.

There are fixed Rules for the Conclusion of the Collects, which are shortly these:

The First and last Collects should always have a full conclusion, embracing the mention of all the Three persons of the Holy Trinity; those intermediate ending with "Through Christ our Lord. Amen," or some equivalent clause.

If the Collect be directed to the Father it should end, "Through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of the Holy Ghost, God world without end. Amen."

If in any Collect not addressed to the Son, the Son be named, it should end, "Through the Same Jesus Christ," &c.

If in any Collect the Holy Ghost be named, the ending should be, "In the Unity of the Same Spirit."

If both the Son and Holy Ghost be named, say first, "Through the Same," and at the end, "In the Unity of the Same."

If near the end the Son be named, and afterwards the Holy Ghost, then say, "Who with Thee liveth," &c., "In the Unity of the Same," &c.

So if it be addressed to the Son, without any mention of the other two Persons, it may end, "Who with God the Father and the Holy Ghost livest," &c., or, "Who livest and reignest with God the Father, in the Unity of the Holy Ghost, God," &c.

If it be addressed to the Son as God and joint mention be made of the Holy Ghost, say, "Who with God the Father, and with the Same Holy Ghost, livest," &c.

If it be directed to the Holy Ghost only, let it end, "Who with the Father and the Son livest."

If it be directed to the whole Trinity, and mention is made in it of the Trinity, then "Who livest and reignest God," &c., or "Wherein Thou livest and reignest God." Or if intervening mention be not made of the Trinity, "Who in infinite and perfect Trinity livest and reignest," &c.

The First and Last Collect always should end with one of these forms in full.

V.—HYMNODY.

"In Quires and Places where they sing, here followeth the Anthem."

The word "Anthem" here cannot be taken in the sense of "Antiphon" or "Responsory" (for it replies and responds to nothing, as did the ancient Antiphons), but rather in the modern sense of a Hymn or Prose. No such

Rubric is found in the Ancient English Offices, and it cannot be looked upon as obligatory or even mandatory.

As the nature or kind of this Anthem is not even hinted at, any composition which can by any possibility be brought within the meaning of that term is admissible. The mode of singing it, the persons or person by whom it is to be sung, and the place where sung, seem purposely to be left indefinite.

However, it is a direct authority for having a Choir or Quire even in an ordinary parochial Church, and that this Choir should be placed in that part of the Church usually designated by that term, that is, in the Westernmost part of the Chancel.

The Hymn at all Solemn Services (except Compline), should, like the Psalms, be given out by the Precentor to the Principal Rulers or Ruler (if any), who should intone the three or four first words of it to the Officiating Clerk or Hebdomadary, who then beginning the Hymn, should together with the Principal Rulers or Ruler on that side (on Advent Sunday the Decanal) along with the Choir, sing the first verse to the end. Then the Rulers or Ruler on the other side should begin and sing through the second Verse. The Principal Rulers, Officiator, and Choir the third Verse, and so let it be sung through to the end.

An ascription of glory and praise to the Holy Trinity should conclude the Hymn, which should be sung by Rulers, Hebdomadary, Choir, and people together, turning to the Altar and bowing with Amen.

On Ferials and in parochial Churches where there is no regular Choir, the Officiator should begin the Hymn himself, and he and the congregation sing through together the First Verse, and the Second Verse be sung by any other Clerk or Singer on the opposite side. However, the Hymn at Compline was always sung "*cursum*," *i. e.* by the Clerks, Choir, and Congregation together; but at all the other Hours the mode above mentioned is the regular form. There should be two Hymns, the Vespereal and Compline at Evensong, beside the Anthem.

VI.—FINAL PRAYERS.

Next may follow certain Orisons which are not to be found in the Ancient English Offices at this point, but were used at separate Masses, and occupy the place of what were the Common Memorials at Vespers, which varied with the Season.

[Those were usually for Peace, of All Saints, of the Holy Ghost, of S. Mary, of The Cross, &c.]

There is no absolute command to use them, as there is of the Collects. And therefore one or more of them may be omitted at discretion, so that the

Office end, with the Prayer of S. Chrysostom, and the Benediction or Prayer for Grace, at the end.

All the following Orisons should be said by the Priest in his place standing, and as with all others, turned towards the Altar.

“ A Prayer for the Queen’s Majesty.

“ O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from Thy throne behold all the dwellers upon earth ; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen Victoria ; that she may vanquish and overcome all her enemies, and finally after this life she may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.”

This is taken nearly verbatim from the “ Missa pro Rege ” in the English Missalia.

“ A Prayer for the Royal Family.

“ Almighty God, the Fountain of all goodness, we humbly beseech Thee for Albert Prince of Wales, &c., and all the Royal Family, &c., and bring them to Thine everlasting kingdom, &c., through Jesus Christ our Lord. Amen.”

These Orisons are not found at Evensong in the Ancient Office Books, but there was always a distinct Office, *e. g.* “ Missa pro Rege,” or “ Pro Rege et Regina ” and their Children, in all the Missalia, from the time of Leofric downwards, from which these are taken. The substance of them is also found in the Bidding Prayer hereafter to be mentioned, and also in one of the Petitions in the ancient English Litanies.

“ A Prayer for the Clergy and People.

“ Almighty and everlasting God, who alone workest great marvels ; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace ; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.”

This Prayer is copied nearly verbatim from one of the Orisons at the end of the Ancient English Litanies. It is found in one of the Masses for Clergy and people, and the Substance of it is also contained in one of the portions of the Bidding Prayer, hereafter noticed, and in the Mass for the Prelates of the Church.

At this point should be introduced the “ Prayers and Thanksgivings on

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several occasions," which in the present Anglican Prayer Book take the place of the Masses, Litanies, and Processions for the same purpose in the Ancient Office books.

The Collect for the High Court of Parliament during its Session (which is interrupted by an Adjournment); that for the Ember weeks; that which "may be said after any of the former," "O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions, &c.," which should always be recited in Lent, and the General Thanksgiving, are all to be used, whether the Litany be appointed to be recited or no.

The Rubrical order is peremptory to say the "Prayer for all Conditions of men," at "such times when the Litany is not appointed to be said," that Orison being itself a condensed Litany. So also the "General Thanksgiving," "to be used before the two final prayers of the Litany, or of Morning and Evening Prayer," ought never to be omitted, for it is the only formal ascription of Thanks and Praise to the Holy Trinity contained in the Prayer Book.

"A Prayer of St. Chrysostom.

"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting."

Here should be added, according to the rule as to the conclusion of the Collects above given, "Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the Unity of the Holy Ghost, God, world without end. Amen."

This Prayer is not in the Ancient English Liturgies, and the conclusion, as in the present Prayer Book, does not accord with their Rubrics. However, it resembles the first Orison in the Post Compline and Post Lauds Office (for which it is substituted), and which although not found in the Anglican Office, should yet by all means be used either before the Prayer of S. Chrysostom, or after the last Collect, "The Grace of our Lord," &c.

Let the Priest, looking towards the Choir and people, say this final Collect—

"2 Cor. xiii.

"The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

"Here endeth the Order of Evening Prayer throughout the Year."

Then let all say in a low voice, "May the souls of the faithful through the mercy of God rest in peace. Amen."

Then let the Priest, still looking to the Choir and people, say, "The Lord be with you"

R. "And with thy Spirit."

Let one Boy (or two if it be a Festival) sing or say from his place in the Choir—

"Bless we the Lord."

The Clergy, Choir, and people replying—

"Thanks be to God."

Then let all the Clergy, Choir, and people, rising from their prostration, kissing their Books or the benches and turning towards the Altar, say, silently, before leaving the Church as on entering, "Our Father, &c.," "and lead us not into temptation." R. "But deliver us from evil. Amen."

Then, "Hail, Mary, &c." as before.

Let every one then sign himself with the sign of the Cross on his breast or forehead, and leave the Church quietly in the order in which he entered it, bowing to the Altar as he goes out.

There should be no Procession on Saturdays, from the Saturday before the first Sunday in Advent inclusive, up to the Saturday before the Octave of Easter exclusive; but from that day inclusive up to the first Sunday in Advent exclusive, on every Saturday at Vespers, after the last Collect or Memorial (ending with *Benedicamus*, &c., which would be in the pause where, in the Anglican Prayer Book, the Anthem is to be sung), there should be a Procession down the Choir into the Nave, which should turn and make a station before the Great Cross, with Antiphons and Orisons, and then return into the Choir.

[On every day in the year after Compline and Lauds (excepting, however, Double Feasts and their Octaves, Eastertide, and the Visitation, Assumption, and Nativity of the Blessed Virgin, the Dedication of the Church, the Name of Jesus, the Day of Souls, and the Vigil of the Nativity up to the First Sunday after the Octave of the Epiphany), was said, for the Peace of the Church, without note, and prostrate or kneeling, the Psalm cxxiii., without Antiphon, "Ad te levavi."

"Unto Thee lift I up mine eyes," &c.

"Glory be to the Father," &c. "As it was," &c.

"Lord, have mercy."

"Christ, have mercy."

"Lord, have mercy."

"Our Father," secretly, the Priest continuing to kneel, saying aloud, "And lead us not," &c.

The Choir replying, "But deliver us," &c.

"Arise, O Lord," &c.

"And deliver," &c.

"O Lord God of Hosts, convert us."

"And shew us," &c.

"O Lord, hear," &c.

"And let my crying," &c.

Then let the Priest say aloud, without note, "Let us pray. O Lord, favourably receive the prayers of Thy Church, that being delivered from all adversity and error, it may serve Thee in safety and freedom; and grant us Thy peace in our time, through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth," &c.

"The Lord be with you."

R. "And with thy Spirit."

"Bless we the Lord."

R. "Thanks be to God. Amen."]

VII.

On other and ordinary Sundays, and at Second Vespers, the Office was not so solemn, although there were always two Rulers of the Choir. But there were no Responsories at Vespers on the second Sunday after the Octave of the Epiphany till Septuagesima, nor after the second Sunday after Trinity till July 28, nor from thence till August 28, nor from thence till September 28.

In Lent the Vespers and Compline Response should be sung in the Second rank. Three Versicles were formerly said after the Antiphon on "Nunc Dimittis" at both Complines in the four last Sundays in Lent, and in Feasts of nine Lessons; in the second rank on Sundays, on the Saturday in the highest rank; except on the Annunciation, when both were said in the highest grade. In Mattins only one Antiphon on each Nocturn of Psalms, and so at Lauds, beginning in the lowest grade.

In the Octave of Easter five Antiphons at Lauds in the superior grade, and on Sunday before the Ascension five in the second form; but except these and certain Sundays after Trinity when a History, *i.e.* a set of Lessons, is begun, and in Eastertide, one Antiphon only should be said on the Psalms at Lauds and Vespers.

In general there should be no Processions at Second Vespers on Sunday evenings, except in certain Double Feasts of the First and Second Clafs.

VIII.

In Principal Double Feasts, as Christmas, Epiphany, Easter, Pentecost, the Ascension, Dedication, &c., at First and Second Vespers, the Choir should always be on the Decanal side. On these Feasts, as a general rule, all the Office should be executed by the Clergy of the highest rank; the highest present being the Officiator, and the next to him intoning the first Antiphon; the first in rank on the opposite side the second, and so on.

There should be four Rulers, all of the highest rank, who should stand or sit, the two principal on the Decanal side near to him, the two others

on the Cantoris side; all looking Choirwards. They should execute their office in pairs. The Bishop, if present, or if not present, the Dean, should read the Lesson in a Silk Cope from his place, as on Sundays. The Responsory should be sung by the Precentor himself, with two other Personages, in Silk Copes. The principal Priest with a fellow, vested by a Thuribler with Copes, should cense the Altar with two thuribles; then, if the Bishop be present, the other Altars, and meeting at the South door of the Presbytery, the Bishop in his seat, and afterwards the next Clerk in rank who should be executing the Office in the Hebdomadary's Stall.

The Bishop, or Dean in his absence, should read the Collects from his Stall without change.

Two Clerks of the second rank should say "Benedicamus" in Surplices.

The Antiphon on "Magnificat" (to be doubled), and on "Nunc Dimittis" respectively, or the Psalm itself, should be begun by the Personage of highest rank on the side of the Choir, by the Bishop if present, and the Cantor is to go and instruct him of the Chant for that purpose.

The same order should be observed in the other classes of Double Feasts, except that in the two minor classes of Doubles only the principal Altar should be incensed, and the Antiphon not repeated entire before "Magnificat" or "Benedictus."

At Easter and Pentecost the same order should be observed as at Christmas, and so for the three days after each. On the Octaves the same mode should be continued with slight variations. So also in the Annunciation and Invention of the Cross when celebrated after Easter, and on the Thursday, Friday, and Saturday of Easter and Pentecost weeks.

So also in the Ascension and its Octave; except that the Ferials during this Octave are not like those of Easter and Pentecost, part of the Feast; so that if any Feast with Rulers fall within the Octave, it ought to be celebrated.

In general there should be no Processions after First or Second Vespers on Double Feasts, except on Easter day and during the following week, when there should be a Procession every evening; on the Sunday evening to the Fonts; on the other days and on every Saturday evening up to the Ascension to before the Great Cross.

On the Festival of S. Andrew there should be a Procession on the Vigil at First Vespers to his Altar. So in the First Vespers of all the Saints who have Altars in the Church.

Of Processions in general, see *post*, "Litanies."

IX.

In ordinary Ferials, Vespers and Compline should be as on Sundays, with the following differences, which relate mainly to the persons who should begin the Antiphons, Responsory, &c., who were always of the lowest rank.

There should be no Rulers; let the Officiator learn the tone of the Antiphon, if any used, and Psalm as usual from the Cantor, and give it to one of the lowest rank to intone the same; let the Officiator then begin the Psalm with the Choir, and continue it to the end of the first Verse. For the first fifteen days of Advent this should be on the Decanal side; on the last fifteen on the Cantor's side. Some Clerk or Choirmen, or the Officiator, but not the Choir, should respond with the Second Verse, the third should be sung by the Officiator and Choir. In like manner the Hymn at Vespers.

Petitions and Prayers in prostration should next follow throughout the year except from "O Sapientia" to the First Monday after the Octave of the Epiphany, and from Maundy Thursday to the first Monday after Trinity Sunday (*for these see Mattins, post*). The Collect should be recited by the Officiator standing in his place without change, the Boy holding up the Book before him as usual. The Altar should not be incensed. The Responory at Vespers (there is none without Advent and Septuagesima) if sung, should be by one Boy only. There should be only one Antiphon on the Psalms at Vespers and Lauds during Eastertide.

X.—OF COLLECTS AT FIRST AND SECOND VESPERS OF SUNDAYS, AND ON FERIAES AND FEASTS.

In general, the Collect for the First Vespers of Sunday, should be said on the Sunday at Mattins, at Second Vespers, and throughout the Week (as in Advent).

If, however, a Double Feast intervenes during the week which has an Octave, the Collect for the Feast should be said in the first place, and that for the Sunday in the second, and throughout and in the Octave, both at First and Second Vespers.

If it have not an Octave, the Sunday Collect should be said in the second place, on the Feast itself only.

A Vigil in the Ancient Rite had its own peculiar Collect.

In Feasts having an Octave, the Collect for the Feast should always be said throughout and in the Octave, either in the first place, or if another Feast fall within the Octave, on that Feast subsequently by way of Memorial.

There were, however, special Collects in the Ancient Office for every Day from Christmas Day up to the Epiphany, and on the Octave thereof.

So one or more special Collects, with a Memorial of the Penitents, for every day in Lent, beginning from Ash Wednesday up to Maundy Thursday. So also from Maundy Thursday up to and including the Octave of Easter.

Special Collects also were said at Lauds on Monday in Rogations, on the Sunday within the Octave of the Ascension, and on every day, including

the Vigil, during the week of Pentecost up to the First Vespers of Trinity Sunday exclusive, which had its own Collect.

[The Rules which provide for the difficulties occasioned by the interference of Feasts with one another, or with Sundays or privileged Ferials, so far as they relate to First and Second Vespers, are very complicated as they are detailed in the "Tabula" at the end of the Breviary. They may, however, mostly be made clear by a reference to the preceding enumeration (p. 80) of the respective rank of these Feasts, Sundays, and Ferials.

Moreover, if a Principal Double was followed by a Greater Double, or the converse, the latter should have both Vespers (except in the first Saturday in Advent, that of the Passion, Palm Sunday, and Wednesday before Maundy Thursday), for these days must always have their first Vespers, and a solemn (*i.e.* aloud) Memorial of the Feast only be then made.

If a Greater Double is followed by a Lesser Double, or the converse, the Greater Double should have both Vespers (unless superseded by a Principal). If a Lesser Double or Inferior Double intervene between two Greater Doubles, then the Lesser and Inferior Double lose both Vespers.

If a Lesser Double is followed by an Inferior Double, or the converse, the last has both Vespers.

All Memorials of Double Feasts and of their Octaves should be solemn, *i.e.* aloud; but those of Simple Feasts falling on Principal or Greater Doubles in silence; if on Lesser or Inferior Feasts at Second Vespers they may be solemn.

Simple Feasts were divided at Sarum into those, I. with Triple Invitatories; II. Double Invitatories; III. Simple Invitatories.

If any of this First Class with Rulers fell on the Saturday, the first Vespers ought to be of the Sunday, unless it were an Octave, *e.g.* of the Epiphany. If a Double Feast fell on the Saturday, and a Simple Feast of this class on the Monday, and a Double Feast on the Tuesday, the Vespers First and Second on the Sunday must be of the Feast, and the Sunday be extinguished.

The Octaves of the Epiphany, Ascension, Corpus Christi, Visitation, Name of Jesus, Assumption, Dedication (without Advent or Septuagesima), and Feast of the Place, being throughout with Rulers, always preserve their Second Vespers; and a Memorial only of the Sunday or of the Simple Feasts of this First Class on which they might fall, should be made; unless a Double Feast fall on the Octave or on the day after it. Simple Feasts of this class, with Rulers, in Eastertide, however, preserved their Second Vespers, and a solemn Memorial only of the Octave was made. In this case however, also, the Sunday Vespers were extinguished.

If only the Octave itself has Rulers, as that of SS. Peter and Paul (unless it be the Feast of the Place or Dedication following within Advent or Septuagesima), then in Principal and Greater Doubles the Memorial of these Octaves shall be in silence at both Vespers; so in Lesser and Inferior Doubles, but at Second Vespers in the latter kind they shall be solemn.

As to Simple Feasts of the Second Class having a *Double Invitatory*, with Rulers or without (including Saints' Days, Days within the Octaves having Rulers, Commemorations, and Sundays), every such having Rulers shall have at least one Vespers, unless it fall between two Feasts; Second Vespers also, unless prevented by another Feast, a Sunday, or a Commemoration. If so prevented there shall be a solemn or silent Memorial made, as directed as to Simple Feasts having a Triple Invitatory. On

Days within an Octave which has Rulers, any Feast (also with Rulers) falling before the seventh day of the Octave shall have both Vespers, even on the Saturday and Sunday Morning, with a solemn Memorial of the Octave only, at both Vespers, Mattins, and the Mass.

Sundays principally privileged shall always have their first Vespers; but Second Vespers may be of a Double Feast within the Passion, or at other times of a Simple Feast, with a solemn Memorial only of the Sunday.

Of Greater privileged Sundays: the Memorial always should be solemn. In minor privileged Sundays before Septuagesima, if the time be short, a Simple Feast with Rulers should be deferred; but if the time be long be celebrated. After the First Sunday after Trinity, however, to Advent, such a Feast should be deferred till the morrow (except the Chains of S. Peter and Beheading of John), unless another Feast follow that, or a Feast having Rulers with an Octave, when that Feast should be celebrated, and a Memorial of the Sunday made, with a Memorial of the Trinity and the other Memorials; but the Services of that Sunday and the Lessons then to be begun should be read as soon as possible afterwards, or if not possible, omitted for that year. In Double Feasts during this period the Memorials of these Sundays should be silent; in other Feasts solemn. In Inferior privileged Sundays the rule was the same; but if a Feast with Rulers fell on a Sunday between the Octave of Easter and the Ascension, the Feast should be celebrated and a solemn Memorial only of the Sunday made.

Of Simple Feasts without Rulers, whether Octaves, or of the Saints, or conjoined together, falling within Octaves with Rulers or Inferior Sundays, a Memorial is made in silence; if within Principal, Greater, or Minor Sundays, no notice is taken of them. The Memorials of Double Feasts should always be solemn. But if the Double Feast be celebrated on a Sunday in conjunction with a Simple Feast, then the Memorial of the latter and of the Sunday should be in silence, unless in the Exaltation of the Holy Cross, when the Memorial of any Martyr should be solemn; if not a Martyr and of the Sunday, silent.

Of Simple Feasts, single or conjoined, falling within Principal or Greater Sundays, the Memorial should be in silence; but if falling in Minor and Inferior Sundays, solemn.

Of Festivals with a Simple Invitatory, if without a Nocturn, falling on Inferior Sundays, a Memorial should be made in silence; in other Sundays nothing is done.

If with a Nocturn, no notice is taken of them in the ordinary Office between Septuagesima to the Octave of Easter.

The Feriars in the first, second, and fourth weeks in Advent are so far privileged as that solemn Memorial is made of them every day, whatever be the Service.

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¹The House of Prayer *Mat: 21.*



*London, Printed for Fielding & Walker,
N^o 20, Paper-Noster-Row.
Of whom may be had all sorts of Bibles,
Common Prayers for Churches, Charities,
Schools &c. at the Lowest Prices.*

From Book of Common Prayer, &c. Oxford. Printed by T. Wright and W. Gill, Printers to the University, Oxford, 1774.

CHAPTER II.

I.—AT MATTINS.



THE Mattins of the Anglican Prayer Book are a Service compounded of certain portions of the Ancient English Offices for Mattins and Lauds (which really were only one Office), and Prime, which last was that which was the popular Service in the thirteenth and fourteenth centuries, and from which, therefore, the greater part of the Anglican Service is taken.

According to the Lichfield and Exeter Custom, which was that of other secular Canons throughout England, as a general rule, from the Nativity of the Virgin up to Easter, Mattins, upon which immediately followed Lauds, or "After Song," were begun after midnight and finished before dawn; from Easter up to Trinity Sunday, including Minor Feasts, and from thence up to the Nativity of the Blessed Virgin, finished "in aurora," *i.e.* at dawn. During this latter period, however, in all Principal Feasts, Mattins were said after Vespers. Prime succeeded Lauds at an interval; and before Prime, it was usual, as appears from the Lichfield Consuetudinary, to celebrate the Mass of the Blessed Virgin about dawn first of all. This would be at the "Altare Matutinale," which was usually dedicate to the Blessed Virgin; or subsequently in the Lady Chapel. After that was finished, Prime succeeded, which from its name was sung in the first hour of day, "Finis noctis, initium diei"; in Lent, "Post solis ortum" (*John of Avranches*).

Prime, like Vespers therefore, was variable as to its hour. It was certainly always said after sunrise, as there are no directions found for providing Lights at that Hour, and it was the well-established custom of the Church never to use Lights at any of the Day Hours.

After Prime and its attendant Offices concluded, including Terce (including also Sext and None from Septuagesima to Easter), followed the principal Mass at the principal Altar.

This arrangement, it will be seen, nearly resembles that which has been extensively adopted at present in the Anglican Communion.

At Mattins of the First Sunday in Advent the Bells should be rung as at the preceding Vespers or Evensong (*ante*, p. 97). In a Double Feast the single bells (except the great bell) were doubled.

The Clergy, Rulers, and Choir should be vested as in the preceding Vespers or Evensong. Four candles at least should be lit, two above the Altar and two on the steps leading to the Altar, and two at the Desk or Lettern where the Lessons are read, and any others that may be necessary in the Choir; and in Double Feasts the seven in the seven-branched Candellabrum, and the Four Lights, two on each side, before the Great Cross in the Nave. As the Anglican Mattins may be considered a Day Hour Office answering to Prime, these Lights, for the reason above mentioned, are optional.

The Rulers, Clergy, Choir, and congregation should pronounce the introductory Prayer, and enter the Church in the same order and manner, and with the same gestures and behaviour, and take their places and say the "In the Name of the Father, &c.," "Pateroster," and "Hail Mary," with the sign of the Cross, precisely as in the preceding Vespers (omitting, however, "Convert us, &c.," "And turn away Thine anger, &c.," and also omitting all that belongs to the Feast of S. Andrew, which if it fell on the Saturday was now ended, or if it fell on the Sunday was postponed till Monday).

Let the Office proceed precisely as in the preceding Evensong.

*"THE ORDER FOR MORNING PRAYER, DAILY
THROUGHOUT THE YEAR—*

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.—*Ezek. xviii. 27,*" and the rest.

These sentences being an innovation of the sixteenth century, should be abbreviated as much as possible.

"Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess, &c.," ending "with a pure heart and humble voice, saying after me."

For this to be substituted as at Evensong:

The Minister, in a humble voice, turned to the Choir and people, "Let us confess unto the Lord, for He is gracious."

Choir and people, in a like humble voice, "And His mercy endureth for ever."

Or,

Minister, "Let us confess our sins unto Almighty God."

The following Confession is to be said by the Bishop or other person of greatest dignity present, or if none, by the senior Priest and Choir and congregation, all turned to the Altar, with a humble and penitent voice, so as scarcely to be heard. According to the Ancient Form the Priest stood whilst confessing.

“¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

“Almighty and most merciful Father; We have erred and strayed from Thy ways like lost sheep,” *and the rest.*

The Absolution is to be said by the Bishop or other person of greatest dignity present, or if none, by the senior Priest standing, turned towards the people, in a low voice as far as “Wherefore let us beseech him,” at which point let the absolving Priest turn towards the Altar.

“¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

“Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, &c., through Jesus Christ our Lord.

“¶ *The people shall answer here, and at the end of all other prayers, Amen.*”

As before remarked at Evensong (*ante*, p. 114), in the Ancient Office, on ordinary Week days, Psalm li., “Have mercy upon me, O God,” was said by the Clerks, Choir, and people, on their bended knees, at the end of each Hour, with accompanying petitions for pardon in a low voice without note in prostration. (*See also post.*)

The latter part of the following particular Rubric is not found in the Office for Evensong, nor is the Minister there directed to say the Paternoster “with an audible voice.”

“¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

“Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give

us this day our daily bread. And Forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil ; For Thine is the kingdom, The power, and the glory, For ever and ever. Amen."

According to the Ancient English Uses, the Choir and people always said the Paternoster with the Minister, but never in an audible voice, except "And lead us not into temptation," said by the Priest aloud, with the reply, "But deliver us from evil," by the Choir and people aloud, and except after Consecration at the Mass, when the Priest repeated it aloud.

Notwithstanding these words "audible voice" in this Rubric (which need mean nothing more than the injunction of the old English Rubric in conformity with the Primitive Church, "so as scarcely or just to be heard"), on precedent and principle, and because of the words "humble voice" preceding, and the sentence, "O Lord open Thou our lips" following, this Paternoster ought to be said by the Priest, as at Evensong, in a subdued and penitent tone as far as "And lead us not into temptation," which should be repeated by the Minister aloud, and replied to by the Choir and people, "But deliver us from evil," together with the ascription of Glory to God (not found in the Ancient Service books), "For Thine is the kingdom, &c.," with "Amen" also in a loud voice.

The Paternoster should always be said by Priest, Choir, and people turned to the Altar.

The next four sentences following were in the old Formularies always said by the Priest, and responded to by Choir and people, standing and turned to the Altar.

"¶ *Then likewise he shall say,*

"O Lord, open Thou our lips.

"*Answer.* And our mouth shall shew forth Thy praise.

"*Priest [in a still louder voice].* O God, make speed to save us.

"*Answer.* O Lord, make haste to help us."

As the Priest says these words, let him sign himself with the sign of the Cross, and continue standing turned to the Altar till the Invitatory or Antiphon on the Psalm ; or if neither be said, until the "Venite" be begun.

"¶ *Here all standing up [and turned to the Altar and bowing], the Priest shall say,*

"Glory be to the Father, and to the Son : and to the Holy Ghost ;

"*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

"*Priest.* Praise ye the Lord.

"*Answer.* The Lord's Name be praised."

Ending with "Alleluya" by Priest, Choir, and people, except from the first Vespers of Septuagesima until Thursday before Easter Day, when it was not said.

"Alleluya" was always sung or said standing.

II.—THE INVITATORY PSALM.

Now, according to the Rubrics of the Breviaries, let the Principal Ruler or Rulers (if any), vested in Silk Copes, and who on this Sunday and on all Principal Feasts are on the Decanal side, step forward and learn of the Precentor what is the Chant of the following Invitatory and Psalm "Venite." Then let this Ruler, together with his fellow or fellows, all standing on their step or platform towards the West end of Choir and facing the Altar, intone all together the first few words of the Invitatory, *e. g.* "Behold our King cometh," and turn again to the Choir. Then let the Precentor with all the Rulers and Choir together sing through the remainder of the Invitatory to the end, *e. g.* "Let us go forth to meet our Saviour." Then the Rulers should begin, and sing through the first portion of the Psalm "Venite." This Psalm was not as now divided into Verses, but into five portions, the first two consisting of two Verses each, the third of three Verses, the fourth and fifth portions of two each, with the sixth portion, "Gloria Patri," and "Sicut erat," at the conclusion. The Rulers alone (or the Officiator on Ferials and in Parochial Churches) should on Sundays and Festivals sing these several portions. After the first and fifth portions (*see post*) the whole Invitatory should be repeated by the whole Choir; after the third portion the Precentor or Ruler should again intone the first words of the Invitatory, and the Choir and Rulers sing the remainder through to the end. The second clause of the Invitatory (the Semi-Invitatory) only should be repeated by the Choir after the second and fourth portion and after "Gloria Patri" and "Sicut erat." After which the Invitatory should be once more intoned by the Precentor, Principal Ruler, or Officiator, and the whole be sung through to the end by the Precentors, Ruler, and whole Choir.

It is to be noted, that in the Anglican Prayer Book no Rubrical directions are given as to by whom or where or in what manner the "Venite" is to be said or sung or read, leaving a complete discretion as to the mode of doing so. Hence, if an Invitatory thereto be not sung or said therewith in the manner above and hereafter mentioned, yet at least it may be prefaced by and concluded with an Invitatory.

"Then shall be said or sung this Psalm following, except on Easter Day, when another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms."

“ Venite, exultemus Domino. *Psalm xcvi.*

“ O come, let us sing unto the Lord : let us heartily rejoice in the Strength of our salvation.

“ Let us come before His presence with thanksgiving : and shew ourselves glad in Him with Psalms :

“ For the Lord is a great God : and a great King above all gods.

“ In His hand are all the corners of the earth : and the strength of the hills is His also.

“ The sea is His and He made it : and His hands prepared the dry land.

“ O come let us worship and fall down ; and kneel before the Lord our Maker.

“ For He is the Lord our God : and we are the people of His pasture, and the sheep of His hand.

“ To day if ye will hear His voice, harden not your hearts ; as in the provocation, and as in the day of temptation in the wilderness ;

“ When your fathers tempted me : proved me, and saw my works.

“ Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

“ Unto whom I swear in my wrath : that they should not enter into my rest.

“ Glory be to the Father, and to the Son : and to the Holy Ghost ;

“ As it was in the beginning, is now, and ever shall be : world without end. Amen.”

The mode of singing the “ Venite,” with an Invitatory superadded, is very ancient. St. Benedict (A.D. 548), in his Rule calls it “ Responsorium hortationis.” His Order sung the “ Venite ” sometimes with it, “ Cum Antiphona,” but sometimes “ In directum,” straight through without it.

It is alluded to, however, long before his time by Athanasius, in his “ Sermo de Deipara,” by Isidore, Marcus Garæus Diaconus, as shewn by Martene in his “ Commentary on the Benedictine Rule,” p. 265. Amalarius (*Lib. iv. De Offic.*) says “ the Invitatory was always modulated and sung with great solemnity.” In Week days it was usually said without note, and from Maundy Thursday, inclusive, until Easter Sunday morning, it was disused altogether. The Invitatory and Psalm “ Venite ” were always sung standing. As the Invitatory is a striking and beautiful mode of beginning the Worship of God at Mattins, and is in no degree inconsistent with the entire latitude allowed in the singing of “ Venite,” it is worth while to state particularly how it should be used for commencing the Ancient English Mattins.

The Invitatory was different for, and was adapted to, every Festival, Season, and series of Sundays and Feriars in the year.

On *this* First Sunday in Advent, when there were two Rulers and a

Precentor and Officiating Clerk, and on all other Sundays and Simple Feasts of the First Class, the Invitatory and "Venite" were sung thus :

The Invitatory being, "Behold, our King cometh: let us go forth to meet our Saviour."

Let the Precentor and two Rulers then begin :

Precentor : "Behold" (*Rulers*) : "our King cometh."

Precentor, along with the Rulers, Choir, and Officiator : "Let us go forth to meet our Saviour."

Rulers and Officiator only : (1.) "O come let us sing unto the Lord, let us heartily rejoice in the strength of our Salvation. Let us come before His presence with thanksgiving, and shew ourselves glad in Him with Psalms."

Rulers and Choir : "Behold, our King cometh, let us go forth to meet our Saviour."

Rulers and Officiator only : (2.) "For the Lord is a great God, and a great King above all gods. In His hand are all the corners of the earth, and the strength of the hills is His also."

Rulers and Choir : "Let us go forth to meet our Saviour."

Rulers and Officiator only : (3.) "The sea is His, and He made it, and His hands prepared the dry land. O come, let us worship and fall down, and kneel before the Lord our Maker. For He is the Lord our God, and we are the people of His pasture and the sheep of His hand."

Precentor : "Behold" (*Rulers and Choir*) : "our King cometh : let us go forth to meet our Saviour."

Rulers and Officiator only : (4.) "To day if ye will hear His voice, harden not your hearts as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My works."

Rulers and Choir : "Let us go forth to meet our Saviour."

Rulers and Officiator only : (5.) "Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known My ways. Unto whom I swear in My wrath, that they should not enter into My rest."

Rulers, Officiator, and Choir : "Behold, our King cometh : let us go forth to meet our Saviour."

Rulers and Officiator : (6.) "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

Rulers and Choir : "Let us go forth to meet our Saviour."

Precentor : "Behold" (*Rulers, Officiator, and Choir*) : "our King cometh: let us go forth to meet our Saviour." This is called a Double Invitatory.

In Double Feasts of the three first Classes, and in most of the fourth Class at Sarum, and generally in the Double Feasts of other Uses, the Invitatory is begun, and with the Psalm "Venite," sung by Four Rulers or

Clerks (who vary in rank according to the dignity of the Feast, and which Clerks need not always be Rulers). This in the Exeter Consuetudinary is denominated a "Quadruple Invitatory." On such Feasts the Invitatory should be begun by the Precentor, and sung through entire by him and the Rulers first, and be then again repeated as above mentioned by the Rulers and Choir, previous to the Psalm; at Exeter "Venite" was sung alternately by the Rulers, two and two; "Gloria Patri" by two; "Sicut erat" by two; all four joining in "et in secula," &c.

In some of the lowest class of Doubles or Semidoubles, and Simples of the first Class, three Rulers or Clerks should begin the Invitatory, and with it sing through the "Venite," precisely in the same way as the four in the three first classes of Doubles. This was called a Triple Invitatory.

Certain Simple Feasts of the First Class and Second, had a Double Invitatory, but it was reduced to a Simple one if they fell within Septuagesima.

Since "Gloria Patri," &c. was omitted from the Invitatory on and after Passion Sunday till Easter morning, during that period the Semi-Invitatory should be said after the First, Third, and Fifth Verses of "Venite," and the whole of it repeated after the Second and Fourth (instead of as above-mentioned), but the whole should be re-intoned, and sung through at the final end as on other occasions.

On Feriars generally (excluding Christmastide, the three last days of Holy Week, Easter and Pentecost week, and Feasts which had Octaves, and in certain Simple Feasts of the lowest Class), the Invitatory should be given out, and with "Venite" sung by a Single or Hebdomadary Clerk only, but be responded to by the Choir, and the Invitatory and Semi-Invitatory sung just as above-mentioned. This is called a Simple Invitatory, and may be usually practised in Parochial churches, and where there are no Choirs.

After the Invitatory at Mattins, according to the Ancient Rite followed a Hymn, and then the Psalms and Lessons. At Lauds the Psalms and Lesson preceded the Hymn, at Prime the Hymn came first of all, succeeded by the Psalms.

There seems no reason why, if thought expedient, in the Anglican Office a Hymn should not now be sung. It was customary up to a late period in many churches to commence Mattins with a Hymn, and doubtless it was with this view, when they began at half-past eight or nine, that Bishop Ken composed his Morning Hymn, which has now a ridiculous application when sung at Noon.

As to the mode of singing Hymns, see *ante* at Even-song (p. 119), where it should be begun by the Precentor and Rulers or Ruler on the Choir side, and the first verse be sung through by them, the Officiator, the Choir, and people; the second verse by the Ruler opposite, or any one or more on the opposite side; the third, as the first, by the Rulers on the Choir side, with the Choir and people.

The Anglican posture for saying or singing the Psalms, was and should be always standing, especially the Boys and Singing Men, throughout, at all the Hours. According, however, to the former Ritual, Clerks of the Superior and Second form, on either side the Choir, if dispensation were given might sit in turns at Mattins during Nocturns, and in all Feasts of three Lessons with nine Psalms, provided that whilst one sat, his next neighbour continued the psalmody standing.

III.—PSALMODY.

“¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of “Benedicite,” “Benedictus,” “Magnificat,” and “Nunc dimittis,” shall be repeated,*

“Glory be to the Father, and to the Son : and to the Holy Ghost ;

“*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.”

Then let the Antiphon follow (if any).

The mode of singing the Psalms either with Antiphons or without them, has already been explained at Evensong (*ante*, p. 106). As before observed, neither by this Rubric, nor elsewhere in the Anglican Offices, are mentioned the mode in which or persons by whom the Psalms are to be said, or their posture or gestures, nor any restriction or rule laid down respecting them ; the utmost latitude is thus given.

[The first Antiphon at Mattins on Sundays covered four Psalms, ending with one “Gloria Patri,” &c., and should be intoned by the Ruler or Rulers and begun by a Boy or Clerk of the first or lowest grade on that side where the Choir is on that day, turning first to the Altar and bowing as he begins, and then turning back to the Choir. The second Antiphon, covering four Psalms with one “Gloria Patri,” in like manner intoned by the Ruler or Rulers and begun by a Boy or Clerk on the opposite side ; the third, covering four Psalms with one “Gloria Patri,” in like manner by the Ruler or Rulers and a Clerk of the second Form ; the fourth (this and following Antiphons each covering one Psalm and each having one “Gloria Patri”) on the opposite side. The fifth Antiphon by the Ruler or Rulers and a Clerk of the highest grade on the Choir side ; and so on alternately with the sixth, seventh, eighth, and ninth Antiphons. At Lauds and Prime respectively there were usually only one Antiphon and one “Gloria Patri” to the Psalms : “Gloria Patri” and “Sicut erat” were always, and should be now, considered part of the Psalm, and the Antiphon be sung after it accordingly.]

If no Antiphons, the Psalms should be begun or intoned in like manner with the Antiphon, by the same person or persons and with the same gestures.

At the end of each Psalm, the Precentor and Rulers (beginning at the Hebdomadary), and all the Choir should, turning to the Altar and bowing, sing all together, “Glory be to the Father,” &c., with “As it was in the beginning,” &c., to the end.

The "Gloria Patri" and "Sicut erat" may, in ordinary course, be sung with an organ accompaniment or "neupma" and with a cadence; but this cadence and "neupma" were curtailed in Lent, and wholly omitted on the three days before Easter.

But if Antiphons are used, the first Psalm in the first Nocturn in Advent should be sung in the mode explained, p. 107.

[In ordinary course on Sundays, the first Nocturn consisted of twelve Psalms, three "Gloria Patri," and three Antiphons. The second and third Nocturns each of three Psalms, three "Gloria Patri," three Antiphons. In the Ferial Office, one Nocturn only was said of twelve Psalms, with six "Gloria Patri" and six Antiphons.

Within Eastertide, however, whatever were the Office from Easter Day inclusive to Trinity Sunday exclusive, only one Nocturn of three Psalms, each, however, with its own "Gloria Patri" and Antiphon.

In the Festal Office, however, without Easter-tide, in all Festivals (except Feasts of three Lessons without a "Te Deum" and the Octave of S. Andrew), whether there were three Nocturns or only one, nine Psalms were said, each (except in mere Commemorations), had its own "Gloria Patri" and Antiphon.

Immediately after each Nocturn or Division of the Psalms ended, followed in the Ancient Rite a Versicle, sung by one Boy or sometimes one Clerk (or two Boys on the Day of Souls) from his place in the Principal Choir.

Thus, in the first Sunday in Advent, at the end of the first Nocturn, all standing *The Boy*. "Out of Syon is the beauty of His honour."

Responded to by the Choir in an undertone. "Our God shall come manifestly."

The second Versicle after the second Nocturn or Division was said by another Boy on the opposite side, and responded to in like manner.

And in like manner at the end of the third Nocturn.

These Versicles and Responses were generally taken out of Scripture, and were always appropriate to the Season or Festival. A selection of them should be said or sung after the Psalms, as detailed above.

A similar Versicle and Response was said by the Priest immediately before the Psalms at Lauds, which immediately succeeded Mattins.]

The Clerks, Choir, and congregation at the last Verse of the last Psalm, turned to the Altar at "Gloria Patri" and Verse, and continued so turned till the Lesson was begun, when all sat down except the Reader.

IV.—LESSONS.

The Psalms for Mattins on Sunday in Advent, with their Antiphons, as before noted, being thus divided into three portions, with as many sets of Versicles at the end, between each set of Psalms were three Lessons, with their respective Responsories.

The English Order merges all these three sets of Psalms into one series, and the nine Sunday Lessons in Advent (six and three at certain other

Seasons and Festivals respectively) into two only, the first from the Old Testament, the second from the New.

The first portion in the Breviary, whether three or one, was usually from the Old Testament, appropriate to the Season or Festival; the middle three from some Comment on Holy Scripture. The first of the last three, or the last, from the New Testament, and the two last from some Comment upon that or on the Gospel for the Day.

This arrangement is sometimes, on Festivals, but not often, departed from.

The Anglican Rubric is, therefore, not inconsistent with the former practice.

According to the Ancient Custom, these Lessons were variable in length at the discretion or even caprice of the Officiator, and might, if from the Old Testament, be closed with the words "Thus saith the Lord," &c. ; or, if from any other source, with the words "But Thou, O Lord," &c., presently mentioned. This is the true reason why these Lessons are so much abbreviated in the later Office Books and Portiforia (except those printed by Chevallon in 1531) from what they are in the MS. Breviary of 1260 (A. I. in the Royal Library, British Museum). The length of the Anglican Lessons is invariable.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called 'Te Deum laudamus,' daily throughout the Year.*

¶ *NOTE, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson."*

It is to be noted that no directions are here given as to the person who is to read the Lesson, nor as to the place from which it is to be read.

It may evidently, therefore, be recited by any competent literate (not necessarily in Orders, provided the Minister in person, as he should do, prefaces the same with "Here beginneth such a Chapter," &c., and at the end says "Here endeth the First or Second Lesson."

So it may be read from any place in the Church whence it can be well heard, as such a latitude is given.

It seems to be in the highest degree desirable to retain, as far as possible, the ancient practice.

[According to this ancient English practice the First Three Lessons on ordinary Sundays were read by Boys from each side alternately from the first Form, beginning with the side on which the Choir was; the two next by Subdeacons or Deacons from

alternate sides of the second Form; the sixth by some Clerk of the upper Form; the last three, which related to the New Testament, by the higher Dignitaries, also alternately, ending with the highest Dignitary on the side where the Choir is stationed.

The posture of the Reader was standing facing the Choir, and without any change of Vestment. The Clerks and Choir and congregation sat during the Lessons and following Responseries, except when "Gloria Patri" was sung, when they all stood up till the next Lesson was begun; but when any part of a Gospel was read, they all turned towards the Reader.

On Feasts and, as it appears, on First-class Sundays, these Lessons were usually read from the Ambo or Pulpitum, but on other days from the Lecticum or Reading Desk in the Choir, or as the Exeter Rule orders, on other and ordinary days they might be read, if preferred, in the extreme, *i. e.* Western part of the Choir, so as better to be heard by the Seniors, and as a place easier of access.]

The Hebdomadary Boy should take care there is a Candlestick and Light ready in the Pulpit (if used), to enable the Reader to see well.

The Boy or Clerk nominated to read the First Lesson should have upon him the dress of a Reader, *viz.* a Surplice or Albe, with a tippet over the shoulders, but should not wear a Cope. He should now take up the Book and carry it to the place of Reading, first bowing to the Altar and to the Dean or Choir, then turning to the Officiating Priest, should say "Lord, bid a Blessing" ("Jube, Domine, benedicere"), who should pronounce the appointed Benediction in a quiet tone.

That for this First Lesson in Advent is "The Father eternal blest us with His continual blessing. Amen." The next is as from the Son, the Third as from the Holy Ghost. The First, Fourth, and Seventh, and the three last at Christmas-tide, should be said standing, the others sitting. These Benedictions were in the Ancient Rite very varied and numerous, there being one or more peculiar to every Season and Festival, to each Gospel and portion of Holy Scripture, and they were for the most part different in the several Anglican, Scotch, and Irish Uses.

"This request to Bless has, according to the "Myrroure," three meanings.

"The Reader asks leave of God Almighty and help of your prayer to read to our Lord's worship: 'Lord, bid me say well,' 'Lord, give me leave, and bid me say or read; for else I dare not presume to open my mouth to these holy words, and give me strength and grace to read and say well, and so well that Thou be pleased and the Reader be edified.' Though these words be said principally to God, yet they are also said to the person giving the Blessing, who therein occupieth God's stead, in His Name to Bless and give leave to read."

The Blessing pronounced, let the Reader read the Lesson with an audible voice beginning immediately, without preface, ending as directed in the Rubric, "Here endeth, &c." but the Officiating Priest adding, if the Lesson be from the Old Testament, "Thus saith the Lord," the Reader answering, "Be ye

converted unto me and ye shall be saved." If from the New Testament or any other source: *The Priest*: "But Thou," *The Reader*: "O Lord, have mercy upon us." "Gloria Tibi, Domine," may then be said by the Choir secretly, but not aloud.

Immediately after each of the Nine Lessons in the Ancient Office for Mattins was sung a Responsory or solemn Anthem of Praise, mostly taken from Holy Scripture, appropriate to the Season, and embodying in solemn words of thanksgiving, the object and sense of the Lesson. Of these, from the "Exeter Consuetudinary," *f. xxvi.*, it would appear that only the First, Third, Sixth, and Ninth were sung with organ or musical accompaniment.

These noble and instructive Anthems have been wholly omitted, to our great damage, in the modern English Office, and "Te Deum" and "Benedicite" substituted, which have their proper place subsequently.

Nevertheless, there seems to be no reason why, as in the Ancient Office, one of these Responses should not be sung as a Preface to the subsequent "Te Deum" or "Benedicite."

[If a Respond or Responsory follow, it should be sung thus: On this Sunday, by three Boys, and so on Feasts (but on ordinary Sundays and days by one only), vested in Surplices, standing at the steps, *i.e.* Western end, of the Choir and facing the Altar; two on the side where the Choir is on this Sunday, *i.e.* the Decanal side, and one between the others on the Cantoris side (the rest of the Choir, except the Boys, might sit till "Gloria Patri").

The Three Boys together: "Beholding from afar, Lo! I see the power of God coming, and a cloud covering the whole earth. Go ye to meet Him, and say: Tell us if Thou art He who shall reign among the people Israel."

Let the Third Boy, the Hebdomadary on the Choir side, say: "All ye who are born on earth and sons of men, rich and poor in one together."

Choir: "Go ye to meet Him, and say: Tell us if Thou art He Who shall reign among the people Israel."

Let the Second Boy on the Cantoris side say: "Thou who rulest Israel give ear: Thou who ledest Joseph like a sheep."

Choir: "Tell us if Thou art He who shall reign among the people Israel."

Let the Third Boy on the Decanal or Choir side say the Verse, "Raise up, O Lord, Thy power, and come that Thou mayest save us."

Choir: "Who shall reign among the people Israel."

Let the Three Boys together say (they and the whole Choir standing up and turning and bowing to the Altar, and continuing so standing till the beginning of the next Lesson), "Glory be to the Father, and to the Son, and to the Holy Ghost."

Choir: "Among the people Israel."

The Three Boys begin again: "Beholding:" *Clerks, Choir, and Boys together*: "from afar I see the Power of God coming, and a cloud covering the whole earth. Go ye to meet Him, and say, Tell us if Thou art He Who shall reign among the people Israel."

This repetition of the Responsory itself never took place at the end of any of the other Eight, but only at the end of the Ninth or last in each of the Four Sundays in

Advent, and in Feasts and Sundays and Commemorations between Septuagesima and Easter, and that in place of "Te Deum," then omitted.

It is to be noted that, as is laid down by the Tract "Crede Mihi" and in the "Defensorium Directorii," that in Parochial Churches and where there were no Choirs, the use of all these Responsories and this particular mode of singing them was not obligatory. They were often wholly or partially omitted, and only said or sung where and as far as practicable.]

V.—"TE DEUM" AND OTHER CANTICLES.

Next, according to the Anglican Office, after the First Lesson :

"Then shall be said or sung, in English, the Hymn called 'Te Deum Laudamus,' daily throughout the year, or this Canticle, 'Benedicite.'"

In the Ancient Rite "Te Deum" was sung after the last Lesson at Mattins, was finished immediately before the Psalms at Lauds.

It was said on all Sundays and greater Feasts; but was not said (being inappropriate to the Season) in Advent, nor from Septuagesima to Easter day, the last Responsoy to the last or ninth Lesson in each case serving instead; nor in Ember weeks, except that at Pentecost; nor in Vigils, except the Vigil of the Epiphany when it falls on Sunday; nor on Week days when it is the Week-day service, and except in certain minor Festivals in the Summer after Pentecost.

At Exeter the "Te Deum" was said as elsewhere on all greater Feasts, but was not said on ordinary Sundays without Eastertide, nor on Ferials at all, except on the Octave of S. Andrew and Feasts of the Virgin, and the Feast of S. Peter and S. Paul.

Since this was so, at all such times "Benedicite" should be used instead.

As no directions are given in the Anglican Office as to how or by whom, or where in the Church, nor in what posture "Te Deum" should be sung or said, the ancient form of reciting it may therefore be followed.

"Te Deum," called in the ancient Office Books "The Song of SS. Ambrose and Augustine," never had any Antiphon before or after it, but should be begun by the Officiating Priest vested in a Cope, from his Stall or seat, without change of Vestment or place. On beginning it on Double Feasts (e.g. Christmas), Lights should be lit, and all the Bells be sounded together. It should always be sung out freely "solemniter," i.e. with organ and instrumental accompaniments, and with a "neupma" cadence or symphony at pleasure on the last Verse and at the end. The music in most of the Breviaries and Antiphonaries, English and French, is a modification of the Second Tone.

It should not (except as after mentioned) be sung antiphonally or alternately. Let the Officiating Priest chant forth aloud "Te Deum laudamus."

Then let the two Rulers on the side of the Choir in Double Feasts, or the One on Sundays, take up the chant "Competenti tono," and all or both of them together, with the Choir and people, sing it through to the end. It should be sung standing, but at the beginning of the intonation the Choir, Clerks, and people should turn towards the Priest and Altar, until the Choir takes up the strain.

[In Principal Feasts, Christmas, Easter, &c., whilst "Te Deum" was sung, the two chief Rulers incensed the Bishop, if present, in his Stall, kissed him, and returned to their places; and the Altar also was then incensed, as at "Magnificat" and "Benedictus," but not the Choir.]

"TE DEUM LAUDAMUS.

"We praise Thee, O God: we acknowledge Thee to be the Lord.

"All the earth doth worship Thee: The Father everlasting.

"To Thee all Angels cry aloud: The Heavens, and all the Powers therein.

"To Thee Cherubin and Seraphin: continually do cry,

"Holy, Holy, Holy: Lord God of Sabaoth."

"At the 'Sanctus,' the Angels' Song taken out of the Prophet Esaias, who saw in spiritual vision our Lord God set on a high seat, and Cherubin and Seraphin singing loud either to other, 'Holy, Holy, Holy, Lord God of Sabaoth;' and therefore, according to the Angels' Song, ye sing Choir to Choir, one 'Sanctus' on one side, another on the other side, and so forth on the other side; and since Angels praise God with great reverence, ye bow down yourselves when ye sing their Song." (*The "Myrroure," lxxiii.*)

The following directions are found either in the "Consuetudinaries" or the "Myrroure":—

"Heaven and earth are full of the Majesty: of Thy Glory.

"The glorious company of the Apostles: praise Thee.

"The goodly fellowship of the Prophets: praise Thee.

"The noble army of Martyrs: praise Thee.

"The Holy Church throughout all the world: doth acknowledge Thee;

"The Father: of an infinite Majesty;

"Thine honourable, true: and only Son;

"Also the Holy Ghost: The Comforter.

"Thou art the King of Glory: O Christ:

"Thou art the everlasting Son: of the Father."

"At the words 'When Thou tookest upon Thee, &c.,' let every one incline or bow down himself in token and in reverence of our Lord's coming down from Heaven."

"When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.

"When Thou hadst overcome the sharpness of death: Thou didst open the Kingdom of Heaven to all believers.

"Thou sittest at the right hand of God: in the Glory of the Father.

"We believe that Thou shalt come: to be our Judge."

"During all this verse 'We therefore pray Thee,' let every one incline or bow down himself for two causes; first, for here ye begin first in this Hymn to pray; another, it is in worship of that most rich liquor, that most precious price of our souls, the reverend and Holy Blood of our Lord Jesus Christ."

"We therefore pray Thee: help Thy servants whom Thou hast redeemed with Thy precious blood.

"Make them to be numbered with Thy Saints: in glory everlasting.

"O Lord, save Thy people: and bless Thine heritage.

"Govern them: and lift them up for ever."

"Day by day: we magnify Thee;

"These words, and those that follow, should be sung with a louder and more jubilant voice, to signify that the Catholic Church has now been delivered from Hell." (*Durand. and Beletun.*)

"And we worship Thy Name: ever world without end.

"Vouchsafe, O Lord, to keep us this day without sin.

"O Lord, have mercy upon us: have mercy upon us.

"O Lord, let Thy Mercy lighten upon us: as our trust is in Thee.

"O Lord, in Thee have I trusted: Let me never be confounded."

The last Verse should be sung with a neupma, a prolonged symphony or cadence of voices, with an organ accompaniment; the Clergy, Choir, and congregation bowing and turned to the Altar, until the next Lesson be begun.

When, as mentioned above, "Te Deum" was not sung, according to the Ancient Rite the ninth Responsory after the last Lesson was repeated instead; as in the First Sunday in Advent, thus—

The three Boys together. R. "Let the Heavens rejoice and let the earth be glad. Let the mountains be jubilant with praise, for our Lord cometh: And He will have pity on His poor."

The Boy on the Choir side: "There shall arise in His days righteousness and abundance of peace."

The Choir: "And He will have pity on His poor."

The three Boys together, the Choir standing up, turning to the Altar and bowing: "Glory be to the Father, and to the Son, and to the Holy Ghost."

Boys and Choir: "And He will have pity on His poor."

Let the three Boys again begin: "Let the Heavens:" *Boys and Choir together:* "Rejoice, and let the earth be glad. Let the mountains be jubilant with praise, for our Lord cometh, And He will have pity on His poor."]

The Rubric of the Anglican Prayer Book now directs that if "Te Deum" be not sung, "Benedicite," or the "Song of the Three Children," may be used instead. In the ancient English Breviaries this was sung every Sunday as a Cantic after the ordinary Psalms at Lauds; and, moreover, in somewhat different form, as a Tract before the Gospel at the Mass on Ember Saturday in Lent. A portion of it was also often said by the Priests and Assistants on retiring from Celebration. The former part was also read as a Lesson at Hereford and York, and the remainder sung on that Ember Saturday.

[The ancient English mode of reciting or chanting "Benedicite" was, when sung as a Tract, thus:

The Cantic began—

Two Rulers or Clerks vested in Surplices: "Blessed art Thou in the Firmament of Heaven, worthy to be praised, glorious and highly exalted for ever."

Choir: The same.

In the next eight verses the "Benedicites" are coupled three and three, which were sung by the Rulers or Clerks, with "Praise Him and magnify Him for ever" sung by the Choir after each triplet.

The tenth verse was: *The Rulers or Clerks:* "Bless ye the Lord, ye spirits and souls of the righteous: Bless ye the Lord, ye holy and humble in heart."

Choir: "Praise Him," &c.

The Rulers or Clerks: "Bless ye the Lord, O Ananias, Azarias, and Misael."

Choir: "Praise Him," &c.

Then the Clerks began again: "Blessed art Thou," &c., and it was sung through by the Choir.

At Lauds on Sundays this Cantic was sung somewhat differently.

The Rulers began: "Bless ye the Lord, all ye works of the Lord."

Choir: "Praise Him and magnify Him for ever."

In the next nine verses, sung as if a Psalm, the "Benedicites" are coupled two and two, without any reply of "Praise Him," &c., from the Choir till the tenth.

The Rulers: "Let the earth bless the Lord."

Choir: "Praise Him and magnify Him," &c.

The "Benedicites" are coupled also without reply in the next four verses till,

Rulers: "Let Israel bless the Lord."

Choir: "Praise Him," &c.

The "Benedicites" are coupled also without reply in the next two verses till,

Rulers: "Bless ye the Lord, Ananias, Azarias, and Misael."

Choir: "Praise Him," &c.

The last verses instead of "Gloria Patri" and "Sicut erat," which were not to be said after this Psalm were

Rulers, Choir, and people, turning to the Altar and bowing: "Bless we the Father, and the Son, with the Holy Ghost; praise Him and magnify Him for ever.

"Blessed art Thou, O Lord, in the Firmament of Heaven, worthy to be praised, and glorious and highly exalted for ever."]

From the above it results that the proper mode of singing this Cantic as it now appears in the English Prayer Book, at Mattins is: Let the Rulers, Clerks, and Hebdomadary begin the first clause of each Verse, *e. g.* "O all ye

works of the Lord, bleſs ye the Lord,” the Choir reſponding in each caſe with the ſecond claſe, or latter half of the Verſe, “Praiſe Him, and magnify Him for ever,” and ſo on to the end, except as next mentioned. Arriving at the Verſe, “O let the earth bleſs the Lord; yea let it praiſe Him, &c.,” let this be ſung by Rulers, Clerk, Choir, and people together. Arriving at the Verſe, “O let Iſrael bleſs the Lord,” let this be alſo ſung by all together in like manner; ſo alſo the “Gloria Patri” and “Sicut erat” at the end, all turning to the Altar and bowing; or rather, let the concluſion be in ancient form by the whole Choir:—

“Bleſs we the Father and the Son with the Holy Ghoſt, Praiſe Him, &c.

“Bleſſed art Thou, O Lord, in the Firmament of Heaven, worthy to be praiſed, Glorious and highly exalted for ever. Amen.”

“¶ Or this Canticle,

“Benedicite, Omnia Opera.

Precentor: “O all ye Works of the Lord, (*Rulers or Officiator*) bleſs ye the Lord: (*Choir*) praiſe Him, and magnify Him for ever.

Rulers and Officiator: “O ye Angels of the Lord, bleſs ye the Lord: (*Choir*) praiſe Him, and magnify Him for ever.

“O ye Heavens, bleſs ye the Lord: (*Choir*) praiſe Him, and magnify Him for ever.”

And ſo on to where it is ſaid (*Rulers, Officiator, Choir, and people*):—

“O let the Earth bleſs the Lord: yea let it praiſe Him and magnify Him for ever.

Precentor, Rulers, and Officiator: “O ye mountains and hills, bleſs ye the Lord: (*Choir*) praiſe Him, and magnify Him for ever.”

And ſo on to where it is ſaid (*Precentor, Rulers, Officiator, Choir, and people*):—

“O let Iſrael bleſs the Lord: praiſe Him, and magnify Him for ever.

Rulers and Officiator: “O ye Priests of the Lord, bleſs ye the Lord: (*Choir*) praiſe Him, and magnify Him for ever.”

And ſo on to where it is ſaid (*Precentor, Rulers, Officiator, Choir, and people*):—

“O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe Him, and magnify Him for ever.

“Glory be to the Father, and to the Son: and to the Holy Ghoſt;

“As it was in the beginning, is now, and ever ſhall be; world without end. Amen.”

The Lesson taken out of the New Testament, the second in the Anglican Office, equivalent to the seventh, eighth, and ninth in number in the Ancient Office, should be always read by a Deacon or Priest of the Superior Form or Grade.

If necessity compelled, it might be read by the Officiating Priest, but if practicable not so, for the sake of the Benediction.

“¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament.*”

The Benediction should be sought and pronounced, and the Second Lesson should be begun and be read, precisely in the same mode as the First Lesson: the Reader standing, the Choir, Clergy, and people sitting, and if it be taken from the Gospel, let all turn and look towards the Reader: it should be finished by the Officiating Priest saying, “But Thou, O Lord.”

Reader: “Have mercy upon us.”

After this ending, or that prescribed by the Anglican Rubric,

Let the Choir and people respond secretly, “Thanks be to God.”

Let the Responsory to the Second Lesson (if Responsories be used) now be sung as directed above after “*Te Deum*” (p. 144).

[Before proceeding further, let the Priest say the two Verses which alone were said by the Priest (the others being always said by some one Boy of the Choir) before Lauds for the Mattins in the First Sunday in Advent. They were—

Priest: “Send forth Thy Lamb, O Lord, the Conqueror of the world.”

Choir: “From the rock of the desert to the mountain of the daughter of Syon.”]

The Anglican Rubric directs that “*Benedictus*” should be sung immediately after the Second Lesson. “*Benedictus*,” however, was always preceded by, and Prime began with, a Hymn; and as Hymns are allowed *ad libitum* anywhere in the Anglican Ritual, this would seem to be a proper place for introducing a Morning Hymn. The mode of intoning and singing the Hymn has already been explained (*ante*, p. 119).

[After the Hymn let some Boy from the Choir, turning to the Altar, say the Verse before “*Benedictus*,” without changing vestment or place. On this Sunday it was—

V. “The voice of one crying in the wilderness.”

R. “Prepare ye the way of the Lord, make His paths straight.”]

“*Benedictus*” is in the Ancient Rite, and should be here, like “*Magnificat*,” always accompanied by a special Antiphon begun before it, and sung entire after it. At York in Double Festivals it was sung entire before as well as after “*Benedictus*,” but this is not so in the other English Uses, wherein this distinction is accorded to “*Magnificat*” only. The mode of intoning first this Antiphon and the Psalm “*Benedictus*,” then singing through the same Psalm, and after it the entire Antiphon, has already been detailed in “*Even-*

song" (pp. 106-111). On this day the Antiphon should be "The Holy Ghost shall descend upon thee, Mary, having in thy womb the Son of God."

"And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day. (This Hymn, however, ought never to be omitted.)"

"Benedictus. St. Luke i. 68.

"Blessed be the Lord God of Israel: for He hath visited and redeemed His people;

"And hath raised up a mighty salvation for us: in the house of His servant David;

"As He spake by the mouth of His holy prophets: which have been since the world began:

"That we should be saved from our enemies: and from the hands of all that hate us;

"To perform the mercy promised to our forefathers; and to remember His holy Covenant;

"To perform the oath which He swore to our forefather Abraham: that He would give us;

"That we being delivered out of the hand of our enemies: might serve Him without fear;

"In holiness and righteousness before Him: all the days of our life.

"And thou, Child, shalt be called the Prophet of the Highest: for Thou shalt go before the face of the Lord to prepare His ways,

"To give knowledge of salvation unto His people: for the remission of their sins,

"Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

"To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

"Glory be to the Father, and to the Son: and to the Holy Ghost;

"As it was in the beginning, is now, and ever shall be: world without end. Amen."

[If the Altar is to be incensed, as the Antiphon begins let the officiating Priest go out and vest himself with a Cope. As it is being sung let two Cerofers go out and light their tapers, and another, a Thuribler, put incense into the Thurible, and let them go and meet the Priest, who, having blessed the incense, should with them proceed to incense the Altar and Choir (as at "Magnificat"), during the singing of "Benedictus." When that is finished, if the Ancient Rite be followed, let another Boy in a Surplice bring the Book containing the Collects to the Priest, who advances to the step of the Choir, and the Boy holding the Book open before him—the two Cerofers standing one on each side of him—let him read the Collect as at Vespers. But in the Anglican Office, just as at Vespers, the Collect is not read here, but postponed till after the Litany of Petitions is finished.]

When "Benedictus" is finished let the Rulers, turning along with the Choir and people towards the Altar and bowing, begin "Gloria Patri," and sing it through with "Sicut erat" and "Amen" to the end, with the Choir and people.

Afterwards let the whole Antiphon (if used) be begun again by the Rulers, and sung through with organ accompaniment and a cadence or symphony by them, the Choir, and people.

¶ Or this Psalm,

"Jubilate Deo. Psalm c.

"O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before His presence with a song.

"Be ye sure that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture, &c."

If "Jubilate" be sung instead of "Magnificat," let it be repeated in the same manner as "Magnificat," except that no incense should be used.

VI.—THE CREEDS.

"Benedictus" being finished, the Anglican Rite now passes over to the latter portion of the Ancient Prime, the earlier portion consisting of a number of Psalms (said in the manner then usual), which belonged specially to that Office.

[All the Clerks, Choir, and Boys should uniformly stand during the whole of this Office, except where directed to kneel or prostrate themselves.

According to the Ancient Prime here next followed the Creed of Athanasius, commenced by the three or four first words of the Antiphon proper to the Season. The Apostles' Creed was rehearsed in a subsequent part of the Service. This Creed was always sung every day at Prime with great solemnity, and along with it in the usual manner were sung four peculiar Antiphons, one at each of four several Seasons and one on Ferials, all containing a condensed epitome of the doctrine of the Creed. These at the conclusion on all Sundays and Festivals were solemnly intoned by the Rulers, and sung with a cadence and organ accompaniment throughout to the end, in the same manner as the Antiphon to "Benedictus." "Holy Church hath ordained," says the "Myrroure," "that it should be sung each day openly at Prime, both in token that faith is the first beginning of health, and also for that people use that time most to come to Church."

The four Sarum Antiphons were the following:—On Sundays throughout Advent, except on the Vigil of the Nativity, when it falls on a Sunday, and from the First Sunday after the Epiphany to Easter, and from the First Sunday after Trinity to Advent, when the Service for the Sunday is the ordinary Service, the Antiphon is, "Thee God the Father unbegotten, Thee the Son Only begotten, Thee Spirit Holy Paraclete, Holy and undivided Trinity, with our whole heart and mouth we do confess, we do praise, and we do bless. To Thee be glory for evermore."

On all other ordinary Sundays, and on Simple Feasts of Three and Nine Lessons when the Choir has Rulers, and in the Commemorations of the Blessed Mary, and in the Feast of the place, except when this happens within the Octave of the Holy Trinity: "Thee dutifully praise, Thee adore, Thee glorify all Thy creatures, O Blessed Trinity!"

On all Double Feasts without the Octave of the Holy Trinity: "Thanks to Thee, O God, thanks to Thee the true One Trinity, One and Supreme Deity, Holy and One Unity."

On Week days in the ordinary Ferial Service, in Feasts of Three Lessons without Rulers and their Octaves, in Vigils, and in Ember Days which happen without Pentecost and the week of the Holy Trinity: "Glory to Thee, O Trinity! co-equal One Deity, both before all ages and now and for evermore."

In Eastertide is always added, "Alleluya."

Throughout the week of the Holy Trinity (at Sarum), whatever be the Service: "O blessed, and benedict, and glorious Trinity, Father, Son, and Holy Ghost!"

At Hereford the three first Antiphons were the same, somewhat varied in application. At York the first and third were used, but the Ferial Antiphons were six in number; one peculiar to each day of the week, all differing from that of Sarum use.

The wording of the Athanasian Creed, with the "Gloria Patri" and "Sicut erat," is precisely that of the thirteenth century. In the Anglican Mattins, the frequency with which "Quicumque vult" is to be repeated is much reduced from what then used to be, and it is only at Morning Prayer

"¶ Upon these Feasts; Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whit-Sunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint ATHANASIUS, by the Minister and people standing."

As to the mode in which this Creed should be repeated: it should not have any organ or musical accompaniment, but be said or sung in a simple tone by the Clerks, Choir, and people together, and not antiphonally, the Rulers, Officiator or Single Clerk beginning it with the Antiphon like a Psalm:—

"Quicumque vult.

"Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

"Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

"And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

"Neither confounding the Persons: nor dividing the Substance.

"For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

"But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

"Such as the Father is, such is the Son: and such is the Holy Ghost.

"The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

"The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

"The Father eternal, the Son eternal: and the Holy Ghost eternal.

"And yet they are not three eternals: but one eternal.

"As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

"So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

"And yet they are not three Almighties: but one Almighty.

"So the Father is God, the Son is God: and the Holy Ghost is God.

"And yet they are not three Gods: but one God." *And so on.*

The whole ending:—

"This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

"Glory be to the Father, and to the Son: and to the Holy Ghost;

"As it was in the beginning, is now, and ever shall be: world without end. Amen."

The Clerks, Choir, and people, who had stood turned to the Altar during the whole of the repetition of this Creed, when they arrive at "Gloria Patri," should bow towards the Altar, and crossing themselves, sing it to the end all together aloud with "Amen," but without modulation or musical accompaniment.

Then the entire Antiphon (if used), should follow, sung in the usual manner by Priest, Choir, and people, and with an organ accompaniment.

Here, after "Benedictus" or "Cantate," according to the Anglican Formula, on all ordinary Sundays and Ferials, follows the Apostles' Creed. (As noticed at Evensong and subsequently, this Creed in the Ancient Prime was postponed till after "Pateroster," in the Petitions.)

This Apostles' Creed never had any Antiphons belonging to it and never was or should be sung with any modulations or organ accompaniment; but in the Ancient Liturgy was always rehearsed by Priest and people together silently; the Priest at the end repeating with an emphatic tone,

"The Resurrection of the body" (or as it should be, "Flesh").

The people with like emphasis, and all crossing themselves, "And the life everlasting. Amen."

The "Myrroure" says: "This Creed is said in Holy Church at Prime, that is, the beginning of the Day, and at Compline, that is, the beginning of the night. For the faithful saying of the Creed chafeth away fiends which be wont to hinder you both in day and night, and therefore every Christian man and woman ought on the beginning of the day or night to say his Creed."

"¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of S. Athanasius is appointed to be read.*

"I believe in God the Father Almighty, Maker of Heaven and earth:

"And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen."

With the sign of the Cross over the face or breast.

[Here, after the Creed of Athanasius in the Ancient Prime, followed the Little Chapter, read by the Priest from his place, the people responding with the Choir, "Thanks be to God," as at Compline (*ante*, p. 115).

Next subsequently, and before the final Petitions began, was sung, with great solemnity, the Responsory, beginning "Jesu Christe." It is matter for deep lamentation that this admirable portion of the Ancient English Liturgy was omitted from the present Anglican Prayer Book.

That, if we may except the "Christ have mercy" &c. of the Litanies, contains no solemn and formal invocation to our Lord and Saviour Jesus Christ as God, beseeching Him to deliver us, and recognizing at the same time His Sonship, Incarnation, Nativity, Epiphany, Resurrection, and Ascension, of the same nobleness, nature, and completeness as this Responsory. It was said every morning at Prime, is of very great antiquity, can be traced back to a period before Charlemagne, and even to S. Benedict. It may be sung or said as an Anthem or Hymn, immediately after the Creed, and before "The Lord be with you" &c. "Our Father," and the rest of the Petitions, to all which it is a most suitable introduction. It should be omitted during the three last days of Holy Week.

On Sundays and Double Feasts let the Secondary Ruler intone to one of the Choir Boys (on Double Feasts, to a Clerk of the Second Rank) the Chant of the Responsory "Jesu Christe;" (on Ferials, and in Parochial Churches, the officiating Clerk or Hebdomadary should do this.)

Let the aforesaid Clerk or Boy, standing up and bowing towards the Altar, from his place in the Choir, without change of Vestment, sing out: "Jesu Christ! Son of the Living God! have mercy upon us. Alleluia."

Let the Choir and people repeat aloud, also bowing and turned to the Altar: "Jesu Christ, Son of the Living God, have mercy upon us. Alleluya, Alleluya, Alleluya."

Clerk or Boy (on Ascension Day, and from thence to Christmas): "Thou Who sittest at the right hand of the Father."

In Christmas-tide, up to Maundy Thursday: "Thou Who of a Virgin didst vouchsafe to be born."

In Epiphany-tide: "Thou Who this day to the world didst appear."

In Easter-tide, and up to the Ascension: "Thou Who didst arise from the dead;" *in all cases adding:* "Alleluya, Alleluya, Alleluya."

Choir and people: "Have mercy upon us."

Clerk or Boy: "Glory be to the Father," &c. *In Easter-tide and other Festal Seasons adding,* "Alleluya."

Clerk, Boy, Choir, and people: "Jesu Christ, Son of the Living God, have mercy upon us. Alleluya, Alleluya."

Officiating Priest, in a lower tone: "Arise, O Lord; help us."

Choir and people: "And deliver us, for Thy Name's sake."

From Septuagesima to Easter Day, on Vigils and Ember days (except at Pentecost) Alleluya was not said.]

VII.—THE PETITIONS AND COLLECTS.

Then follows, both in the Ancient English Rite (except in the three last days of Holy Week) and in the modern Anglican Liturgy, Petitions or Prayers kneeling or in prostration, turning to the Altar; except on the Vigil of the Nativity, and from Easter Day, inclusive, to the First Sunday after Trinity in the Ancient Rite, when they were always said standing, in joy for the Resurrection.

This custom of so standing is coeval with Christianity in England, and is repeatedly mentioned by Beda.

"¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*"

"In this salutation of the Priest and answer of the people or of the Choir, the Priest prayeth that our Lord may be with them; for but if they be all one in the Lord the prayer that followeth may not be heard to their profit. Then the Priest turneth again and sayeth "Oremus," "Pray we." Here we may see that the Priest sayeth not the Orisons in his name alone, but in the name of all that are present, and of all Holy Church."—(*The Myrroure.*)

"The Lord be with you.

"*Answer.* And with thy spirit.

"*Minister.* Let us pray.

"Lord, have mercy upon us (*thrice*).

"*Christ, have mercy upon us (thrice).*

"Lord, have mercy upon us (*thrice*).

“¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

“Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.”

In the Ancient Rite, the Priest and people said this Lord's Prayer secretly, or as the Exeter Rule has it, “In somewhat a lower voice,” as far as, “And lead us not into temptation.” Then the Choir, aloud, “But deliver us from evil. Amen.”

The “Kyrie Eleyson,” “Christe Eleyson,” “Kyrie Eleyson,” were each said thrice to each Person of the Holy Trinity, and in memorial thereof, and as applicable to the three principal occasions of sin in thought, word, and deed.

[Next in the Ancient Prime followed—

Priest: “My soul shall live and praise Thee.”

Choir: “And Thy judgments shall help me.”

Priest: “I have gone astray like a sheep that is lost.”

Choir: “Seek Thy servant, O Lord, for I have not forgotten Thy commandments.”

Then was said the Apostles' Creed (already rehearsed in the Anglican Rite) in the form already given (*ante*, p. 152), by all kneeling, and in a low tone, except—

Priest (aloud): “The Resurrection of the Flesh.”

Choir: “And the life everlasting. Amen.”

This being said, all crossing themselves, Petitions followed in the same low tone as in Compline, all still kneeling and turned to the Altar.

(No Petitions corresponding to the following, with the exception of four or five sentences in the Petitions and at the end of the Litany, are found in the Anglican Formularies.)

“Let my mouth be filled with Thy praise; that I may sing Thy glory and all the day long Thy greatness.

“O Lord, turn Thy face away from my sins; and blot out all mine iniquities.

“Create in me a clean heart, O God; and renew a right spirit within me.

“Cast me not away from Thy face; and take not Thy Holy Spirit from me.

“Restore to me the joy of Thy Salvation; and stablish me with Thy Chief Spirit.

“Deliver me, O Lord, from the evil man; rescue me from the wicked man.

“Rescue me from mine enemies, O my God; and deliver me from them that rise up against me.

“O deliver me from the workers of iniquity; and save me from the men of blood.

“So will I sing Psalms unto Thy Name for ever and ever; that day by day I may perform my vows.

“Hear us, O God, our Salvation; The hope of all the confines of the earth and in the sea afar off.

“O God, make speed to save me: O Lord, make haste to help me.

“Holy God! Holy Mighty! Holy Immortal! Lamb of God! Who takest away the sins of the world; have mercy upon us.

"Bless the Lord, O my soul! and all that is within me His Holy Name.

"Bless the Lord, O my soul! and forget not all His benefits.

"Who forgiveth all thine iniquities; and healeth all thine infirmities.

"Who redeemeth thy life from destruction; who crowneth thee with mercy and compassions:

"Who satisfieth thy desire with good things; thy youth shall be renewed like the eagle's."

Then followed, by the Priest of greatest dignity present, still kneeling, in a humble voice, so as scarcely to be heard by the Choir: "Let us confess unto the Lord, for He is gracious."

Clerks and Choir: "And His mercy endureth for ever."

With the Confession, "Misereatur," and Absolution, exactly in the form as given (*ante*, p. 103) at Evensong.

Next followed the Petitions, all turned to the Altar and still kneeling, except on the above-mentioned Season from Easter to Trinity Sunday, with note (except the last three days of Holy Week and during Easter Week, and in the Day of Souls).

"O God! be Thou turned and Thou shalt quicken us,

"And Thy people shall rejoice in Thee.

"O Lord! shew Thy mercy upon us,

"And grant us Thy salvation.

"Vouchsafe, O Lord! in this day

"To keep us without sin.

"Have mercy upon us, O Lord!

"Have mercy upon us.

"Let Thy mercy, O Lord, be upon us;

"Like as we have put our trust in Thee.

"O Lord God of Hosts! convert us;

"And shew us Thy countenance, and we shall be saved.

"O Lord! hear my prayer,

"And let my crying come unto Thee."

Then the Officiating Priest, turning to the Choir: "The Lord be with you."

The Choir, looking to the Priest: "And with thy spirit."

The Priest: "Let us pray."

Here, on Weekdays in Advent, and from the First Sunday after the Octave of the Epiphany to Maundy Thursday, and from the First Sunday after Trinity to Advent, in the Weekday Service, after "Let Thy mercy, O Lord, be upon us," and the Response, "Have mercy upon us," followed, the Priest still kneeling:

"Lord, hear my voice wherewith I cry unto Thee."

Choir and people: "Have mercy upon me and hear me."

Then the Psalm, "Miserere mei, Deus," was said by Priest, Choir, and people, without note, all still kneeling, and without "Gloria Patri," as at Compline (*ante*, p. 114).

At the end of the Psalm let the Priest alone stand up and say: "Arise, O Lord! help us."

Choir: "And deliver us for Thy Name's sake."

"O Lord God of Hosts! convert us;

"And shew us Thy countenance and we shall be saved."

The Priest, looking to the Choir and people: "The Lord be with you."

Choir: "And with thy spirit."

The Priest: "Let us pray."

The Collect for the day had been said at Lauds.

In all Double Feasts except in Easter Week: "In this hour of the day fulfil us, O Lord, with Thy mercy, so that rejoicing throughout this day we may find delight in Thy praises. Through our Lord Jesus Christ Thy Son," &c. "Amen."

(This Collect is not in the Anglican Office.)

In all Sundays and Feasts not Double, and Week Days (except in Easter Week): "O Lord, Holy Father, Almighty Eternal God, Who hast brought us to the beginning of this day, preserve us therein by Thy might, and grant that in this day we fall not away into any sin, neither run into any danger, but that all our doings may be ordered by Thy governance, to do always Thy righteousness, through our Lord Jesus Christ, Thy Son, Who, with Thee," &c.

(This is the Third Collect in the Anglican Office.)

The Priest, turning to the Choir and people: "The Lord be with you."

The Choir and people, looking to the Priest: "And with thy spirit."

Priest, looking to the Altar: "Bless we the Lord."

Choir and people: "Thanks be to God."

While the Priest is saying "Who liveth and reigneth," let all the Clerks, Choir, and people rise from their prostration, kissing their books, and go out of the Church as they entered, first saying silently, "Hail, Mary," &c., and "Our Father," signing themselves with the Cross, and bowing to the Altar.

With this ended the ordinary office for Prime.]

Now, according to the English Liturgy, the Priest, standing up and looking towards the Altar (the Choir and all the people still kneeling and looking towards the Altar), with note if it be a Sunday or Festival, but without note if on week days, shall say (see above, at "Evensong," p. 116); the Choir responding in tone to each petition on Sundays and Festivals, but without note on Week days.

[The following Petitions are taken in an abbreviated form from the Petitions in the Ancient Office at Lauds and Prime.]

"¶ Then the Priest, standing up, shall say,

"O Lord, shew Thy mercy upon us,

"*Answer.* And grant us Thy salvation.

"*Priest.* O Lord, save the Queen.

"*Answer.* And mercifully hear us when we call upon Thee.

"*Priest.* Endue Thy Ministers with righteousness.

"*Answer.* And make Thy chosen people joyful.

"*Priest.* O Lord, save Thy people.

"*Answer.* And bless Thine inheritance.

"*Priest.* Give Peace in our time, O Lord.

"*Answer.* Because there is none other that fighteth for us, but only Thou, O God.

"*Priest.* O God, make clean our hearts within us.

"*Answer.* And take not Thy Holy Spirit from us."

These Petitions being finished, the Anglican Office, as at Evensong to

Vespers, so now reverts to Lauds, and directs that now the Collect or Collects for the day should follow (although it does not mention by whom they should be said).

Let the Priest continue standing, and let him advance to the step of the Choir, and in the same manner and form as at Evensong (p. 117) read the Sunday Collect aloud, turned to the Altar, from the Book held up before him by the Hebdomadary Boy, prefaced with "Let us pray."

"¶ *Then shall follow three Collects ; the first of the Day, which shall be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth ; all kneeling.*

As before observed (p. 118), this being a First-class Sunday, eclipses S. Andrew, which is a Second-class Festival if it fall on this day, so that the Collect for S. Andrew should be said second, that for the Sunday first ; on the Monday, however, that for S. Andrew should be said first, that for the Sunday second, and so on the preceding Sunday evening which began the Festival. The same rule should be observed as to the Octave ; but in the intervening Feriats within the Octave the Sunday Collect should be said first at all services ; that for S. Andrew first only on the Feast and its Octave, not being Sundays.

As to the conclusion of the Collects, see *ante*, at Evensong (p. 119), and the observations there made.

" The Second Collect, for Peace."

[The Third if S. Andrew intervenes.]

" O God ! Who art the author of peace and lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom ; Defend us Thy humble servants in all assaults of our enemies ; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen."

This is the last Common Memorial of the Ancient Office at Mattins, and was said at Mattins only. It is also the Post Communion in the Mass " for Peace " in all the Missalia.

The next Collect is the First in the Ancient Prime for ordinary Sundays and Feriats, except Easter week, and is here misplaced third, whereas it ought to precede the last.

" The Third Collect, for Grace."

[The Fourth if S. Andrew intervenes.]

" O Lord, our Heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day ; Defend us in the

same with Thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight ; through Jesus Christ our Lord. Amen."

[In Cathedral and Collegiate Bodies the Capitular Office followed.

Then, at Exeter, Obits were read ; if any, the Priest replied, " May his soul, and the souls of the faithful, through the mercy of God, rest in peace." R. " Amen."

Then a Lesson from the Martyrology :

Priest : " Right dear in the sight of the Lord is the death of His saints."

Then another Lesson, preceded by a benediction, and all standing up.

Then " Holy Mary, Mother of our Lord Jesus Christ, and all the Saints and Elect of God, intercede for us, &c."

Priest : " O God, make speed to save me " (*thrice*).

Choir : " O Lord, make haste, &c." (*thrice*).

Priest : " Glory be to the Father, &c."

R. " As it was, &c., Alleluya."

" Lord, have mercy."

" Christ, have mercy."

" Lord, have mercy."

Priest : " Our Father," &c. " And lead us not." *Choir* : " But deliver us." Amen.

Priest : " Let Thy mercy come upon us, O Lord."

R. " Thy Salvation according to Thy word."

Priest : " And look down upon Thy servants and Thy works."

R. " And guide their children."

Priest : " And let the brightness of the Lord our God be, &c."

R. " Direct Thou the works of our hands upon us, and prosper Thou our handy work."

On Double Feasts and when the Choir has Rulers, without Easter Week :

Priest : " Let us pray.

" Almighty and everlasting God, direct our actions according to Thy good will, so that through the Name of Thy beloved Son we may be found worthy of abounding in good works, Who with Thee, &c."

This is, in substance, the same with the Occasional Collect, inserted after the Communion Office, beginning : " Prevent us, O Lord, in all our doings, &c.," and as it applies to all our doings, should always be used here.

On other Festivals and Week Days :

" O Lord God, vouchsafe, we beseech Thee, to direct, sanctify, and govern our hearts and bodies in Thy law, and in the works of Thy commandments, so that here and ever, by Thy help, we may be worthy of health and salvation through, &c."

This is, in substance, the second of the Occasional Collects after the Communion Office, and should always be used at Morning Prayer.

Priest : " The Lord be with you."

R. " And with thy spirit."

A Boy : " Bless we the Lord."

Choir : " Thanks be to God."

Here ended the Capitular Office of Prime.]

After Lauds, as after Compline (*ante*, p. 123), in the Ancient Office followed the Psalm "Ad Te levavi," with "Our Father, &c.," the corresponding Petitions and Collects, and the concluding Collect, "O Lord, favourably receive, &c.," which is not in the Anglican Office, but the Prayer of S. Chrysostom substituted for it, yet should by all means be used here before the Prayer of S. Chrysostom.

"¶ *In Quires and Places where they sing, here followeth the Anthem.*"

(As to this Anthem, see *ante*, p. 119.)

Here, in conformity with the Ancient Capitular Office of Prime, at least, in all Cathedral and Collegiate Churches, and in every Church where there is a sufficient staff of Clergy, should be read the following Collects from those inserted after the Communion Office :—

On all principal Festivals and Sundays (except during Easter week) :—

"Let us pray.

"Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, Through Jesus Christ our Lord. Amen."

On other Festivals and Week days :—

"O Almighty Lord and Everlasting God, Vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments, that through Thy most mighty protection both here and ever we may be preserved, both in body and soul, through Jesus Christ our Lord. Amen."

Then on all Sundays and Week days, (except in Double Feasts, the Octave of Corpus Christi, the Visitation, Assumption, and Nativity of the Blessed Virgin, the Dedication of the Church, the Name of Jesus, All Souls Day, the Vigil of the Nativity, and from thence till after the First Sunday after the Octave of the Epiphany, and from Wednesday before Easter till the first Sunday after Trinity), after reading the list of benefactors, sick or necessitous persons, and friends departed, who are to be prayed for, also the following for the Church, for our friends, and the sick and necessitous :—

"Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting Salvation, that among all the changes and chances of this mortal life we may ever be defended by Thy most gracious and ready help, through Jesus Christ our Lord. Amen."

Also, it may be:—

“Almighty God, The fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking, we beseech Thee to have compassion on our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy Son, Jesus Christ our Lord. Amen.”

Or this:

“Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son’s Name, we beseech Thee mercifully to incline Thine ears to us that have now made our prayers and supplications unto Thee, and grant that those things which we have asked faithfully according to Thy will may be effectually obtained, to the relief of our necessity and setting forth of Thy glory, through Jesus Christ our Lord.”

(End the last prayer with “Who with Thee liveth and reigneth in,” &c.)

All the following Orisons should be said by the Priest in his place, standing, and, as in all other Orisons, turned towards the Altar.

These are all taken or adapted from the ancient English Liturgy, and were used at separate Masses for each subject.

See the observations on them at Vespers (*ante*, p. 120, *et seq.*)

“¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*”

These two following are adapted from the “Suffragia Communia” of the English Missals “Pro Rege et Regina et liberis eorum”:—

“A Prayer for the Queen’s Majesty.”

“O Lord our Heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of Thy Holy Spirit, that she may always incline to Thy will, and walk in Thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.”

“A Prayer for the Royal Family.”

“Almighty God, the fountain of all goodness, we humbly beseech

Thee to bleſs *Albert Edward Prince of Wales*, the *Princeſs of Wales*, and all the Royal Family: Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; proſper them with all happineſs; and bring them to Thine everlaſting kingdom; through Jeſus Chriſt our Lord. Amen."

"A Prayer for the Clergy and People.

"Almighty and everlaſting God, Who alone workeſt great marvels; Send down upon our Biſhops, and Curates, and all congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly pleaſe Thee, pour upon them the continual dew of Thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jeſus Chriſt. Amen."

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

"¶ *To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.*"

Intercalated Prayers and a general Thankſgiving to be ſaid invariably at Mattins before the Prayer of S. Chryſoſtom, at the times directed, by the Prieſt turned towards the Altar.

The following are taken verbatim from the "*Suffragia Communia*" of the ancient Engliſh Miſſals "*Pro Prelatis Eccleſiæ*," and one of the Collects at the end of the ancient Engliſh Litanies:—

"¶ *In the Ember Weeks, to be ſaid every day, for thoſe that are to be admitted into Holy Orders.*

"Almighty God, our Heavenly Father, Who haſt purchaſed to Thyſelf an univerſal Church by the precious blood of Thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of Thy ſervants the Biſhops and Paſtors of Thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of Thy Church. And to thoſe which ſhall be ordained to any holy function give Thy grace and Heavenly benediſtion; that both by their life and doctrine they may ſet forth Thy glory, and ſet forward the ſalvation of all men; through Jeſus Chriſt our Lord. Amen."

"Or this.

"Almighty God, the Giver of all good gifts, Who of Thy Divine Providence haſt appointed divers Orders in Thy Church; Give Thy grace, we humbly beſeech Thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo replenish them with the

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truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy Holy Church; through Jesus Christ our Lord. Amen."

The next Orison is adopted verbatim from the first Orison at the end of the ancient English Litany.

"¶ *A Prayer that may be said after any of the former.*

"O God, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen."

The following Orison is compiled from the "Orationes Generales," which are at the end of all the ancient English Missalia. It unfortunately omits any direct reference (always included in the ancient forms), to the faithful departed, as if they were no longer to be considered men, or a part of the Christian Church and Body of Christ. In saying this condensed Litany, therefore, the Priest, Choir, and Congregation will in the way which they shall find practicable and most convenient, introduce a petition for the rest and enlightenment of that part of the Catholic Church which has departed before us from this world.

"¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

"O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are in any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions, and this we beg for Jesus Christ His sake. Amen."

* This to be said when any desire the Prayers of the Congregation.

No such general Orison as the next following is to be found among the documents of the ancient English Church. But the Church of the twelfth and

thirteenth centuries was redolent and echoing with thanksgivings, "Deo Gratias," in one form or another, in various parts of her Offices, whereas the modern formularies are in general destitute of them, except indeed such as may be found in the Psalms "Benedictus," "Magnificat," and "Te Deum," which they have in common with the ancient Liturgy. Besides this, the Offering of Thanks in the Church was especially deputed to the Processional Offices, none of which are found in the Anglican Formularies, even at Christmas, Easter, Ascension, or Pentecost-tide; to the great detriment of the devotion, solemnity, and beauty of our congregational Worship.

For these reasons at least, this General Thanksgiving, however unequal in expression and solemnity to the ancient Profes, Sequences, and Processional Hymns, should never be omitted, as supplying in some small degree a most lamentable omission.

"¶ *A General Thanksgiving.*

"Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.*] We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen."

* This to be said when any that have been prayed for desire to return praise.

"*A Prayer of S. Chrysostom.*

"Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen."

This Prayer of S. Chrysostom is not in the former English Offices or Liturgies, nor does the conclusion accord with the rule universally applicable, that all Collects should end with "Through our Lord Jesus Christ Thy Son,"

and the last used with the full clause of ascription of Glory and Power to the Holy Trinity.

Add therefore after the word "everlasting," "Through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of the Holy Ghost, God, world without end. R. Amen."

The two next prayers should not be said here if the Litany be said afterwards.

Let the Priest add, turning to the people, the final Orison.

"2 Cor. xiii.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

"Here endeth the Order of Morning Prayer throughout the Year."

Then let the Priest, still turned towards the people, say,

"The Lord be with you."

"Choir and people: And with thy spirit."

Let a Boy from his place in the Choir, or two or more if it be a Festival, say or sing,

"Bless we the Lord."

The Clergy, Choir, and people, replying,

"Thanks be to God. Amen."

Then let the Priest, the Clergy, and all the Choir and people rise from their prostration, kissing their books, and turning towards the Altar, say silently before leaving the Church, as on entering,

"Our Father."

Priest: "And lead us not into temptation."

R.: "But deliver us from evil. Amen."

"Hail, Mary, full of Grace, &c."

Let everyone then sign himself with the sign of the Cross on his breast or forehead, and let all leave the Church in the same order in which they entered it, bowing to the Altar as they go out.

[Here (since in the Anglican Prayer Book there is no special Office of intercession for the sick, poor, and afflicted) may follow as a separate Office, said standing (in the Exeter Office it was preceded by a Lesson read by a Clerk of the superior rank), on Sundays and every day, after reading the table of benefactors, sick or necessitous persons, and friends alive, or the obits of those deceased, for the king, our household, our relations, and friends (except in Double Feasts and Easter-tide, and except throughout the Octaves of Corpus Christi, and of the Visitation, Assumption, and Nativity of the Blessed Mary, and of the Dedication of the Church, and of the

Name of Jesus, and on All Souls' Day, and on the Vigil of the Nativity, and from thence to the first Monday after the Octave of the Epiphany, and from Wednesday before Easter to the Monday after the First Sunday after Trinity), this Psalm cxxi., "Levavi oculos," "I will lift up mine eyes unto Heaven," without note, but with "Gloria Patri" and "Sicut erat," as usual.

At Hereford and Exeter the Psalm, "De Profundis" was said instead.

Then should follow :

Priest : "Lord, have mercy."

"Christ, have mercy."

"Lord, have mercy."

"Our Father" (*secretly*).

The Priest saying aloud,

"And lead us not into temptation."

Choir : "But deliver us from evil. Amen."

Priest : "O Lord, shew Thy mercy upon us."

R. "And grant us Thy salvation."

Priest : "O Lord, save the Queen."

Choir : "And mercifully hear us when we call upon Thee."

"Preserve Thy servants and handmaidens, my God, who put their trust in Thee."

"O Lord, send them help from Thy Holy Place."

"And strengthen them out of Syon."

"Be unto us, O Lord, a tower of Strength,"

"From the face of the enemy."

"Let not the enemy prevail against them."

"And let not the sons of iniquity draw nigh to hurt them."

"O Lord, hear my prayer."

"And let my crying come unto Thee."

Priest, turning to the people,

"The Lord be with you."

R. "And with thy spirit."

"Let us pray."

Here, at Exeter, followed the prayer, "O God, in Whose hand are the hearts of kings," &c. (as in the Communion Office), and "O God, Who through the grace of the Holy Spirit dost pour the gifts of charity into the hearts of Thy faithful people," &c., or as in the Bidding Prayer at Sarum, *post*.

"Be present, O Lord, with our supplications, and dispose the way of Thy servants in the prosperity of Thy salvation, that among all the changes of our way, and of this life, we may ever be protected by Thy help."

"Almighty and Everlasting God, the Eternal Salvation of believers, hear us on behalf of those Thy servants for whom we entreat the help of Thy compassion, that so their health being restored to them, they may return to Thee the offering of thanks in Thy Church, through Our Lord Jesus Christ, Who with Thee," &c.

Let the principal Dignitary say,

"Pray ye a blessing."

And the Choir answer,

"The Lord bless us."

Let the Priest reply, making the sign of the Crofs over the people, and every on signing himself with the sign of the Crofs over the forehead or breast,

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."]

Intercalated Prayers before that of S. Chrysoftom, which are to be used at the discretion of the Minister.

It may be generally predicated respecting the following prayers, that they are all taken or adapted from the "*Suffragia Communia*," or "*Missæ Generales*," found at the end of the ancient English Missalia.

OTHER PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

"¶ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

"For Rain.

"O God, Heavenly Father, Who by Thy Son Jesus Christ hast promised to all them that seek Thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech Thee, in this our necessity, such moderate rains and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour; through Jesus Christ our Lord. Amen."

"For Fair Weather.

"O Almighty Lord God, Who for the sin of man didst once drown all the world, except eight persons, and afterward of Thy great mercy didst promise never to destroy it so again; We humbly beseech Thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance Thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory; through Jesus Christ our Lord. Amen."

"In the time of Dearth and Famine.

"O God, Heavenly Father, Whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech Thee, the afflictions of Thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through Thy goodness be mercifully turned into cheapness and

plenty ; for the love of Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, now and for ever. Amen."

" Or this.

" O God, merciful Father, Who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness ; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief : Increase the fruits of the earth by Thy heavenly benediction ; and grant that we, receiving Thy bountiful liberality, may use the same to Thy glory, the relief of those that are needy, and our own comfort ; through Jesus Christ our Lord. Amen."

" In the time of War and Tumults.

" O Almighty God, King of all kings, and Governour of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent ; Save and deliver us, we humbly beseech Thee, from the hands of our enemies ; abate their pride, assuage their malice, and confound their devices ; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only giver of all victory ; through the merits of Thine only Son, Jesus Christ our Lord. Amen."

" In the time of any common Plague or Sicknes.

" O Almighty God, Who in Thy wrath didst send a plague upon Thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron ; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering Thy mercy didst save the rest ; Have pity upon us miserable sinners, who now are visited with great sickness and mortality ; that like as Thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness ; through Jesus Christ our Lord. Amen."

" ¶ A Prayer for the High Court of Parliament, to be read during their Session.

" Most gracious God, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled : That Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour,

and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen."

THANKSGIVINGS.

"For Rain.

"O God our Heavenly Father, Who by Thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give Thee humble thanks that it hath pleased Thee, in our great necessity, to send us at the last a joyful rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thy unworthy servants, and to the glory of Thy Holy Name; through Thy mercies in Jesus Christ our Lord. Amen."

"For fair Weather.

"O Lord God, Who hast justly humbled us by Thy late plague of immoderate rain and waters, and in Thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify Thy Holy Name for this Thy mercy, and will always declare Thy loving-kindness from generation to generation; through Jesus Christ our Lord. Amen."

"For Plenty.

"O most merciful Father, Who of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into cheapness and plenty; We give Thee humble thanks for this Thy special bounty; beseeching Thee to continue Thy loving-kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen."

"For Peace and Deliverance from our Enemies.

"O Almighty God, Who art a strong tower of defence unto Thy servants against the face of their enemies; We yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue

such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen."

" For restoring Publick Peace at Home.

" O Eternal God, our Heavenly Father, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless Thy Holy Name, that it hath pleased Thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching Thee to grant to all of us grace, that we may henceforth obediently walk in Thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto Thee our sacrifice of praise and thanksgiving for these Thy mercies towards us; through Jesus Christ our Lord. Amen."

" For Deliverance from the Plague, or other common Sicknes.

" O Lord God, Who hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto Thy fatherly goodness ourselves, our souls and bodies which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church; through Jesus Christ our Lord. Amen."

" Or this.

" We humbly acknowledge before Thee, O most merciful Father, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased Thee of Thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying Thy glorious Name for such Thy preservation and providence over us; through Jesus Christ our Lord. Amen."

VIII.—ADAPTATION OF THE ADVENT SERVICE TO OTHER SUNDAYS AND TO FESTIVALS.

On Ordinary Sundays without Advent, the Service for Mattins (comprising, as above stated, the Ancient Offices for Mattins, Lauds, and Prime), should be conducted in the same way. On Passion Sunday and Palm

Sunday, however, only one Antiphon should be said on the Psalms in each Nocturn, and so in Lauds. During the Octave of Easter, and in the Sunday before Ascension, there should be five Antiphons on the Psalms at Lauds, the former in the higher grade, the latter in the second rank. In Ordinary Sundays during the summer, on which no set of Lessons was begun, and in Eastertide, only one Antiphon was said at Lauds on Saturdays.

The last Responfory at Mattins should be sung by two in Surplices at the step of the Choir when it is the Sunday Service, on all Sundays from the Octave of Easter to the Ascension, in the Sunday within the Octaves of the Ascension, of the Nativity, of the Epiphany, of the Assumption and Nativity of the Virgin, of the Dedication of the Church, on S. Silvester's Day, and on all Feasts with Rulers within the Octaves of the Ascension and Dedication of the Church.

In Greater Double Feasts (Christmas, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Relics, Annunciation, Assumption and Nativity of Mary, Dedication, and Feast of the Place), there should be Four Rulers to sing the Invitatory Psalm; the Antiphons on the Psalms should be begun by those of the highest grade; the Six First Lessons read in Surplices, the three last (the three first on All Saints' Day) in silk Copes, from the Ambo or Pulpitum; the Responsories, in Surplices, at the step of the Choir; the Person of highest dignity should be the Officiator, the Choir on the Feast itself on the Decanal side. The Readers and Singers, after reading and singing, should approach the Bishop, and receive his Benediction, kneeling; and this at all times (except Funeral Services) when the Bishop is present. At Christmas only, the Great Altar alone should be incensed after the Second, Fifth, and Eighth Lesson, by a Priest in a silk Cope, and the Choir by one Boy; and by the Principal Priest and a Companion, after having blessed the Incense at the Altar (by the Bishop, if present), during "Te Deum" (see at Vespers, *ante*, p. 124).

The Feast of the Place was that of the Saint to whom the Church was dedicated, and whatever might be the original rank of the Feast of that Saint, it thereby became a Principal Double, and was celebrated in that Church as such. It is much to be desired that this custom should be restored in the Anglican Communion, with the Commemorations of the same hereafter noticed.

At Christmas, the First Mass followed Mattins. At Lauds, the Antiphon in the highest grade, just as at Vespers; the last "Benedicamus" by two Boys in Surplices. At Prime, the Antiphon on the Psalms, in the highest rank; that on "Quicumque" by the next in rank, on the Choir side. That on "Jesu Christe," in the next rank.

The same order should be observed in other Greater Double Feasts, except that on All Saints' Day the order of rank in reading the Lessons and singing the Responsories should be reversed, beginning with the lowest; and

the Eighth Responfory was fung by Five Boys in Surplices, with Amices over their heads, each (like the wife Virgins) carrying tapers in their hands; and all the Lessons should be read in Surplices.

In other Double Feasts, neither the Altar nor Choir should be incensed at Mattins, and these Lessons and Responfories on Michaelmas and on S. Andrew should be begun and read in the lower grade; the last Responfory only should be fung by three.

Easter Day has Three Lessons only, and they and their Responfories, and the Antiphons on the Psalms, should be intoned, read, and fung, as the Psalms and the three last Lessons at Christmas, in Surplices. The Altar should not be incensed except at "Te Deum" and "Benedictus." The rest as at Christmas. On the Monday and following days, the Antiphons and Lessons, and Responfories in Surplices, as at Christmas; one Antiphon only on the Psalms at Lauds. After "Benedictus" was the Procession to before the Cross. During and in the Octave, at Mattins, Lauds, and Prime, Antiphons and Lessons should be all in the highest grade, in Surplices. The same in the Annunciation and Invention of the Cross, if they fall after Easter; and so (except as to the rank of the Clerks who begin these Antiphons), in the other days of Easter Week.

In the Ascension, Pentecost, and the three following days, the same order should be generally observed as at Easter.

In Inferior Doubles as S. Thomas, and in the Superior Class of Simple Feasts, when there were nine Lessons (*i.e.* without Eastertide), the Invitatory should be fung by three, in silk Copes, the Antiphons ascending from the first Form; at Lauds they are in the second. The three last Lessons only at Mattins should be read in Surplices. If S. Mark, S. John before the Latin Gate, and S. Barnabas fall before Pentecost, the Antiphons on the Psalms are in the higher grade, and the Lessons and Responfories said without change of Vestment.

In the Lesser Feasts of Nine Lessons, without Easter, the order of Sundays was generally preserved. If with Rulers and within Eastertide, and therefore with three Lessons only, there was no change of Vestment for reading Lessons and Responfories, but the third Lesson and third Responfory were in the higher grade, and the Antiphons ascended from the first Form.

In Simple Feasts of three Lessons without Rulers, and in Commemorations of the Virgin, the usual Ferial order was conserved; and so with the Ferials within the Octave of the Ascension, the Antiphons, however, beginning in the first Form.

IX.—OF COMMEMORATIONS.

Besides Simple Feasts and Privileged Ferials, the ancient English Church used also a still lower kind of solemnity, called Commemorations. These are

not noticed in the early *Consuetudinaries* or *MSS.*, but are found in the later *Breviaries*, and were customary not only in Cathedral, but also in Collegiate and Parochial Churches.

These Commemorations, one or more of them, were made on some or one Ferial or Feriars in each week which might be vacant, during certain portions of the ecclesiastical year, and they superseded the lowest class of privileged Feriars, except as to Second Vespers.

Of these the principal was the Commemoration of the Blessed Virgin, which took place throughout England on Saturday, if it were vacant; if not, on any other vacant day in the week. This was celebrated at Sarum in Choir, because the Cathedral Church was dedicated to her; and so in other Churches having a similar dedication, being the "Feast of the Place;" but not so, as it would seem, in Churches and Cathedrals having a different Dedication, where (at least in more ancient times) this Commemoration was probably private or Capitular only.

Besides this, however, every Cathedral and Parish Church had, from the earliest times, its own "*Festum loci*," "Feast of the Place;" *i.e.* of the Saint in whose honour the Church was dedicated; and of this Feast Commemoration was made (except as after mentioned), if practicable, once every week on some vacant Ferial. The Rubric in the Breviary, at the end of the First Week in Advent, says:—"Throughout the whole year it is usual that full Service, with Rulers, in Choir, should be performed once every week, when it can be most conveniently celebrated, both in Prebendal Colleges and in Parochial Churches." This Commemoration was prevented only by the same causes by which the Festivals of S. Mary were prevented: both being of the same dignity, Doubles with Rulers.

The Service at First Vespers, generally, was by having the Festal Antiphon on the Ferial Psalms, omitting any Responsory or Vigil Collect, and saying the Collect for the Day; the rest as on the Feast itself. So Mattins, Lauds, and the other Day Hours were as on the Feast itself; and, if it fell in Eastertide, with the same reduction of the Lessons to three, the Antiphons to one at Mattins and one at Lauds. But these Commemorations had no second Vespers.

There were no such Commemorations in the Third Week in Advent (in all Advent at York), nor from the Vigil of the Nativity to the Octave of the Epiphany, nor from Ash Wednesday to Low Sunday, nor from the Fifth Sunday after Easter to the Octave of the Ascension, nor in Pentecost Week, nor in Feasts and Octaves having Rulers, nor in others having their peculiar Responsories and Lauds, nor in Vigils and Ember Days.

At York, the Commemorations were of S. William, Archbishop, on the Tuesday, and SS. Peter and Paul, to whom the Church was dedicated, on Thursday, or other convenient days; at Hereford of S. Thomas, Bishop, and of Ethelbert, King and Martyr, to whom the Church was dedicated,

probably on corresponding Ferials; at Exeter of SS. Peter, to whom the Church was dedicated, and of S. Paul; at S. Paul's London, of S. Paul and S. Erkenwald; at Ely, of S. Etheldreda; at Lichfield, of S. Cedda. It is doubtful whether any such Commemoration was originally made of S. Osmund at Sarum. His Deposition (*i.e.* death and burial) was celebrated on Dec. 4th, and this, in the Breviaries, is called a Commemoration; but he has no peculiar service assigned to him except a Collect. After, however, he was canonized in 1456, and his remains translated into the Lady Chapel at Salisbury in 1457, this Translation was observed as a Simple Feast of the First Class, on July 16, with an Octave Day, and probably also with a Commemoration, throughout the province of Canterbury. From the Rubric "*De Festis*," in the later Breviaries, there seems also to have been a Commemoration of S. Thomas of Canterbury, besides his Feast. At Wells the Commemoration was of S. Andrew.

X.—FERIAL MATTINS.

On ordinary Ferials generally there should be no Rulers of the Choir. The Invitatory should be sung by one of the second grade, or a Boy. The Hymn should be begun on the higher grade; the Antiphons on the Psalms on the lowest grade, and so ascend; in Lauds, the First and Second by two Boys; the rest in the second rank. At Wells, in Quinquagesima, all the Antiphons were in the second rank. The Lessons may be read, and a Responsory sung respectively by a Boy or a Clerk of inferior rank in Surplice, from a Desk at the step of the Choir, except there was an Exposition of the Gospel, when a Deacon should read the Gospel. The last Lesson, however, on Ember Saturdays, should always be read by a Priest, and the last Responsory sung by two Clerks of the inferior rank. The Altar should not be incensed. Petitions in prostration should be said at Lauds as well as at Vespers and the other Hours and Compline, immediately before the Collect for the Day and the Memorial, not, however, on the Vigil of Christmas. The Priest should read the Collect solemnly standing up, without leaving his place and without Candles, both at Vespers and Lauds.

On Ember Wednesday, in the third week in Advent, however, at Mattins, the third Lesson, being the Gospel and Exposition of it, with the account of the Annunciation, should be read by a Deacon in Albe and Amice, attended by a Subdeacon (the Deacon carrying a Palm branch in his right hand), both in Albes. He should go, preceded by a Thuribler and two Cerofers also in Albes but without a Cross, (having first censured the Altar,) down the middle of the Choir to read the Exposition, with the Palm branch in his hand, at the Lectern in that Pulpit where the Lessons are usually read (not from the Aquila). On each side should stand a Cerofer, the

Thuribler on one side, and next him, behind the Deacon, the Subdeacon, who should take hold of the book and turn over the leaves. On this day no Prayers in prostration should be said, nor on the following Friday and Saturday but at Lauds only, and they should be omitted at Vespers from "O Sapientia" to the first Monday after the Octave of the Epiphany.

The Advent Ferial Service was the pattern service for the year.

As to other Ferials, there should be Prayers in prostration at all the Hours on non-privileged Ferials. There should be no Responsories on Ferials at Vespers or Mattins (*i. e.* Lauds), except in Advent, and from Septuagesima to Maundy Thursday. In Eastertide (from Easter Day to the Ascension included) at these Hours there should be only one Antiphon to the Psalms, and no Prayers in prostration. From Easter Day to the First Sunday after Trinity there should be no Prayers in prostration at any Hour, except Prime and Compline; and in those Hours they should be said standing. Throughout Lent one of the Penitential Psalms should be said every Hour after "Miserere," except at Sext, when "God be merciful unto us," Ps. lxxvii., to prevent repetition, should be said instead. If a Principal Feast happen next day, on Saturday the three last Penitential Psalms should be said.

From Ash Wednesday to Thursday in Holy Week should be said every day in Choir the fifteen Gradual Psalms, with "Gloria Patri" after each, with the Litany by two Clerks, and without note, *i. e.* simply intoned, and the Collects all under one "Let us Pray," and one "Per eundem Christum."

Mass should never be celebrated in Lent until after None, and after that the Offices for the Dead. For these only one Bell was sounded, so only one for the following Compline.

[The Ferial Preces or Petitions at Lauds and the Hours before the Collect are as follows (*omitted between Easter and the First Sunday after Trinity*):—

- "Lord, have mercy (*thrice*).
- "Christ, have mercy (*thrice*).
- "Lord, have mercy (*thrice*).
- "Our Father (*to the end silently*).
- "*The Priest, (aloud):* And lead us not, &c.
- "*R.* But deliver us from evil.
- "I have said, Lord have mercy upon me.
- "*R.* Heal my soul, for I have sinned against Thee.
- "Be turned to us, O Lord! how long?
- "*R.* And be easily entreated for Thy servants.
- "Let Thy mercy, O Lord! be upon us,
- "Like as we have put our trust in Thee.
- ["The eyes of the Lord are over the righteous,
- "And His ears are open to their prayers.
- "Lord, all Thy works praise Thee,
- "And Thy saints bless Thee." (*York Breviary.*)]
- "Let Thy Priests be clothed with righteousness,

" And let Thy Saints rejoice.
 " O Lord, save the King,
 " And hear us in the day when we call upon Thee.
 " Preserve Thy servants and handmaidens,
 " My God, who put their trust in Thee.
 " Save Thy people, O Lord ! and bless Thine inheritance,
 " And govern them, and lift them up even for ever.
 " O Lord ! let there be peace in Thy strength,
 " And abundance in Thy towers.
 " Let us pray for the faithful departed :
 " Grant them eternal rest, O Lord !
 " And may perpetual light shine upon them."
 [" For our brethren and benefactors :
 " Preserve Thy servants and handmaidens,
 " My God, who put their trust in Thee.
 " For the afflicted and captives :
 " Deliver Israel, O Lord ! out of all his troubles.
 " Also for our sins and negligences :
 " Remember not our old sins, but let Thy mercy speedily prevent us,
 " For we are brought very low.
 " Help us, O God ! our Salvation, and for the glory of Thy Name deliver us ;
 " And be merciful unto our sins for Thy Name's sake." (*York and Hereford*

Breviaries.)]

" O Lord ! hear my voice wherewith I cry unto Thee.
 " Have mercy upon me, and hear me."

Then should follow Psalm li., "Miserere Mei," &c., with "Gloria Patri," &c., which finished, let the Priest alone stand up and advance to the step of the Choir at Mattins and Vespers, saying these verses—

" Arise, O Lord, and help us.
 " R. And deliver us for Thy Name's sake.
 " O Lord God of Hosts ! convert us,
 " And show us Thy countenance, and we shall be saved.
 " O Lord ! hear my prayer,
 " And let my crying come unto Thee.
 " The Lord be with you,
 " And with Thy spirit."

" Let us pray."

Then follow the proper Collect and Memorials, in Advent common Memorials of S. Mary and of All Saints.

Then may follow Petitions for the Peace of the Church, beginning with the Psalm, "Ad Te levavi," for which see p. 123.

These Petitions should be said thus at Mattins and the Hours throughout Advent (except on Ember Wednesday, Friday, and Saturday, and except from "O Sapientia" up to the First Monday after the Octave of the Epiphany), from that day inclusive to Maundy Thursday, when they should be omitted till the First Monday after Trinity exclusive; on and from which day they should be said again till Advent.]

At Prime and the other Day Hours (except at None, when they were begun in the second grade) the Antiphons on the Psalms should be begun in the lowest grade on the Choir side, ascending towards the highest; that on "Quicunque" in the second form. So also the Responory "Jesu Christe." At the Hours the Responory should be sung by the Hebdomadary Boy.

XI.—COLLECTS AND ORISONS AT MATTINS.

As a general Rule, the Collects and Orisons said at Mattins, *i.e.* Lauds, on Sunday, should be said at the Mass (except in Christmas-tide) and at all the other Hours; at First Vespers, (except it be a Vigil, or a special Collect be appointed,) and at Second Vespers of that day, and throughout the week, whenever it is the Service for the Time; (at Second Vespers, however, on Ember Wednesday, and Friday and Saturday of Advent, and on the Sixth Day from the Nativity, on Monday in Rogation, and Ash Wednesday, up to the Octave of Easter in Lent (except on Sundays in Lent), the Collects for second Vespers are varied); that is, when such Service is not varied or interrupted by some Feast, or Octave, or Vigil, or Ember, or Rogation Day, or Commemorations, or other days, for which Special Collects are appointed, when such Special Collects must be said instead of the Sunday Collect, which, if said at all, should be recited in the second place by way of Memorial only (pp. 84, 125 *ante*).

The Collect at Lauds was not necessarily repeated at every Mass afterwards, for if it were a Fast or Vigil, the Collect for any Feast falling thereon would be said at the first Mass, that for the Fast at the Mass after None, both at the Principal Altar. Nor are the number of Collects and other Orisons at Lauds or Vespers necessarily uneven, as they should be at the Mass, but varied considerably. In Advent, there are two only; in Lent and Pentecost week, one only daily.

The word Collect is probably derived from collecting into one Orison the suffrages of all the people who are then collected together. However this may be, it is always the principal Orison for, and distinguishing mark of, the Office for the Day, and should be repeated solemnly, in the manner before mentioned, without any preface, by the Officiator himself.

Memorials are divided into Special and Common; the former applicable to, and varying with, the particular then existing Festival, Fast, or Season; the latter, generally, to all Times and Seasons. They should be said in a certain specified order, and are supplemental to the Collect or Collects, and express the idea that, whilst the Church is principally intent on one particular act of devotion, it also keeps other subjects in devout remembrance. Thus in Advent, whatever were the Service, a Solemn Memorial was always made of Advent. If a Festival greater than the Sunday occurred at any time

(other than Lent, and Pentecost, and Eastertide, when Memorials of Sundays were not made), the Collect for that Festival would be recited in the first place, and that for the Sunday repeated as a Memorial after it. So, if a greater Sunday or greater Feast, concurred with an inferior Feast or inferior Sunday or Ferial, the Collect for that inferior Feast, or Sunday, or Ferial, would be a Memorial only.

Memorials pertain to Lauds and Vespers only, and differ specially from Collects proper, in that each in the Choir Offices (not, however, at the Mass), is prefaced by a short Antiphon sung in the usual manner, followed by a Verse sung by some Clerk or Boy, with a Response thereto from the Choir, all which are appropriate to the subject-matter of the same Memorial. In greater Solemnities these were often repeated in silence (p. 127 and *post*).

The Office for the Day in Cathedral and Collegiate Churches was formerly divided into that performed in Choir and that in Chapter. The Choir Memorials only are here spoken of; others were said in the Capitular Office and in that for S. Mary.

The Special Memorial on Sundays during Advent was of S. Mary, and in any Festival, of Advent. During Lent, on Ferials, of the Penitents; after Easter of the Cross and of the Resurrection. Between the Epiphanytide and Septuagesima, of S. Mary. Between the Octave of Trinity and Advent, of the Holy Trinity, but at First Vespers only.

The Common Memorials in Advent, at Lauds, were of S. Mary and of All Saints. After the Purification (except from Ash Wednesday to the Vigil of Easter, when the All Saints' Memorial is not said), the same. From Monday after the Octave of Easter to the Vigil of the Ascension, of the Cross, and of S. Mary and of All Saints. So from Monday after the Octave of the Trinity to Advent, the same. Besides these, others were said in the Daily Office of S. Mary and the Ferial Office: 1. Of the Holy Spirit; 2. Of the Saint of the place; 3. Of Relics; 4. Of Feasts of three Lessons passed over after Ash Wednesday; 5. Of All Saints, when not said in the Daily Office; 6. Of Peace.

At Vespers in Advent, of S. Mary and of All Saints, up to the First "O Sapientia." So of the same, from the Octave of S. Stephen to the Purification, and from thence up to Ash Wednesday. From the Octave of Easter to the Ascension, the same, preceded by a Memorial of the Cross. From the Monday after the Octave of Trinity to Advent, on Ferials only, of the Cross, S. Mary, and All Saints, and also of the five others mentioned above as made at Lauds.

The Anglican Special Memorials at Mattins are confined to that of Advent up to Christmas Day, to that of the Nativity up to New Year's Eve, and to that of the Penitents from Ash Wednesday up to Good Friday, and for those to be admitted into Holy Orders in Ember weeks.

The Common Memorials are those for Peace and for Grace at Mattins;

At Evensong, for Aid against Perils, and that for all Conditions of Men, the General Thanksgiving, and for the High Court of Parliament during its Session.

Nevertheless, the former rule should be followed now, and in all Double Feasts the Collect for the previous Sunday, or for the Sunday if the Feast fall on Sunday, or for the inferior Feast, should never be omitted, but said in the second place; and on the succeeding Sunday, within the Octave or on the Octave, the Collect for the previous Festival, in the first place if it be a Principal Double, in the Second if it be a Minor Double or Simple Feast.

XII.

[A long Rubric in the Breviaries after the First Sunday after Trinity explains what is to be done between that day and the First Sunday in Advent, and from the First Sunday after the Epiphany till Ash Wednesday in the usual service, and in case any Festivals within these periods fall on a Sunday, or conflict with one another. The following are the principal provisions of it:—

At Second Vespers of the First Sunday after Trinity, and thenceforth to Advent, there should be no Festal Memorials, unless a Feast of three Lessons fall on the Monday, when a Memorial of that Feast should be made. If, however, a Feast of nine Lessons fall on the Monday, Memorial only should be made of the Sunday, and these Vespers should be of the Feast, unless the Sunday had no first Vespers, in which case they should be of the Sunday.

The ordinary order, as detailed in the Psalter, should be preserved during the whole of these two periods, in Ferials and in Feasts without Rulers, and in and within their Octaves, and three Memorials should be made of the Cross, S. Mary, and of All Saints. During the Octave of Relics, however (this Feast was celebrated at Sarum in July, on the first Sunday after that of the Translation of S. Thomas), the Memorial of Relics should precede the others. During full service of S. Mary, only a Memorial should be made of any simple Feast without Rulers, or of an Octave. On a Feast of nine Lessons (*e.g.* S. Magdalene) no Memorial is to be made except of S. Wandregisilla, remembered on the same day, and except of the Octave, if it be within one. (Memorials of the Holy Spirit, of the Feast of the Place, of Relics, All Saints, and of Peace, might be made in the Service of S. Mary.)

If a Double Feast fall on any of these Sundays, the Sunday is extinguished, unless the Service for the Sunday ought to be said during the week (*i.e.* unless it were a Minor Privileged Sunday, *ante*, p. 85), when Memorial of the Sunday and of the Trinity may be made in silence, but the Procession must always be deferred.

In the Feast of the Exaltation of the Holy Cross, however, at First Vespers silent Memorials were made of the Sunday and of the Trinity (omitted if the Feast fell on Monday), and Solemn Memorial of the Martyrs, and then followed the Procession. At Second Vespers Memorials of the Sunday and S. Nicomede. Whenever at these times Memorial is made of the Sunday, Memorial of the Trinity should be made also. The Memorials annexed to the Double Feasts of SS. James, Bartholomew, Augustine, and Matthew should be said solemnly, but if they fall on Sunday all the Memorials should be in silence.

If a Double Feast fall on a Saturday, the ordinary Memorials should be silent and no Procession. At Second Vespers on the Days of the Purification and Nativity of Mary,

Low and Trinity Sundays, and on Corpus Christi Day, no Memorials should be made of Simple Feasts of three Lessons, unless one of nine be conjoined, when they should be made silently. So no Memorial should be made of John Baptist in SS. Peter and Paul, nor of the Trinity in Corpus Christi Day.

Any Simple Feast of Nine Lessons falling on a Sunday of the third class should be deferred, and a Memorial of it only be made (except at Sarum, the Chains of S. Peter and Beheading of John Baptist), unless another such Feast or an Octave day with Rulers follow on the Monday. But if a Feast of Nine Lessons and the beginning of a History (*i.e.* third-class Sunday) concur within this Octave having Rulers, the Service should be of the Feast and Memorial of the others; and if for any of these reasons the Sunday service cannot be performed, it shall be deferred to the next possible day; but if there be none such, omitted. In all such cases Simples of the inferior classes are entirely passed by, but if they fall on Sundays of the lowest class, then Memorial is made of them. If a Simple Feast of nine Lessons be so deferred to the Monday, as above-mentioned, and a lower-class Feast fall on that Monday, a Memorial only of the last should be made. If such Feast of nine Lessons fall on the Saturday, and it cannot have its First Vespers on the Friday because of the concurrence of another Feast, then it shall have its Vespers on the Saturday, whether the following Sunday be of the third or fourth class.

Throughout the year every Feast of Nine or Three Lessons with Rulers, and every Sunday, should have one Vespers, unless some Double Feast hinder it, as in the sixth day from the Nativity, or if the Vigil of the Epiphany be a Sunday, or SS. Philip and James happen on a Saturday, then on the Saturday the Vespers are of them, the Sunday Vespers of the Cross. So when the Assumption happens on a Saturday, the Octave Vespers should be of S. Bartholomew. So the Feast of S. Aldhelm loses both Vespers if it happen on the morrow of Trinity Sunday.

Double Feasts shall always have both Vespers, but if they fall on Sundays of the three last classes (*see p. 85*), or on Inferior Feasts, these Sundays and Inferior Feasts lose both Vespers unless another Double intervene, as in the week of the Nativity, and except if the Feast of S. Andrew fall on a Saturday, and except if a Double fall on the Saturday before Passion or Palm Sunday, or on Wednesday after Palm Sunday, when it shall only have First Vespers.

In Octaves having Rulers of the Epiphany, Ascension, Assumption, and Nativity of Mary, Corpus Christi, and Dedication of the Church, the last Vespers shall always be of the Feast, even if the Commemoration of Mary, or a privileged Sunday of the third class, or a Feast of Nine Lessons have to be celebrated on the morrow, and Memorials only shall then be made of the minor Feast, or Sunday, or Commemoration; unless such Feast of nine Lessons cannot so have its Second Vespers, when the Octave must give way.]

On



The House of Prayers *Mat: 22.*
7. Bench. excudo

From Sparke (Edward) "Scintilla Altaris," Primitive Devotion in the Feasts of the Church of England. Eighth Edition. 8vo. London, William Battersby, 1700.

PART III.

LITANIES, BIDDING PRAYERS, PROCESSIONS.

CHAPTER I.

I.

LITANIES, in the proper sense of the term, were in the English Church of the thirteenth century said only during Lent, on S. Mark's Day, on the Vigil of Easter, in Rogation Days, the last of which was the Vigil of the Ascension, and on the Vigil of Pentecost; those on S. Mark's Day against pestilence, those in Rogations for the fruits of the season—a pious custom of late almost discontinued, but which it would be well to restore. Litanies of this kind should not be said on Sundays or Festivals, as inconsistent with the joyful character of such Days, but others of a different intention may be then repeated. The Churches of Sarum, Wells, York, Hereford, and Exeter had each several complete Litanies of their own, essentially nearly identical, but which differed in some details, and varied in length and in the number and kind of the petitions, according to the Day or Season in which each was used.

The term "Litany" is used by Eusebius and Chrysostom in the sense in which it is now used, and is mentioned in a law of the Emperor Arcadius. The form of the old English Litanies is of early antiquity in these islands, and probably originated with S. Benedict and S. Gregory. Mabillon (*Analeſta Vetera*, 168) has translated a very ancient Litany from a MS. at Rheims, which he thinks must have been used by Anglo-Saxons in the seventh century, and which Lingard refers to the same era, but supposes to have been used by a Welsh people in subjection to the English, which in form and

substance closely resemble those of the thirteenth century. The Petitions are fewer, but the "Ora pro nobis" is subjoined to a very large number of Welsh or Armorican Saints, while several of those named in the later English Litanies are omitted. Beda in his Commentary on S. Luke (*Opera Colon.* v. 260) and Archbishop Theodore in his Penitential (*xlvi.* 1, 2), whilst explaining the difference between the δουλεία (service) which is paid to God or man indifferently, and the λατρεία (homage worship) which is due to God only, says, "We ought to adore the Trinity alone, but to seek for the Saints as intercessors for our sins. Hence the distinction between these two kinds is well written in the Litany. In the first place is said, 'O Christ hear us,' and then 'Holy Mary, pray for us.' It is not said, 'O Christ pray for us,' or 'Holy Mary, or Holy Peter hear us,' but 'O Christ hear us,' 'Son of God, we beseech Thee, hear us.'" The Irish Antiphony of Banchor, published by Mabillon (*Mus. Ital.* i. 323), and the very ancient Gallican Liturgy by Bona, contain the identical expressions above quoted, which are also found in Greek Liturgies of far earlier date. S. Chrysostom in his homily "Contra ludos et theatra," writes: "The people went forth in multitudes to the places of the Apostles: we implore our advocates SS. Peter and Andrew, also Paul and Timothy." The Office for the Consecration of a Church in Archbishop Ecgbert's (of York) Pontifical (A.D. 735), published by the Surtees Society (p. 27), contains two Litanies, the same in form as those of the fifteenth century in England.

Litanies formerly were, and should be now, conjoined with and said at least partially in Procession, and may be classed thus:

I. Ordinary, such as were said at the sprinkling of Blest Water, and at the Bidding Prayer, before the Cross.

II. Penitential, as those in Lent.

III. Deprecatory, as those on S. Mark's and Rogation Days, and in times of calamity.

IV. Benedictional or Festal, such as those at Christmas, Easter, the Ascension, Pentecost, Corpus Christi, and the Feasts of the Saints.

V. Funeral.

VI. Those in Honour of any Saint or living Personage.

It is worthy of remark that the ordering of Litanies and Processions, as detailed in the printed and MSS. Manuals and Processionals of the fifteenth and sixteenth centuries, is verbally identical with that prescribed by the Conuetudinaries of Osmund, Wells, and Exeter in the thirteenth or beginning of the fourteenth century.

According to the Conuetudinary of S. Paul's (*MS.* 44, 68), "In Processions let the Clergy walk two and two, according to the distinction of Order and persons, with composed steps, casting their looks downwards as they walk, nor let their eyes wander, the token of an irreligious heart. They should proceed in pairs, particularly in Rogations and other Processions, into

the city. Let them constantly look at one another, that no one get too forward or lag behind. Let them turn their eyes away from all vanities, and walk with a pure aspect and sedate behaviour. If too many be on one side, let the Sub-chanter place them on an equality."

II.

Exorcism and Benediction of Water and Salt (for Baptism, Dedication of a Church, and Asperision), as the emblem of purity and preservation from putridity, is founded on Numbers xix., where a dead body was to be sprinkled with water, and on the precept of S. Paul to Timothy, that every creature is good "if sanctified by the Word of God and prayer," which seems to imply that evil may remain in it if not so sanctified. The thirteenth and fifteenth century English form is almost identical with that in the Sacramentary of Bobbio, seventh or eighth century (*Mab. Mus. Ital.* i. 323); in the Leonine and Gelasian Sacramentaries (*Murator*, ii. 484, 574, 738); so in that of Gregory (*ibid.* iii., 226, 473, see *Martene, De Antiq. Rit.* i. 173, ii. 243, iii. 646); so in Ecgbert's Pontifical (*ibid.* 247, see also *Surtees' edition*, 35); the last being of the early eighth century, and doubtless that brought over by S. Augustine. These Exorcisms and Benedictions of Salt and Water, so far as they relate to Baptism, are mentioned by Tertullian (*De Bapt.* c. 4), Cyprian (*Epist.* 70), S. Ambrose (*De iis qui initiantur*, c. 5), S. Basil (*De Spiritu sancto*, c. 27), Cyril of Jerusalem (*Catechet.* 9), Gregory of Nyssen, Dionysius, and many others.

Almost all the Ritualists ascribe the custom of Asperging the people on Sundays with Salt and Water to an injunction of Alexander, Bishop of Rome A.D. 109, who they say received it in tradition from the Apostles, specially from S. Matthew. The same is stated as an undoubted fact in the Pontifical of Pope Damasus (*circa* A.D. 366), and in the Epistle ascribed to that Pope (*Concil. Labbe*, i. 548). Cardinal Bona sanctions this view (*Rer. Lit.* cxx. lib. i. 55). So in the so called Apostolic Constitutions (*lib. viii. c. 35*) under the name of Clemens Romanus, who flourished in the second century, S. Matthew is cited as the authority for this custom, and the Formulary of this Rite is given as prescribed by him. It would be a waste of time to quote innumerable other authorities to the same effect. Leo IX. in the ninth century, and Hincmar of Rheims (see *Martene*, iii. 646), A.D. 845, seem to have enjoined the present Formularies.

In the Eastern Church, Benediction of Water only takes place solemnly on the Eve of the Epiphany, and it is afterwards kept apart for the whole year; but salt is not mixed with the water.

In the S. Paul's Inventory, A.D. 1295 (*Dugdale*, 310) is an item, "One silver vessel for Blest Water with work in relief of images, interlaced with vines, the handle of two dragons, the Asperforium of leather." Another

silver vessel of chased work, with a silver handle and a silver Asperforium, the gift of Richard, Bishop of London." In that of Exeter (*Oliver*, 310), "A silver vessel for the Blest Water with two Asperforia of silver, in places gilt, the gift of Bishop Thomas (A.D. 1292), with three handles of wood adorned with silver and stones."

The Processional Office for Blessing water and Asperging it should, on the First Sunday in Advent (which was the pattern for all other Sundays), and on Simple Feasts falling on Sundays, be as follows, according to all the English Uses from the twelfth century, and as it appears at Rouen (*De Moleon*, 360, 412) also.

After the Capitular Office finished (which was after Prime and before Terce), let three bells be rung singly, beginning with the greater; the third is to be rung as they re-enter the Choir after the Antiphon, or Sermon if there be one. Let the Hebdomadary Priest enter, vested in an Albe and red filk Cope, with Deacon and Subdeacon, the latter carrying the Book of the Gospels, with a Thuribler and two Cerofers, and an Acolyte carrying a Cross, all in Albes and Amices, and go forward into the middle of the Presbytery, and facing the Altar there bless the water. Two other Boys, both in Surplices, should accompany them, one holding the salt and water stoup, and the other (the Hebdomadary Reader at Mattins) the Office Book, to hold up before the Priest. The Priest should then, standing on the Choir step, begin with "Our help is in the Name of the Lord." R. "Who hath made, &c." "The Lord's Name be blessed." "From this time, &c." Then let him first Exorcise the salt, then the water, then pronounce a prayer, "God, Who for the salvation of mankind hast hidden the greatest Sacraments of Salvation in the substance of water, &c.," terminating (according to the Harleian MS. 1001) with "Through Him Who shall come to judge the world with fire, Jesus Christ, &c." He then should throw salt into the water in form of a cross, saying privately, "Let this mixture of salt and water be made equally. In the Name, &c." Then say the prayer, "God, the Author of unconquerable might and King of indomitable empire, &c.," with the usual termination.

In Double Feasts falling on Sundays, and on Palm Sunday, this Exorcism and Benediction took place without the Choir, privately, at some Altar, and the Asperion after Terce.

In Feriats and Simple Feasts generally this ceremony did not take place.

The Benediction of the Water finished, the Officiating Priest should proceed to the Asperging. First let him go up to the principal Altar and asperge it on every side. Then let him come down and asperge his Assistants, beginning with the Crossbearer. Then returning to the step from the Presbytery into the Choir, let him asperge the Clerks, who may approach him, beginning with the greater. It is the office of the Bishop, if present, himself to asperge the Clerks. Then let the Priest asperge the laity who may be standing on one

side or the other of the Presbytery. At Wells the mode of proceeding was the same; but at York the Asperision was different. Though the Bishop be there, the Officiator asperged his Ministers standing in their order in the Choir, beginning with the Deacon and ending with the lowest; then the right of the Choir, beginning with the Dean; then the left, beginning with the Treasurer, and afterwards, when the following Antiphon is finished, the laity at the West door of the Choir. At Hereford, the Priest is directed to make this Benediction standing at the Lectern in the middle of the Choir, and no directions are given as to the order of Asperision.

In all the Uses, during Asperision, the following Antiphon was on all Sundays throughout the year, except from Easter Day to Trinity Sunday, begun by the Precentor, or Ruler from his Stall: "Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed." *Choir*: "Thou shalt wash me, and I shall be whiter than snow." *Psalms*: "Have mercy upon me, O Lord," &c. Then let the Antiphon be repeated: *Verse*: "And according to the multitude of Thy mercies," &c. Then let the Antiphon be again repeated. Then "Gloria Patri" and "Sicut erat." Then *Choir*: "Thou shalt wash me," &c. At Hereford, "Gloria Patri" was omitted on Passion and Palm Sunday.

From Easter Day to Trinity Sunday, however, according to all the Uses, the following was used: *Antiphon*: "I saw water issuing from the Temple on the right side: Alleluya. And all to whom that water came were made whole, and sang Alleluya, Alleluya." *Psalms*: "Let us confess unto the Lord, for He is good." Then let the Antiphon be repeated. *Verse*: "For His mercy is for evermore." Then "Gloria Patri," &c. *Choir*: "And all to whom," &c. Then the Priest, at the step of the Choir, "Shew us, O Lord, Thy mercy." *Choir*: "And grant us," &c.

Then let the Priest say the Collect. At Sarum and York it was: "Hear us, O Lord, Holy Father, Almighty, Eternal God, and vouchsafe to send Thy Holy Angel from Heaven, who may guard, cherish, protect, visit, and defend all who inhabit this dwelling, through Christ our Lord. Amen."

The Hereford Prayer was: "Let our prayers ascend unto Thee, O Lord, and drive all iniquity away from Thy Church. Through," &c.

The Exeter and Wells form is verbatim the same as that of Sarum.

The Sarum Manual of 1506 (Surtees Society edition) adds: "If the Bishop, on any Simple Sunday, officiate, he is used to enter in a silk Cope, Mitre, and Staff, with the other Ministers, and whilst the Priest is blessing the water, sits down in his episcopal Stall, and there, after the Altar has been asperged by the Priest, himself asperges the Canons and Clerks who may come up to him, and says the Verse and Orison after the 'Asperges;' but if not the Officiator, he wears his gloves and choral dress only, with his staff, and asperges the Clerks, whilst the Priest says the Verse and Orison as usual.

This finished, the Procession should go forth in the following order : First, a Beadle, or other official, with a wand or mace, clearing the way ; a Boy in a Surplice, with the water which had been blessed ; then the Acolyte, bearing the Cross ; then the two Cerofers, side by side ; next the Thuribler, after him the Subdeacon, then the Deacon, all in Albes and Amices ; then the Priest, in like habit, with a silk Cope ; then the Clerks of the Second Form, in their Choir habits, and in the order in which they are disposed in Choir ; then the Clerks of the higher grade, in the order in which they are disposed in Chapter. The Bishop (if present) should be at the end of the Procession, with his Pastoral Staff and Mitre, the Priest, however, always keeping his place in the former part of it. The Procession should go out of the North door of the Presbytery, and turning to the right, go round it, the Priest asperging the several Altars as he passes them (the Altars, however, should not be asperged on Double Feasts falling on Sundays) ; then proceed down the South side of the Church to the Fonts at the West end of the Nave ; then turn up the Nave (the Choir, during the Procession, singing the prescribed Antiphons or Preces). When it arrives before the Great Cross over the entrance to the Choir, it should there make a Station, during which the Boy carrying the Bless Water should stand close to the step, and face the Altar, the Acolyte with the Cross immediately behind him ; then the Priest, with the Deacon on his right and Subdeacon on his left, the rest as in the Procession.

Then should follow the usual, or Bidding Prayers. Several Forms of Bidding Prayers have been published by Dr. Henderson, in his edition of the York Manual for the Surtees Society: 1. That of York, p. 123, early fifteenth century, very long ; 2. That in Leofric's Sacramentary, tenth century ; 3. From MS. Gospels, Anglo-Saxon, in the library of York Minster (eleventh century), which nearly resembles the former ; 4. From a Sarum Missale (Bodleian Barlow MSS. 5, circa A.D. 1400) ; 5. That for the Diocese of London (Harleian, 335, Brit. Mus.), also very long ; 6. That from a Sarum Processional (in the Library of the Dean and Chapter of Salisbury, fifteenth century) (*all pp. 220 App.*). They are various in length, but in form and wording substantially the same. The two first, however, and the last, contain no prayer for the Pope and Cardinals as the others do ; and that of Sarum in the Bodleian Library, and one of the York examples and that of London, name also the Patriarch of Jerusalem, next after the Pope.

The Bidding Prayers at Exeter, Wells, and Lichfield were practically the same, except that at Wells they seem to have always been given out from a pulpit.

The Rubric was as follows :

"When the Antiphon is finished, let the Priest turn himself towards the people and say the following Prayers in the mother-tongue all (standing), kneeling.

The Bidding, or Inviting portion, varied in different dioceses and places

in differing periods of time and occasions. These prayers were, in fact, what constituted the Common Prayer of that period.

The form at Sarum (Sæc. XIV. and XV.) was as follows:—

“Let us make our Prayers to God,” [here was sometimes added, “Our Lord Jesu Christ, to our Ladie S. Mary, and all the Company of Heaven,”] beseeching His Mercy for all Holy Church, that God keep it in good estate, especially the Church of England, our Mother Church, this Church, and all others in Christendom.” [Here sometimes was added, “For our Lord the Pope, for the Patriarch of Jerusalem, for the Cardinals.”] “For the Archbishops and Bishops, and especially for our Bishop N., that God keep him in his holy service. For the Dean or Rector, or all other Ministers, that serve this Church.” [This was sometimes varied “For your ghostly father, and for Priests and Clerkes that herein serve or have served, for all men and women of religion, for all other men of Holy Church.”] For the Holy Land [and the Holy Croſs], that God deliver it out of the hand of the heathen; for the Peace of the Church and of the earth; for our Sovereign Lord the King, and the Queen, and all their children. For [Dukes, Earls, and Barons, and for all that have the peace of this land to keep], all that have this land to govern. For the welfare of N. and N., and all this Church’s friends. [For all that live in deadly sin.] For our brethren and sisters, and all our Parishioners, and all that do any good to this Church or foundation. For yourselves, that God for His mercy grant you grace so to live as your soul to save, and for all true Christian people. *Let the Priest turn to the Altar.*

“*Psalm lxxvi., ‘Deus Misereatur.’ (to be begun by the principal part of the Choir, without note.)*

“God be merciful unto us, &c.

“Glory be to the Father. As it was, &c.

“Lord, have mercy. *Priest aloud:* Christ, have mercy. *R.* Lord, have mercy.

“Our Father, &c. And lead us not, &c. But deliver us. Amen.

“O Lord, shew Thy mercy upon us.

“And grant us Thy Salvation.

“Let Thy Priests be clothed with righteousness.

“And let Thy Saints rejoice.

“O Lord, save the Queen.

“And hear us in the day we call upon Thee.

“Give Salvation unto Thy people.

“Govern them, and lift them up for ever.

“Let there be peace in Thy strength, O Lord.

“And plenteousness in Thy towers.

“O Lord, hear my prayer.

“And let my crying come unto Thee.

“The Lord be with you.

“And with thy spirit.

"Let us pray." "God, Who through the Grace of Thy Holy Spirit dost pour the Gifts of Charity into the hearts of Thy faithful people, grant to Thy Servants and handmaidens, for whom we beseech Thy clemency, health both of mind and body, that they may love Thee with their whole strength, and with entire affection may perform those things which are pleasing unto Thee, and grant us Thy peace in our time, through Christ our Lord. Amen.

The Priest turning to the people: "Let us pray" [kneeling] "for the souls of N. and N., Archbishops, Bishops, Clergy, Benefactors, &c., who have served this Church, or done any good thereto, or to this foundation, and for all souls whose bones rest in this Church and Churchyard, and all those who have given to this Church or foundation, rents, vestments, or other goods, whereby God is better worshipped in this Church, and the Minister thereof better sustained; for all our [Fathers' and Mothers' souls, our Godfathers' and Godmothers' souls,] Brethren and Sisters' souls, all our Parishioners' souls, and for all the souls that have done any good to this Church, and for all Christian souls.

The Priest turned to the Altar: "*Psalm cxxx.*, 'De Profundis.' (to be said as above.)

"Out of the deep, &c., with 'Gloria Patri.'

"Our Father, &c.

"Grant them eternal rest, O Lord.

"And may perpetual light shine upon them.

"From the gate of Hell

"Deliver their souls, O Lord.

"I believe to see the good things of the Lord

"In the land of the living.

"Absolve, we beseech Thee, O Lord, the souls of Thy servants and handmaidens, our relations, our neighbours, our friends, our benefactors, as well as the souls of all the faithful departed, from all the chains of their sins, that in the glory of the Resurrection they may be raised up to life, and breathe again among Thy Saints and Elect: Through, &c. May they rest in Peace. Amen."

These Prayers should be said as aforesaid on all Sundays except in Double Feasts, and except on the sixth day from the Nativity and S. Silvester's Day if they fall on Sunday, and except in Palm Sunday; when peculiar Stations are made.

In Parish Churches where there is no Procession, they should be given out from some Altar or Pulpit, after the Gospel or Offertory at the Mass, but (except as above) the Psalm "Out of the deep," with the succeeding Verses and Orison, should always be said in Station before the Cross. These Prayers seem to have been said in the Pulpit at Wells.

The Prayers being ended, the Sermon, if any, might follow. However, at Exeter, if a Sermon followed, as was prescribed during Advent and Lent, the Prayers, or some of them, were omitted.

Let the Precentor begin the Responory, and the Choir sing a Verse, as

the Priest and his Assistants re-enter the Choir. Then let the Priest advance to the step of the Choir, up to the Presbytery, and say a Verse (responded to by the Choir), with the Collect for the Day. [Then let him go into the Cemetery of the Canons to pray for them.] If the Bishop officiate, he should say this Verse and Collect, but not otherwise.

This same Office appears to have been used similarly at Rouen, A.D. 1070 (*John of Avranches, Migne*, cXLVII. 45), and continued thus there and in the North of France generally up to the days of De Moleon (*Voy. Lit.* 360, 412); but in Lent, after Compline (*ibid.* 324, 355) and generally, the Asperision of the people was in the Nave. These Ceremonies were the same in the North of Italy, A.D. 1212 (*Ordo Senensis*).

The Form of Bidding Prayer authorized by the 55th Canon of 1603-4, is as follows, mainly borrowed from the ancient precedent:—"Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in prayer, in this form or to this effect, as briefly as conveniently they may: 'Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, especially for the Churches of England, Scotland, and Ireland, and herein I require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord, James, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons, in all causes as well ecclesiastical as temporal' [and so on for the Queen and Prince of Wales, and Royal Family.] 'Ye shall also pray for the Ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. Ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the Glory of God, and the edifying and well-governing of His people, remembering the account that they must make. Also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the Glorious Resurrection in the life everlasting;'" always concluding with the Lord's Prayer.

The Lord's Prayer so to conclude this Bidding Prayer does not include within it any of the subjects of Prayer previously mentioned. So that in order to carry the Bidding into effect, there seems no valid reason why the Office extracted above should not (*mutatis mutandis*) be used as a separate Service before the Sermon, in all the Cathedrals, Collegiate, and Parish Churches in this kingdom when convenient, especially as there is no

such solemn form of intercession for others, (except the Prayer for All Conditions of Men), in the present Liturgy.

The manner and order of this Procession was similar in all ordinary Sundays. In the Sundays, however, from Septuagesima to Lent, and from and in the Sunday after the Octave of Easter to the Sunday before the Ascension, two Clerks—in the Sunday before the Ascension three—(not the Officiator), of the Second rank (within Septuagesima in their Choir dresses, before the Ascension in Surplices), said the Verses before the Collect in the Station (on the Sunday before the Ascension in the Pulpit or Ambo). According to the Wells Use, they said it turned towards the Clergy.

The Tract "Crede Mihi" adds that in the Second and following Sundays in Lent the Crofs in the Procession should be painted red, and be without the image of the Crucified.

III.—PALM SUNDAY.

On Palm Sunday, the water having been blest without the Choir (as in every Double Feast falling on Sunday), the Asperging was not till after Terce. The Procession then took place nearly identically as directed by Lanfranc, Archbishop, who had been Prior of Bec and Abbot of S. Stephen at Caen, in the middle of the eleventh century (*Opera Giles*, 100).

First, an Acolyte in an Albe should read a Lesson before the Altar step on the South side over the flowers and Palms (which should be previously placed there on a carpet). This was Exodus xv. 27, "And they came to Elim, where were twelve wells of water and three score and ten Palm trees." Next the Gospel (John xii.) on the Ferial Lectern (p. 8). "A great multitude when they had come to the Feast, &c." The Officiator, vested in a red silk Cope, and looking Southwards, should then exorcise and bless first the flowers, the Palms for the Clergy placed before the Altar; the others on the third step. Four Orisons are now repeated over them, they are asperged and incensed, and another Orison follows, and the Palms are distributed. Then a series of Antiphons should follow, begun by the Precentor and sung by the Choir, the first being "The Children of the Hebrews, taking branches of Olives, came to meet the Lord," &c. Then the Procession should go down the middle of the Choir and out at the Western door, to the first Station, which was a Crofs at the Eastern end of the Northern Cemetery. As in other Sundays in Lent, the Crofs without a Crucifix should precede, and two Standards [one was a Lion, the other a Dragon]. The Bishop, or Chief Dignitary should execute the Office, the Ministers in Albes and Amices, and the remainder in their Choir dresses. The Bishop, if present, should have his Mitre and Staff at the end of the Procession. At this first Station the Gospel, "When Jesus drew nigh, &c.," should be read by a Deacon before the Priest, looking Northward, with the usual Benediction, "Dominus Vobiscum" and "Gloria Tibi," &c. In the

mean time a Feretory had been prepared, wherein were placed the Relics and the Corpus Domini in a Pyx, which is to be borne by two Clerks of the second rank in their ordinary habits, with lights preceding, to the place of the first Station, as the Gospeller has arrived at the concluding words, "Blessed is He that cometh," &c. When this is finished, let a Boy, vested like a Prophet, from some elevated place recite the prophecy, "Jerusalem, look to the East," &c. *Three Clerks issuing from the Procession, looking to the people and standing before the Cross*, "Behold, our merciful King cometh." *The Officiator, looking to the Feretory, and the Choir who kneel, Verse*, "Hail, whom the Hebrews call Jesus," &c. *The Prophet*, "Behold the Saviour cometh," &c. *The Clerks and Choir kneeling*, "This is He Who from Edom," &c. *The Officiator begins Antiphon* "Hail, Light of the world," &c. *The Choir, rising*, "King of Kings, and Glory," &c. *The Prophet*, "Behold your Redemption," &c. *The Clerks*, "This is He Who, as a Lamb," &c. *The Officiator*, "Hail, our Salvation," &c. *The Choir rising, proceed*, "Our Peace, Redemption." *The Procession then advances to the next Station with the Feretory and Lights between the Subdeacon and Thuribler, a Standard on each side, the Precentor beginning the Antiphon*, "Thou art worthy, O Lord," &c. Arriving at the South side or door of the Church, *Seven Boys from an eminence, Verse*, "Glory, Praise, and Honour to Thee, O Christ." *The Choir repeat this after each Verse. Boys Verse*, "Israel, Thou art King," &c. *Boys Verse*, "The Company of Heaven," &c. *Boys Verse*, "The Hebrews with Palm branches," &c. *These Verses finished, the Procession advances to the third Station, before the West Door, singing the Antiphon*, "The Chief Priests and Pharisees gathered together." *Choir*, "Left the Romans come," &c. *Three Clerks: the Verse*, "One of them named Caiaphas," &c. *Choir*, "Left the Romans come," &c. *After which they enter the Church beneath the Feretory, the Precentor beginning the Responsory*, "The Lord entering into the Holy City," &c. *Verse*, "They went to meet Him with Palm branches," &c. *By this time they have arrived at the Great Cross over the entrance into the Choir, which, and the other Crosses, should on that day remain uncovered.* There, the whole Choir kneeling and kissing the earth, *the Precentor should begin the Antiphon*, "Hail, our King," repeated thrice with him by the Choir, kneeling each time; *then exalting his voice*, "Hail." *The Choir, kneeling and kissing the earth*, "Our King." *Then let the Choir sing to the end the whole Antiphon*, "Hail, our King, Son of David, Redeemer of the world," &c. *Then let them re-enter the Choir, with the Response*, "They came about me," &c. *Verse*, "Deliver me from mine enemies," &c. *Collet*, "Almighty and Everlasting God," &c., the same as in the Anglican Prayer Book for that Sunday.

This Procession was precisely the same at Sarum, Wells, Exeter, Canterbury (Lanfranc's Works), and as it would seem, at Rouen (*De Moleon*, 308; *Migne*, cXLVII. 48, 118), in the eleventh and twelfth centuries.

The Procession on Christmas Day should be the same as on Sundays, with these differences. It should (as in all other Double Feasts when the Procession does not go out of the Church), go down the middle of the Choir after Terce, and out of the Western door of it, and turning to the right, round the Choir; first the Sacrists with wands, then a Boy with the blest water, then three Crosses borne by three Acolytes, then two Cerofers, then two Thuriblers, all in Albes and Amices. [In Principal Doubles, however, the Cross-bearers should wear Tunics, the principal Acolyte (the Hebdomadary Boy) carrying the Middle Cross; the second the principal Acolyte on the Choir side; the third, the principal Acolyte on the other side.] Next should walk a Subdeacon in Tunicle and Deacon in Dalmatic, each carrying a Text of the Gospels; after the Deacon a Priest in Albe and Amice and a silk Cope, the Choir following in silk Copes; first the Boys, then the Clerks of the Second Form, then those of higher rank, those of highest rank last. In Minor Doubles with only two Crosses. In going forth, the Precentor should begin the Responfory, "He descended from Heaven," &c.; three Clerks of the higher rank in the middle of the Procession in silk Copes should sing the Prose, "Happy Mary," &c.; the Choir the Verse, "Like as a bridegroom," &c.; the Clerks the Prose, "Guard Thy Family," &c.; Choir, "Gloria Patri," &c.; Clerks the Prose, "Thee praise," &c., the Choir after each Verse replying, as usual, with the Prose. At the entrance to the Choir before the Cross, where the Procession should make a Station, "This Day Christ is born," &c.; with the Orison for Christmas Day, "Grant, we beseech Thee," &c. This order should be observed in all Double Feasts, which have a Procession necessarily belonging to them (these, in the fifteenth century, were, Christmas, The Purification, Easter, The Ascension, Pentecost, Trinity Sunday, Corpus Christi, The Annunciation, Assumption and Nativity of the Virgin, Dedication of the Church and the Feast of the Place, and All Saints Day). On the others, however, except the Purification, no Prose was sung. If the Bishop be present and officiate, all the Deacons and Subdeacons should walk in the Procession.

On all these Processions, as they set forth, all the greater Bells should be rung *in classico*, and continue ringing until the return of each.

Similar Processions as on Sundays should take place at Mattins on S. Stephen's Day (the Day of the Deacons), and S. John's Day (that of the Priests), and on the Holy Innocents (that of the Boys), and on S. Thomas of Canterbury, but this only if they fell on Sunday; except that on S. Stephen's Day three Deacons chanted the Prose, going in the midst of the Procession, "Thee the climes of the world proclaim Protomartyr," &c., which should be finished before the Cross, the Verse on re-entering the Choir always being, "This Day Christ is born," &c., with the Christmas Orison, "Grant, we beseech Thee," &c.

On S. John's Day, three Priests should chant the Prose; on the Holy Innocents, three Boys the Verse, all the Boys the Prose, the Choir responding with the first after every other Verse.

At Second Vespers of the Nativity, after the first Benedicamus (said by two of the second rank in Surplices), all the Deacons should assemble, carrying lighted Tapers, and the Procession should go down the Choir to the Altar of S. Stephen (the Day of the Deacons), singing the Responsory, "O Holy Stephen, precious to God, Protomartyr," &c.; three Deacons the Verse "That propitiated," &c.; Choir, "Pour forth prayers," &c.; *three Deacons*, "Thee the climes of the world," &c.; Choir and Organ replying on the letter A. During this time let the Priest incense the Altar and image of S. Stephen, and say the Verse, "With glory and honour hast Thou crowned him," and with the Orison, "Grant to us, O Lord, to imitate what we reverence, that we may learn to love our enemies," &c. On returning into the Choir should be said a Verse, Response, and Orison of S. Mary.

At Second Vespers of S. Stephen, S. John, and the Holy Innocents respectively, similar Processions, *mutatis mutandis*, should take place: on S. Stephen of all the Priests to the Altar of the Apostles, omitting "Gloria Patri;" on S. John of all the Boys to the Altars of the Holy Trinity and of All Saints, with the peculiar Ceremonial belonging to their Day (now disused); on the Holy Innocents, after that Office finished, to the Altar of S. Thomas of Canterbury, but in ordinary Choir dresses and without Lights, when the Responsory should be sung by three of the higher rank, and the Prose in Surplices by all who will. The same Processions should take place on the Octaves of these days, except as to the habits (those being the ordinary dresses), and except that there was no Prose.

On the Epiphany, if on a Week day, the Procession should be the same as on Christmas Day, and so on the Sunday within the Octave and in the Octave, if it be Sunday. Except that on the Epiphany, after incensing the Altar, a Deacon and Subdeacon, with a Thuribler, should go down the midst of the Choir to read a Gospel, after which should follow "Te Deum."

On the Day of the Purification, whilst Terce is being sung, the Officiator should vest himself, with all his Ministers, as if for the Mass. After Terce (the later Processional and Manual says after Sext), the Priest in a silk Cope and his Assistants, should go in procession to the Altar, and there, looking Eastward at the highest step of the Altar, bless the Lights, sprinkle them with blessed water, and then incense them. This and two other prayers finished, he should retire to his Stall whilst the Tapers are lit and distributed accompanied by Antiphons; when the Procession should go forth as on the Nativity, all the Clerks carrying lighted Tapers in their hands, with the addition (in the later Processional and Manual), that one of the Sacrists, in a Surplice, behind the Thuribler, before the Subdeacon, should carry a large wax Candle, to be reserved for the Benediction of the Fonts at Easter and

Pentecost. On this day the Verseicle should be said by three of the highest rank in the Pulpit, turning to the people.

On Easter Day, after Sext and the Asperging, the Procession should be the same in mode as on Christmas Day (see *ante*, p. 192).

Let three Clerks of the highest rank, in silk Copes, begin in the Choir, before the Procession sets forth, the Prose, "Hail, Festal Day," &c., the Choir repeating the first after each other Verse. Returning to the Cross by the same door by which they went out (*scil.* to the Cloister), the Precentor should begin the Antiphon, "The Angel sate," &c., Alleluya; then three Clerks of the highest rank in silk Copes, turned to the people in the Pulpit or Ambo, the Verse "Crucified in the flesh," &c. On re-entering the Choir the Precentor should begin "Christ rising again," &c., with the Verse "Let the Jews now say" by the whole Choir. *Then the Antiphon. Verse*, "The Lord hath risen," &c. *R.* "Who for us," &c., with the Orison, "God, Who as on this day," &c.

On the Octave the Procession was the same as on Easter Sunday. On this day also the Verse was said in the Ambo.

On Ascension Day the Procession at Mattins before Mass should be ordered as on Easter Day, with this difference, that the Standards should precede the Procession; first of all the Lion, then the smaller Standards in order, last of all the Dragon. Moreover, between the Subdeacon and the Thuribler, two of the second rank in silk Copes, or the Deacon, should carry the Relics. The Procession should form at the steps of the Presbytery, issue from the door of the Choir into the Church, go down the Nave, out by the Western door, round the whole Church outside, round the Cloister, and then back by the same door into the Choir. Three Clerks of the higher grade, in silk Copes, in the midst of the Procession, should sing the Prose, "Hail, Festal Day," &c., the Choir repeating the first after each other Verse. Before the Cross at the entrance of the Choir the Responsory, the Precentor beginning, "Ye men of Galilee, why wonder ye, looking up into Heaven," &c.; entering within the Choir, the Antiphon, "Let not your heart be troubled," &c. *Verse*, "God hath gone up," &c. *R.* "And the Lord with the sound." *Orison*, "Grant, we beseech Thee," &c.

At Pentecost, at Mattins, the Asperision should be after Terce; the Procession should be ordered as on Christmas Day, and be without Standards or Relics, but go out by the West door round the Church and Cloisters as on Palm Sunday, proceed without stopping, and re-enter by the same door. *Three Clerks*, as before, in the middle of the Procession, in silk Copes, the Prose "Hail, Festal Day," &c., the Choir repeating the first after each other verse. Going to the Cross, *Responsory*, "The Holy Ghost proceeding from the throne," &c. On re-entering the Choir, *Antiphon*, "This day are completed," &c. *Verse*, "They spake in various tongues," &c. *R.* "The wonderful works," &c. *Orison*, "God, Who as on this day didst enlighten," &c. On

this day alone of the whole year, Terce and Sext should be said in silk Copes.

On Trinity Sunday the Procession should be ordered as at Christmas, and go down the middle of the Choir and Nave and round the Cloister, the Precentor beginning the Responsory, "O Supreme Trinity," &c. There is no Prose. On re-entering the Choir, the Responsory, "Honour, Power, Virtue, Empire," &c. *Verse*, "Blessed be." *R.* "From this time forth." *Orison*, "Almighty and everlasting God," &c. "Who in perfect Trinity," &c.

On Corpus Christi Day (not mentioned in the Consuetudinaries, except that of Wells), the Procession, some time before the Mass, should assemble in order at the step of the Choir (*i.e.* in the Presbytery), a Priest in Albe and silk Cope carrying the Corpus Christi in a Tabernacle or Feretory under a Canopy of silk raised over him and it on four staves, borne by four Clerks in Surplices [Albes and Tunicles, *Wells*], with lighted tapers. It should go out of the Choir down the Nave, and out at the West Door of the Church, round the Church and Cloisters as on Ascension Day. Three Clerks of the superior grade should begin the Prose, before the Procession issues from the Choir, "Hail, Festal Day, by all the world revered, wherein Messias' Flesh became the Church's Food," the Choir repeating the first after every other verse. *Responsory*, returning before the Cross, "Elias saw at his head bread," &c.; it may be with "Gloria Patri;" on re-entering the Choir the *Antiphon*, "O Sacred Feast wherein," &c. *Verse*, "Thou hast given us Bread from Heaven." *R.* "Having in itself every delight." *Orison*, "God, Who unto us under this wonderful Sacrament hast left a Memorial of Thy Passion, grant," &c.

The same on the Sunday within the Octave. *Responsory*, "Elias saw," &c.; re-entering the Choir, "Blessed Mary."

IV.

On Ash Wednesday, after Sext there might be a Sermon. Then the Clerks in Choir should say the Seven Penitential Psalms, with "Gloria Patri," prostrate. Let the most dignified Priest, in a Cope of red silk and his other Sacerdotal Vestments, the Deacon on his right and Subdeacon on his left, with the other Ministers of the Altar, come forth from the Vestry to the step of the Altar, and say there the Seven Penitential Psalms in prostration, with the Antiphon, "Remember not, O Lord, our offences," &c.; then without note and with the whole Choir, "Lord, have Mercy," "Christ, have mercy," "Lord, have mercy;" then rising up with his Assistants, at the right horn of the Altar, looking Southward, "And lead us not," &c., "But deliver," &c., with a short Litany, beginning, "O Lord, save Thy Servants," &c.; and Seven Orisons, the last beginning, "O God, Whose pardon every

man needeth," &c., ending, "Through Thy mercy may be saved," without "Let us Pray," or "The Lord be with you." Then let the Priest, turning to the people, stretch out his hand over them, and absolve them, "We absolve you, in the place of the blessed Peter and all the Apostles," &c. Then, as the Priest says, "Who liveth and reigneth," let all rise from their prostration, kissing the benches or the floor.

Then let the Benediction of the Ashes follow, by the Priest with his Assistants turning to the East, at the right horn of the Altar; these should be placed for this purpose in silver basins on the Altar. Which finished, the Officiator should place himself in the Bishop's Stall, and with two dignified Clergy wearing Stoles, one on each side, mark with ashes in the form of a Cross all who may come to him, saying, "Remember that thou art dust," &c., "In the Name," &c., the Choir in the mean time singing the Antiphon, "Hearken unto us," &c., ending with two Orisons, "God, Who art justly angry," &c. This finished, let the Procession set forth through the middle of the Choir with Cerofers and Thuriblers, without a Cross, to the Western door of the Church, the more dignified going first, preceded by an ash-coloured Standard, where the Penitents should be thrust out by the Officiator with his right hand by the ministry of some Priest handing each to him; and each kissing his hand. This, if the Bishop be present, should be done by him and his Archdeacon. In the interim, two Responsories, begun by the Precentor, were sung without "Gloria Patri," "Behold Adam is become as one of us," &c. Then the Church door should be closed, and the Procession return in the usual manner, singing the Responsoy, "Let us amend for the better," &c., without "Gloria," Verse, or Orison.

This form is found in all the English Uses; and similar ceremonies took place at Rouen Cathedral, and in other churches in France, in the eleventh century, down to the time of De Moleon (296-330) (*John of Avranches, Migne, cXLVII. 47*). De Moleon records that this Penitential discipline was there practised up to his time, and that in the year 1697 no less than forty penitents were thus ejected. The same was in force at Siena in 1212 (*Ordo Sen. cxcvii.*) On the First and other Sundays in Lent the Procession should be as on other Sundays, with appropriate Responsories, Verse, Response, and Orisons.

On every Ferial in Lent, from the first Monday after Ash Wednesday, inclusive, up to and including Wednesday before Easter, the Litany (preceded by the Fifteen Gradual Psalms, each with "Gloria Patri," &c., and with the Antiphon, "Remember not, O Lord, our offences, nor the offences of our forefathers," &c., at the end of all), with the invocation of a sixth portion of the entire catalogue of Saints therein and in the Calendar enumerated, should be said or sung immediately after Terce, "For all the people of God," *sine nota*, without music throughout to the end. This Litany on Wednesdays and Fridays should be accompanied by a Procession, as subsequently detailed.

When not said in Procession, it should be recited (the Priest, Assistants, and Choir all prostrate or kneeling, and facing the Altar) from a desk within the Choir immediately after Terce, by the Hebdomadary Priest or two Boys of the Choir, who, as well as the Priest who is to say the Orisons, should be vested in Albes and Amices only.

In all these Litanies the invariable portions were :

Priest or Boys : " Lord, have mercy." *Choir* : " Lord, have mercy."

Priest or Boys : " Christ, have mercy." *Choir* : " Christ, have mercy."

Priest or Boys : " O Christ, hear us." *Choir* : " O Christ, hear us."

Priest or Boys : " O Father of Heaven, God, have mercy upon us."

Choir : *The same.*

Priest or Boys : " O Son, Redeemer of the world, God, have mercy upon us." *Choir* : *The same.*

Priest or Boys : " O Holy Ghost, God, have mercy upon us." *Choir* : *The same.*

Priest or Boys : " Holy Trinity, One God, have mercy upon us." *Choir* : *The same.*

Priest or Boys : " Holy Mary, Pray for us." *Choir* : *The same* ; and so on throughout to the end.

" Holy Mother of God, Pray for us."

" Holy Virgin of Virgins, Pray," &c.

(Whatever is said by the Priest or persons who say the Litany, the same is to be repeated entire by the Choir fully and wholly throughout until the Petition, " That Thou wouldest grant us peace and concord," when let the Choir reply, " We beseech Thee, hear us," and so on till " Son of God, we beseech Thee, hear us," when the Choir is to repeat this, and so with each Petition till " Lord, have mercy, Christ, have mercy," &c.)

" Holy Michael, Pray for us." " Holy Gabriel, Pray." " Holy Raphael, Pray."

" All ye Holy Angels and Archangels of God, Pray."

" All ye Holy orders of Blessed Spirits, Pray."

" Holy John Baptist, Pray."

" All ye Holy Patriarchs and Prophets, Pray, &c."

" Holy Peter, Pray," &c. (and so on individually with the remainder of the Apostles, Paul, Andrew, John, James, Thomas, Philip, James, Matthew, Bartholomew, Simon, Thaddeus, Matthias, Barnabas, Mark, Luke, " Pray for us.")

" All ye Holy Apostles and Evangelists, Pray for us."

" All ye Holy Disciples of the Lord, and Innocents, Pray for us."

So far should be said in all Litanies. Next follow the names of a number of the Saints in the Calendar, with an invitation to each to " Pray for us."

As it would have been impossible to include all in one Litany, they are divided into six portions, a certain number of Martyrs, Confessors, Monks, and Virgins and Saints in each, one portion for every Ferial.

After the Martyrs: "All ye Holy Martyrs, Pray."

After the Confessors: "All ye Holy Confessors, Pray."

After the Monks: "All ye Holy Monks and Hermits, Pray."

After the Virgins: "All ye Holy Virgins, Pray."

After all the Saints: "All ye Saints, Pray."

Then—

"Be favourable, spare us, O Lord." *Choir and Clergy: The same.*

"From all evil deliver us, O Lord." *Choir: The same.*

"From the snares of the Devil deliver us, O Lord." *Choir: The same.*

"From everlasting damnation deliver us, O Lord." *Choir: The same.*

And so on to the end, as mentioned hereafter.

Let the Clerks and whole Choir say together the last

"Lord, have mercy."

"Our Father" (*secretly*). *Aloud:* "And lead us not," &c. *R.* "But deliver us."

Then follows a series of additional Petitions, said responsively in the usual manner in prostration, to the end; then.

Priest: "The Lord be with you." *Choir:* "And with thy spirit."

Priest: "Let us pray."

Then the Orisons or Collects, all which should be said by the *Priest, the Boys, and whole Choir, kneeling, and turned towards the Altar*, terminating with a Collect, "O Lord, we beseech Thee, loose the chains of our sins" summing up the whole in a condensed form, much resembling that for the "Whole state of Christ's Church Militant here on earth."

According to Archbishop Lanfranc's Institutes (edit. Giles, 98) and the various Processionalia, on Wednesdays and Fridays in Lent, *i.e.* from and after the Monday after the First Sunday up to Thursday in Holy Week, there should be also a Procession after None, which, assembling before the Altar, should go out by the door at the North side of the Presbytery, the Priest with his Assistants in Albes and Amices, the Choir following, without Crosse or Thurible but with Cerofers, to some one side Altar (unless a Feast of nine Lessons intervened which superseded it). The Priest, with Deacon on his right and Subdeacon on his left, the Cerofers having set down their Tapers on the Altar, and all kneeling or prostrate before it in the same order as they came, should say the Petitions beginning "Kyrie eleyson" and "Pater noster,"

with the short Petitions "O Lord, shew Thy mercy upon us," &c., with the Psalm "Miserere," with "Gloria Patri." Then the Priest rising up, "Arise, O Lord," &c., with the Collect, "O Lord, hearken to our Prayers," &c. "Through our Lord Jesus Christ Thy Son," &c.

After which, all arising, two Clerks of the second rank should begin the Litany at the step of that Altar, and before leaving that Altar continue it as far as "Holy Mary, pray for us." The Procession then in the same order should go round the Choir, continuing the Litany till, re-entering the Choir, they arrive at the step of the Choir and the Presbytery, when they ought to have reached the clause, "All ye holy Virgins, pray," &c., "All ye Saints, pray," &c., when and where on that occasion it should terminate, the Priest and his Ministers leaving the Choir, and the Mass should be begun. For the purpose of this Procession the Catalogue of Saints was divided into ten portions, one for each of the Wednesdays and Fridays in Lent.

V.—RECEPTION OF PENITENTS.

The Procession on Maundy Thursday for the Reconciliation of the Penitents should be thus ordered. Let the Bishop, or the greatest dignitary, or the Archdeacon as his Vicar, clad with the Vestments of a Priest, and in a red Cope, with two Deacons in Albes and Amices, without Subdeacon or Cross, but an ash-coloured banner preceding, go down the Nave to the West door of the Church, outside which the Penitents should be collected. If the Bishop be present, the Archdeacon, in a silk Cope, on the part of the Penitents from without the door, should read the address, beginning "The time is arrived, O Venerable Pontiff," &c. (This Address was not read if the Bishop was absent, but, with the whole of the following Rite, is in nearly the same language as in the *Romanus Ordo*, *Hittorp*. i., 56 (*circa* A.D. 750), and appears in all the MSS. Office Books, including that of John of Avranches (*Migne*, cXLVII.), the *Ordo Senensis* (*Edit. Trombelli*, ccXLIII.), down to the Processionals of the sixteenth century.) This finished, the Officiator, turning to the North, and signalling to the Penitents, should begin the Antiphon, "Come ye," &c., twice; the Deacon from the outside, on the part of the Penitents, "Let us bow our knees," &c.; the other Deacon, on the part of the Bishop, thrice, "Rise ye." Then let the Precentor begin, and the Choir proceed with the Antiphon, "Come, ye children," &c., and the Psalm, "I will bless the Lord at all times," &c., the Antiphon being repeated after every Verse without "Gloria Patri." During the singing of this the Presbyters manually should hand each Penitent to the Archdeacon, and he to the Bishop, who should restore him to the bosom of the Church. If the Bishop is absent, some Presbyter of the Choir in his ordinary dress should hand each Penitent to the Officiator, who should restore him to the Church. All should then return

in Procession to the Choir, and there prostrate themselves, and say the seven Penitential Psalms, with "Gloria Patri," and the Antiphon "Remember not, O Lord." Then, *Priest and Choir*, "Lord, have mercy," "Christ, have mercy," &c., "Our Father," &c., all without note. Then let the Priest with his Assistants stand up, and looking Southwards at the right horn of the Altar, say a short Litany, beginning, "O Lord, save Thy servants and hand-maidens," &c. "The Lord be with you." *R.* "And with thy spirit." Then should follow an Orison, "Be present, O Lord," &c., with two others, each beginning with "Let us pray" only. Then the Priest, lifting up his hand, and turning to the people, should pronounce aloud the Absolution, "We absolve you," &c. Then if the Bishop were present, he should pronounce his Benediction over the people all prostrated, "The Blessing ☩ of God Almighty, the Father, Son, and Holy Ghost, descend upon you and abide with you for ever. Amen."

The Wells Consuetudinary gives still more particular directions: that the Bishop should have his Mitre and Staff; if absent, in his absence that two Priests should officiate and wear Stoles over their Copes and Maniples; that a veiled Cross of wood and Cerofers should precede; that on returning a Sermon might be preached, and that arriving before the Altar, the Boys with the Cross and Banner (which here was white) should kneel on the right side of the Altar, and the Cerofers set down their Tapers. According to De Moleon (299, 334) this Rite was practised in his time (*circa* 1750) at the Cathedral at Rouen (*see p.* 196).

On this Maundy Thursday, as above mentioned (*p.* 95), after the Reception of the Penitents should follow the Mass, celebrated without Rulers, but with the usual Introit and Kyrie Dalmatic and Tunic, but without "Gloria in Excelsis," "Credo," and "Agnus Dei" (*see Part IV.*), unless the Bishop celebrated. After the "Introit" and "Kyrie" was formerly a solemn Office in Procession for the Consecration of Oil; preceding which three Boys in Surplices, standing at the step down to the Choir, sang the Hymn beginning, "O Redemptor, sume carmen temet concinentium," "O Redeemer, accept the hymn we with Thee condoling sing."

The Mass together with Vespers finished, all the Altars in the Church should immediately be stripped. The dinner should then follow, after which all the Clergy, in Albes and Amices without Apparels, should assemble in the Church, the seniors preceding, and wash the Altars, which should previously have been denuded of ornaments and coverings, pouring wine on their crosses and on the middle of each, and afterwards water, beginning with the principal Altar. At each an appropriate Responfory should be sung, with the Verse and Orison of the Saint to which it was dedicated, after which let the Officiators and all the Clergy kiss that Altar before they proceed onwards. At the last should be said the Responfory, "Circumdede runt me viri mendaces," "There compassed me about men of lies," &c. The Altars

should remain bare until Saturday after Compline. If the Bishop be present, he should have his Mitre and Pastoral Staff both in this and the succeeding Office of Washing the feet, called the "Mandatum," and his feet should be washed last of all.

The Clergy and Choir should then enter the Chapter-house and a Deacon read the Gospel (John xiii.), after which, if a Preacher were present, a Sermon should be preached to the people. Then followed the Washing of the feet, with several appropriate Antiphons, the Choir sitting, as described before (p. 95). This finished, the "Potus Caritatis" ("The Drink of Love") should by some Dignitary be distributed to all; after which should follow a short Litany of Petitions, beginning, "We have received, O Lord, Thy mercy," said by a Priest; replied to by the Choir; ending with "The Lord be with you," "And with thy spirit," "Let us pray," "Be present, we beseech Thee, O Lord," &c., "Who with," &c. Then should be read the Gospel, John xiii. and xiv., beginning "Verily, verily, I say," &c., and ending, "Arise, let us go hence." After which all should return into Church, and say Compline silently.

These usages and observances are of a remote antiquity. They are all described by Isidore Hispalensis in the sixth century (*Hittorp.* i. 94), by Amalarius (*Lib. I.* cxii.), Albinus Flaccus (*Hittorp. ibid.* 249). "From Thursday up to Holy Saturday the Altars are nude (*Amalarius, ibid.* 332), signifying the flight of the Apostles, or the stripping of Christ." The Chrism, or Holy Oil, was consecrated in memorial of S. Mary Magdalene. The same customs were observed in Normandy (*John of Avranches, Migne, cxlvi.* 48, 50, *De Moleon*, 301-388). The washing the feet of the poor at Rouen was on the Saturday before the Passion. Lanfranc gives the same directions in full in his Ordinal (*Edit. Giles*). The same rites were practised at Siena, A.D. 1210 (*Ordo Senensis, cliv.*; see also *Martene, vol. i.*, and *Ecgbert's Pontifical*, 122).

Among the Orientals the same observances take place (*Goar. 623, et seq.*); the water is perfumed, and the Bishops only are allowed to be Officiators.

The other ceremonies for Maundy Thursday, Good Friday, and Easter Morn will be found in Part IV., *post*, in a separate chapter.

VI.—BENEDICTION OF FIRE AT EASTER.

On Saturday the Vigil of Easter, None having been said, new Fire and Incense should be solemnly blessed, and the Paschal Candle lit. This is a very ancient rite of at least fourteen hundred years' standing, and for the sake of its beautiful and instructive symbolism ought to be restored.

Let all the Clerks and Choir assemble in order in the Choir in their best attire; let the Ministers of the Altar be festally arrayed; the Priest, if he be going to baptize, put on his best Vestments; if not baptizing, his best garments.

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Let the Officiator be vested in his sacerdotal habits, with a red silk Cope; the rest of the Ministers of the Altar in Albes and Amices. No light in the Tapers, no Cross, no Fire in the Thurible. Let an Acolyte in a Surplice carry an unlighted wax Taper on a pole, divided into three branches at the top, before the bearer of the blest Water, and so let the Procession go forth after him down the Choir through the West entrance, and so down the Nave to the bottom of the Church, to the column on the South side of the Font, the Dignitaries preceding, the Choir following in their usual dress, to bless the new Fire between the two columns. Let the whole Choir, without note, alternately say during this time the Psalm, "The Lord is my light and my salvation," without "Gloria Patri."

Arriving at the Station, let the Priest stand near the Fire to be lighted, looking East; on his left the Deacon, the Subdeacon to the Deacon's right; one Cerofer opposite the Priest, at whose right, close to the Priest, the Boy carrying the Book; the other Cerofer behind the Priest, at whose right the Boy with the blest Water, close to the Priest; last, beyond all others to the West, the bearer of the wax Taper; on the other side of the Fire, to the South, the Thuribler to receive the blest Fire in the Thurible; all these turning towards the Priest, the Choir standing around, but principally in the vacant space to the North.

Now, as it would seem, the new Light was kindled by flint and steel in the usual manner; and then followed the Benediction.

The Priest: "The Lord be with you."

Response: "And with thy spirit."

"Let us pray,—O Lord our God, Father Almighty, unfailing Light, &c.," and "Like as Thou didst illuminate these Thy servants by the column of Fire, so illumine our Light, that the Candle which shall have been lit from it in honour of Thy Majesty may so continue blest, that whosoever shall take light from it may be enlightened, &c." Then the Fire (probably charcoal) was sprinkled with blest Water, and two other Orisons of Benediction, with the sign of the Cross, followed. Next followed the Exorcism of the Incense and two Orisons of Benediction of the same with the sign of the Cross, beginning respectively, "We entreat Thy eternal and most just compassion," and "May Thy Benediction descend upon this species of Incense."

After Benediction finished, let some of the kindled charcoal be put into the Thurible with the Incense, and let the new Fire be incensed; then let the Taper on the pole be lit (all the other Lights in the Church having been previously extinguished), and another beside (in a lantern, lest the former go out), and let it be carried in procession up the middle of the Choir to the place where the Paschal Candle is to be blessed, two of the second rank in Surplices behind the Priest singing through the Hymn, "Inventor rutili Lux bone luminis" ("O Prince of goodness Who Didst form the sparkling Light"); the Choir standing still whilst the Clerks are singing; and repeating the first

Verse after every Verse of the Hymn, during which repetition the Procession should advance up to the step of the Presbytery. The Deacon should, in Processional Vestments, now present the Paschal wax Candle to the Officiator for his blessing (who may be the Bishop), who is sitting (all the rest standing) at the South side of the Altar; the Deacon should face Northwards, and two Cerofers should stand, one on each side and looking at the Deacon, their wax Tapers being unlit. The Subdeacon, holding the Book, should stand facing the Deacon, and next to him the bearer of the Light on the pole, and he with the small Light; behind the Deacon the Thuribler. Then let the Deacon begin the Hymn, "*Exultet jam Angelica turba celorum exultent divina Myſteria,*" &c., "*Et pro tanti Regis victoria Tuba intonet ſalutaris*" ("Let the Angelic Hoſt of Heaven exult, Let the Divine Myſteries exult, And for the Victory of ſo great a King, Let the Trumpet of Salvation ſound forth"). Arriving at the words, "*Suſcipe, Sancte Pater, Incenſi hujus Sacrificium Veſpertinum*" ("Receive, O Holy Father, of this Incenſe the Evening Sacrifice"), the Deacon ſhould fix ſome Incenſe in the Candle in the form of a Croſs. Arriving at the words, "*Quam in honorem Dei rutilans ignis accendit*" ("which, in honour of God, the ſparkling Light kindles"), let the Paſchal Candle be lit by the Sacriſt from the new Light (which ſhould not be extinguished till after Compline the next day); at the ſame time the Deacon adding, "*Qui licet diviſus in partes detrimenta non novit*" ("Which, although divided into parts, does not know diminution"); let him alſo light two Candles on each ſide of the great Candle, and then all the other Candles and Lamps in the Church ſhould be lit up. The Paſchal Candle ſhould burn during Eaſter-week and in the Octave, at Mattins, the Maſs, and Veſpers; afterwards, up to the Aſcenſion, at the Maſs on Sundays only, and on the Feaſts of S. Mark, SS. Philip and James; but in the Annunciation and Finding of the Croſs as in the Octave of Eaſter. The Candelabrum with the Paſchal Candle ſhould be finally removed early on the Friday after the Aſcenſion.

This Candle repreſents Chriſt and the Pillar of Fire, which was a light by night and a cloud by day.

VII.—LITANY GOING TO THE FONTS.

On Holy Saturday, the Vigil of Eaſter, in preparation for and conſequent on the Benediction of the Fonts, the Litany ſhould be ſaid or intoned with peculiar ſolemnity. All the Bells ſhould be ſounded "*in Claſſico,*" and the Litanies be recited thrice in three varying forms: the firſt within the Choir by ſeven Boys; the ſecond partly in Choir, partly in Proceſſion to the Fonts, going out of it down the Southern Aiſle, by five Deacons; the third, in returning after the Benediction, by three Prieſts. On this Day then, Holy Saturday the Vigil of Eaſter, after the Benediction of the Paſchal Candle,

the Officiating Priest should return to the Principal Altar and put on a Chafuble, and say the Lord's Prayer, but no Confession, and having kissed the Altar go and sit down, whilst the proper Lessons and Prophecies are read by the Dignitaries. His Assistants should remain standing. He with the Taper on the pole should depart; he with the smaller stand on the step on the left of the Altar, looking Southward, until after the first Litany. If the Bishop be present, he should wear a silk Cope and stand in his Stall.

The Lessons ended, the Priest should now take off his Chafuble, and put on a red silk Cope, and with his Assistants stand facing the Altar during the following Litany. Seven Boys vested in Surplices, kneeling abreast in the midst of the Choir, facing the Altar, should say the Septiform Litany. There were several modes in which it was recited, and by various grades; but the following was the early English Use:—

The Boy in the middle (it may be with the Precentor) by himself began, "Lord, have mercy;" one on the right, also by himself, repeated the same; then one on the left, followed by another on the right. The fifth on the left the same; the sixth on the right, and the seventh on the left, each the same in like manner. In some places the Choir also responded, in each case right and left alternately, and the sixth and seventh "Lord, have mercy" were said all together; in others the Choir responded all together. At the end of the seventh the Choir responded in one body, and so afterwards in each case up to the end of "Deliver us, O Lord."

In the same way were repeated, "Christ, have mercy," and "O Christ, hear us." The Invocation of the Three Persons of the Holy Trinity separately, and of the Trinity itself was, in this and the next Litany, omitted, as Gelafius had permitted, because Christ had not yet arisen. Then they proceeded in like manner with "Holy Mary, pray for us," and so on with "Angels and Archangels, John Baptist, and All ye Holy Patriarchs and Prophets," and then with the names of Seven Apostles, Seven Martyrs, Seven Confessors, and Seven Virgins, who were each named seven times, with "Ora pro nobis" (the Choir repeating this at the end), and so on, through as much of this Litany as ends with "All ye Saints, pray for us."

The First Litany finished, let the Priest take off his Chafuble, and put on a Cope to take part in the Procession, and stand before the Altar; and let five Deacons in Surplices, kneeling in like manner before the Altar, begin in like manner the Second or Fivefold Litany, repeating each petition five times, and the Choir after them, "Lord, have mercy," "Christ, have mercy," "O Christ, hear us," instead of seven times, as before. And let them proceed in like manner as far as "Holy Mary, pray for us;" upon which let the Procession go forth by the Southern door of the Presbytery down the Aisle to the Font; first an Acolyte bearing a Cross, in an Albe and Tunic; next two Cerofers in Albes and Amices; next a Thuribler in like dress; then two Boys in Surplices abreast, one carrying the Office Book, the other the

wax Taper for blessing the Fonts. Then two Deacons in Albes and Amices, walking abreast, one with the Oil, the other on his right with the Chrism; then a Subdeacon in Tunicle, then a Deacon in Dalmatic, then the Priest in a red silk Cope; then five Subdeacons, chanting the Litany, and the rest of the Clergy following in their ordinary Choir Copes; the Bishop, if present, last. This Litany ought to finish with "All ye Saints, pray for us," at the Fonts at the West end of the Church.

The Procession should then arrange itself as follows, whilst the Litany is being concluded, Westward of the Font itself: first the Priest, next to him the five Deacons singing the Litany, then the Deacon, then the Subdeacon, then the Oil and Chrism, then he who carries the Taper for the Font, then the Thuribler, then the Cerofers, then the Cross-bearer, all looking Eastward. The Litany being ended, the Priest should, standing on the Western step of the Font looking Eastward, begin the Benediction, his Ministers assisting him thus, standing round the Font; the Deacon on his right, the Subdeacon with Chrism on his left; close to the Deacon the Cross-bearer with the two Cerofers, one on each side, should stand opposite the Priest, looking towards him; behind the Cerofers the Thuribler; he with the Taper should stand between the Deacon and the Chrism, the Boy who carries the Book between the Subdeacon and the Oil; the Bishop, if present, behind the singers, always having the last place in Processions. *Then let the Officiator at the Fonts say, "The Lord be with you." Response: "And with thy spirit." "Let us pray." "Almighty, everlasting God, be present," &c. "Through our Lord," &c. Response: "World without end, Amen."* And so on with other prayers. Arriving at the words, "Sumat unigeniti tui gratiam de Spiritu Sancto" ("May receive the grace of Thine Only Begotten from the Holy Spirit"), *here let him divide the water with his hand after the fashion of a Cross, proceeding, "Qui hanc aquam," &c. ("Who may make fruitful this water," &c.)* Arriving at "Et in quatuor fluminibus totam terram rigare precepit" ("And by four rivers commanded the whole Earth to be watered"), *here let the Priest throw water from his hand out of the Font to the Four Quarters. At the words, "Tu benignus aspira" ("Do Thou kindly breathe"), let him breathe thrice on the water in form of a Cross.* At the words, "Purificandis mentibus efficaces" ("Efficacious for purifying souls"), *let him drop wax into the Font in form of a Cross.* At the words, "Regenerandi fecundet effectum" ("Make fruitful for effecting Regeneration"), *let him plunge the Candle into the water, and draw it out at the words, "May be purified from ancient pollutions."* If any one is to be baptized, let Oil and Chrism be poured in.

This Benediction finished, let three Clerks of the highest grade begin the Trine or Threefold Litany at the Font, two of them vested in red Copes, he in the middle in a white one. This is a rhymed Litany, beginning "Rex Sanctorum," ("King of Saints and Angels, all the world assist," &c.). It should be sung by all three Clerks together, the Choir after every verse repeating

the first verse, and standing still whilst the Clerks sing, advancing whilst the first verse is repeated. The Procession should return up the Nave, go into the Choir by the Western entrance, and finish before the Altar, when Mass should begin.

The preceding Rites are almost identical in the Consuetudinaries of Sarum, Wells, and Exeter.

The Ritual of Lanfranc, Archbishop (edit. Giles, 117), contains nearly the same orders for the above-mentioned Processions, with slight variations; *e. g.* the Hymn "Inventor rutili" was sung by two Boys in the Bishop's Stall, Psalms were sung in the Retrocession, and no Benediction of Incense is specified. De Vert (II. 30) and De Moleon (223-304) show that these Rites had been practised in France for many ages. Amalarius (*Lib. I. c. 18*) ascribes them to Pope Zozimus, A.D. 417 (*see the "Romanus Ordo," Hittorp. I. 78*). The nearly identical directions for these two Processions will be found in John of Avranches, A.D. 1070 (*Migne, cXLVII. 54-56*), with only some slight variations.

The same order nearly is in the Romanus Ordo (*Hittorp. I. 84*), *circa* 750. Martene (*De Ant. Ec. Rit.* vol. I. c. i. art. 18, *Ord. 19*) explains the mode of saying these Litanies just as above, as laid down in a sixteenth-century Roman Missale; wherein, however, the fivefold and threefold Litanies are to be said by Subdeacons. In a fifteenth-century Limoges Missale (Lambeth Library, 64), another form of saying these Septiform and other Litanies by five or three Canons, with the Precentor in the middle, is given; the principal difference being, that each side of the Choir repeated alternately the respective petitions for the sixth and seventh, fourth, and fifth times.

VIII.

At Vespers on Easter Day, and on every day during Easter week, after the First "Benedicamus" (*i. e.* before any Memorials), a Procession should go forth to the Fonts through the South door of the Presbytery, with Oil and Chrism, with Cross, Cerofers, and Thuribler; then two Deacons in Albes, bearing the Oil and Chrism; then a Boy in a Surplice, carrying the Book; then the Officiator; then the two Secondary Rulers; then the two Principal Rulers (but without the Paschal Candle).

Before the Procession sets forth, let the Rulers begin the Antiphon, "Alleluya," and the Choir repeat it thrice; then let the Principal Rulers begin the Psalm, "Laudate pueri Dominum, Alleluya", "Praise the Lord, ye Servants, &c., Alleluya." Then let the Procession set out; then let the other part of the Choir say the next Verse, "Sit Nomen Domini benedictum, Alleluya", "The Lord's Name be blessed, Alleluya;" then the first part of the Choir the next Verse, with "Alleluya" at the end of every Verse; with

"Gloria Patri" and "Sicut erat;" with the Antiphon "Alleluya" repeated at the end, in the same way as at the beginning.

Arrived at the Fonts, let the Cross-bearer stand first, then the Cerofers, then the Thuribler, then the Oil and Chrism, then the Secondary Rulers, then the three Boys, singing "Alleluya;" then, at the East side of the Font, the Boy with the Book; at the Step on the West side the Officiator, behind him the principal Rulers. The Thuribler should approach to incense the Fonts, and then return to his post. At saying the Verse and Orison, the Cerofers should approach the Priest, and then resume their post. So let it be at the Station in returning before the Cross, except that there the Secondary Rulers should stand next behind the Priest, and the three Boys singing "Alleluya." At the end of the Psalm, "In exitu," the Priest should go before the Cross-bearer to incense the Cross, and then return to his place, and say the Verse and Orison of the Cross. Now let the three Boys in Surplices at the Font, turning to the Altar, sing out, "Alleluya," the Choir chiming in with the final A. *Then the Boys:* "Praise the Lord, ye Servants," &c. *Choir:* "Of the Lord." *The Boys:* "Alleluya." Let the Fonts now be incensed; then the Verse, "The Lord hath risen from the Sepulchre." R. "Who for us hung on the Cross, Alleluya." "Let us Pray." "Grant, we beseech Thee," &c., "Through the Same, Amen." *Proceeding to the Cross, all the Rulers:* "Alle-" *Choir:* "luya."

Now let the Rulers on the Dean's side begin all together the Psalm, "In exitu Israel" ("When Israel went forth, &c."), and the Choir on that side finish the Verse with "Alleluya." The Choir on the other side the next Verse, with "Alleluya;" and so on in turn; ending with "Gloria Patri" and "Sicut erat," and the Antiphon, "Alleluya," to be begun by all the Rulers, and finished by the Choir. *Then the Verse,* "Tell ye unto the nations." R. "That the Lord hath reigned," &c., "Alleluya." Then let the Cerofers and Boy with the Book come forward to the Priest, returning when the Collect is finished. "Let us Pray." "God, Who for our sakes," &c., "Through the same." Then, as they re-enter the Choir, a Verse, Response, and Orison of S. Mary.

The same Procession should set forth at Vespers every day during Easter week, the Precentor beginning the Antiphon, "The Angel saith;" but the Boys do not sing "Alleluya" at the Fonts; nor, in going, the Psalm, "Laudate, pueri;" nor, before the Cross, the Psalm, "In exitu;" but when the Antiphon is finished, let the Fonts be incensed, with a Verse, "The Lord hath risen," &c. R. "Who for us," &c. "Let us pray." "Grant, we beseech Thee," &c. *Then, returning to the Cross, the Antiphon,* "Christ rising again," &c.; then let the Crucified be incensed. *Verse:* "Tell ye unto the nations." *Orison,* "God, Who for our sakes," &c. Re-entering the Choir, "Verse and Orison of S. Mary."

This Procession at Wells was similar. At Exeter it was very splendid; the Boy in a Surplice with blest Water preceded; there were two Cross-

bearers in silk Copes, two Cerofers in Dalmatics, a Thuribler in Dalmatic, two Acolytes in Dalmatics with two Texts; the Deacons with Oil and Chrism, wore Albes, Stoles, and Maniples; a Boy in a Surplice carried a Collect Book; the Priest wore a silk Cope; the Choir following, with four Rulers; the two Secondary between the Clerks of the Second Form and those of the higher Grade; the two Principal Rulers behind the Dean and Precentor; the Principal Ruler assigned the Antiphon to be begun to one of the Choir of the highest Grade; which ended, the Psalm "Laudate" was begun by the Principal Rulers as usual. The rest as above mentioned.

The Exeter Consuetudinary adds a note: "Be it known that all Invitations, and all Antiphons, and all Responsories, Introits, Offertories, and Communions (except for the dead), from this day forth up to the Feast of the Holy Trinity, ought to be terminated with "Alleluya."

On Monday of Easter Week, and every succeeding Ferial in that week, at Mattins (*i. e.* Lauds), after the first "Benedicamus," let the Procession set forth, an Acolyte carrying the Cross in a Surplice, with Cerofers and a Thuribler in Albes, and a Boy carrying the Book before the Priest through the midst of the Choir, singing, "Christ arising," &c.; the Choir in their usual habits, with Vergers in linen Surplices, opening and closing the Procession, each with a mace or wand. Let it turn and stop before the Cross at the entrance of the Choir. Let two of the highest grade, turned to the Clergy, say the Verse, "Let the Jews now say," &c. [In the next two days this should be said by two of the second Rank, and on Thursday and two next days no Verse should be said.] Then let the Crucified be incensed as before, and the Priest say the Verse, "Tell ye among the nations," &c. *Response*: "That the Lord hath reigned," &c., "Alleluya." *Orison*: "God, Who for our sakes," &c.; in re-entering the Choir of S. Mary, at the end of which and "The Lord be with you," let two Boys in Surplices at the step of the Choir say, "Bless we the Lord, Alleluya." *Response*: "Thanks be to God, Alleluya."

The above order was observed at Rouen, A.D. 1070 (*Migne*, cXLVII. 55), and, up to the days of De Moleon (*Voyage Lit.* 325), at Siena, A.D. 1212 (*Ordo Senensis*, 186, 187); so according to Lanfranc (*Edit. Giles*), but this was "more monachorum," and not after the usual English rite.

On the following Saturday evening ("*in Albis*") the Procession should, after the first "Benedicamus," set forth without a Cross, with Cerofers and Thuribler only, through the midst of the Choir, singing the Antiphon, "Christ arising," &c., and in the Station before the Cross let two Clerks of the superior grade, in Surplices, turned to the Clergy (on this and in all Double Feasts on Sundays or other Feasts with Rulers up to the Ascension), sing together the Verse, "Let the Jews now say," &c. In the intervening Sundays two of the second grade should sing this. Then let the Priest, as before, incense the Crucified. After which let the Priest say, "Tell ye among the nations," &c., with the Orison, "God, Who

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From Common Prayer.

London, 1684.

for our sakes," &c. ; then let them re-enter the Choir with the Antiphon, Verse, and Orison of S. Mary. The same form should be followed at Second Vespers of the Invention of the Cross. However, if this "Invention of the Cross," although a Double Feast, fall on a Saturday, there should be no such Procession at Second Vespers ; at First Vespers, *scil.* on the Vigil, the Procession should be in the same form, but without any Verse at the Cross. If the Feast of the Invention fall on the Ascension it should be deferred to the morrow. A similar Procession took place on all these Saturdays at Vespers from this day up to the Ascension (see also *Lanfranc, Edit. Giles, 120 ; Ordo Senensis, p. 193 ; De Moleon, 327 ; Migne, cXLVII. 56*).

On Sunday in the Octave of Easter the Procession should at Mattins be as above. At Vespers it should go, as on Easter Day, through the midst of the Choir and round the Choir to the Cloister, singing the Antiphon, "The Angel fate," &c. Let three Clerks of the higher Grade, in the Pulpit or Ambo, as on Easter Day, say the Verse, "Crucified in the flesh," &c. ; on re-entering the Choir, "Christ arising again," with its Verse, by the whole Choir, *Verse* : "The Lord hath risen again ;" *Orison*, "God, Who through Thine only begotten," &c.

IX.

S. Mark's Day, April 25 (the Greater Litany), if it fell within the Octave of Easter, should be deferred to the next convenient day when it might have both Vespers, and the ordinary Sunday or Easter Procession only should take place, with the Responsory, "Clad in white," &c., as in the Commemoration of an Apostle within Eastertide, with the Antiphon, Versicle, and Response of S. Mary on re-entering the Choir ; and then the day should not be observed at all as a Fast, or with the Litany in Procession, on account of the Sunday, in that year, but as a Festival (see *John of Avranches, Migne, cXLVII. 56*).

If, however, it fall on any Ferial after the Octave of Easter, the Procession should, as in ordinary Sundays, be formed in the Presbytery after the principal Mass, and whilst None is singing (it being a Fast). The Precentor should then, None being finished, begin the Antiphon, "Arise, O Lord," &c., which should be sung through by the Choir in their places before the Procession goes forth ; and when set forth all the Antiphons should follow in succession, as on Monday in Rogations. After the Verger should come the two Standards of the Lion and the Dragon [the later Processional orders that they should not be in this Procession], then the Water, then the Cross-bearer and Cerofers in Albes, then the Thuriblers, the Reliquary carried by two of the second Grade in their ordinary habits, Deacon, Subdeacon, Priest in a Cope and Maniple, the Boy carrying the Book in a Surplice. The Clerks should walk two and two in their ordinary habits over Albes and Stoles.

All the Bells should be founded in *classico*. After the Antiphon is finished, on arriving at the appointed Church should be celebrated the Mass "Salus Populi," or other such, with Memorial of the Saint of that place and of All Saints, with one Alleluia. In returning, three Clerks of the highest Grade should sing the Litany (the first on Rogation Monday) which contains the Petition, "Lord, have mercy," "Who by Thy precious Blood hast redeemed the world from the accursed jaw of the Dragon" (*see post*), responded to in the usual manner; which should be finished at the step of the Choir in the original Church. *Then the Priest the Verse*, "The Voice of joy and exultation," &c. *Orison*: "Grant we beseech Thee, Almighty God, that in the Resurrection," &c. If this Feast fall on any Sunday after the Octave of Easter, though the Fast be not observed, yet it should be celebrated, and solemn Memorial made of the Sunday, but no Procession except the ordinary one. This peculiar Solemnity was instituted by S. Gregory, A.D. 570, who, on the occasion of a terrible pestilence at Rome, instituted what was called the Septiform Litany, because therein all the people, clad in black, were divided into Seven Classes, each of which assembled in one of Seven Churches, all Crosses and ornaments therein being covered up. The classes were:—1, Clergy; 2, Laymen; 3, Abbots, with their Monks; 4, Abbesses, with their Nuns; 5, Matrons; 6, Widows; 7, the Poor and Youths (*Ordo Romanus*, *Hittorp*, i. 89). Paulus Diaconus (*quoted by Trombelli, Ordo Senensis*, 371, n.) varies somewhat these classes, making the Poor and Youths fourth, Laymen the fifth, and Matrons last. The first *Ordo Romanus* (*circa* 700) mentions this Solemnity, and the Ritualists Amalarius and Walafriid Strabo declare that every Christian man is bound to observe it, not riding or clad in good garments, but in mourning. In the later English Breviaries it is marked as a Fast.

Being an observance originally peculiar to Rome, it was not practised with so much formality in England and France. The Ritual, however, of John of Avranches (*Migne*, cXLVII. 56) gives identically the same directions as the Sarum Processional, with a note that the Rogation Days were celebrated in like manner; and there were no essential differences at York, Hereford, and Exeter.

On Monday in Rogations (called the Lesser Litany, and observed as days of Abstinence), (if it be vacant), after the Sunday Mass to be said after Terce, the Introit of which is "The voice of joy," &c., and after None, finished whilst the Procession is forming, let the same Procession be arranged in the Presbytery at the step descending into the Choir, thus: First the Boy with the Water Stoup, next the Cross-bearer, two Cerofers in Albes, two Thuriblers, or one only, two Reliquaries carried by two Deacons of the second Rank in their Choir habits, then Subdeacon, then Deacon, then the Priest, but all without silk Copes, and let the Procession go through the midst of the Choir and Church and out by the Western door to some Church in the city, chanting the following Antiphons; let the Standard of

the Dragon precede the whole, itself preceded by three red Banners ; next to the Dragon the Lion, followed by the other Banners.

Let the following Antiphon be said by the Choir in their Stalls before the Procession goes forth, the Precentor beginning, "Arise, O Lord, and help us," &c., "Alleluya." *Psalms*, "Deus auribus nostris," "O God, we have heard with our ears," &c.; the first Verse only with "Gloria Patri," &c.; and then let the *Antiphon* be repeated, and so with the remainder. Now let the Procession issue forth, the Precentor beginning the Antiphon, "Ye saints arise," &c. *Psalms*: "Deus misereatur nobis," &c. ("God, be merciful unto us,") &c., "Gloria Patri;" the *Antiphon* repeated as before, with the first Verses of several other *Psalms*, each with "Gloria Patri" and their respective Antiphons. (Special *Psalms* and Antiphons for Serenity of Weather, against Mortality, and in time of War.) Then, if the length of way permitted, followed the Seven Penitential *Psalms*, each with "Gloria Patri" and "Sicut erat," and the Antiphon "Ne reminiscaris, Domine" ("Remember not, Lord, our offences," &c.) Then let the full Litany follow, with the Verses and following Orisons, all without note. Whatever the Priest says of the Litany should be repeated wholly and fully by the Choir, up to and including "Peccatores Te rogamus," &c. ("Sinners, we beseech Thee hear us"). Then after "Ut pacem dones," &c. ("That Thou wouldest grant us peace," &c.) let the Choir reply, "Te rogamus audi nos," &c. ("We beseech Thee hear us," &c.), and so after each Verse, up to and including "Fili Dei, Te rogamus audi nos," ("Son of God, we beseech Thee hear us"), when the Choir should again repeat, whole and entire, whatever the Litanyist says up to and including the third and last "Agnus Dei, qui tollis," &c. ("Lamb of God, Who takest away the sins of the world, have mercy upon us"), where the first Litany, properly speaking, should terminate; and if the Procession be to another Church, the Priest and Assistants ought to have arrived at the door of that Church. When thus arrived they should enter it, and advance towards the Altar, the Choir singing the Responsory and its Verse, and afterwards the Antiphon, Verse, and Orison of the Saint to whom the Church is dedicated before the Altar. Next let there be said, in prostration before the Altar, the Prayers beginning "Lord, have mercy," "Christ, have mercy," "Lord, have mercy," "Our Father," &c., "And lead us not," &c., "But deliver," &c., "Shew us, O Lord, Thy mercy," *R.*, "And grant," &c., with the Collects in full as in the ordinary Feriars in Lent, as directed in the Breviary, all in prostration and without note. Then should follow the Mass for the Fast, and then, it may be, a Sermon; after which, if it were a Double Feast, three Clerks of the higher Grade should sing (if it were not a Feast two of the second grade say) in the middle of the Procession, as it returns into the Church by the West door, (in this and the two succeeding days,) one of the succeeding four Litanies.

From the Consuetudinary of S. Osmund, it appears that on the Monday

the Procession went out first by the West gate of the City, round the North side, to some Church in the suburbs, and back by the Eastern gate; on the Tuesday by the reverse path to some other Church outside, and back; on the third day to any Altar or place that might be selected.

The "*Processionale*" adds, on the Tuesday the Great Mass of S. Mary should be said; but if any Feast with Rulers happen, then the Mass "*Salus populi*" should be said at the Station in the Procession; on the Wednesday (the Vigil of the Ascension), that for Peace. If a Feast with Rulers fall on the Monday, the Sunday Mass should be transferred to Tuesday or Wednesday, and be said at the Station in the Procession. So if a Feast with Rulers happen on the Wednesday, the Mass for the Vigil should be said at the Station. On these three days the Choir Mass is said after Sext; after that None, and then the Procession should set forth.

In all these days the longer Litany was said in Procession in the aforesaid mode in going, and one of the four shorter in returning. In all of these last the Procession moved forward from the Altar of the Church from whence they were returning, so soon as the Choir arrived at the "*Sancta Maria*," &c., and not until then.

On the Vigil of the Ascension, both going and returning, the Standard of the Lion preceded, as being now victorious; that of the Dragon came last, "*caudâ depressâ*"—but with this exception the Processions should be the same as on the former days, to some selected Altar or Church; but, in returning, the Priest should say the Verse, "*Rejoice in the Lord*," &c., "*And be triumphant, all ye*," &c.; Orison, "*O Lord, mercifully regard our infirmities*," &c.

Similar Litanies are directed to be said by Lanfranc in the Rule which he drew up for his Benedictines (*Opera*, Giles, 122); so by John of Avranches (*Migne*, cXLVII.), and by the Ordo Senensis (*C. ccxxxii. p. 204 et seq.*).

The Use of Wells is precisely that of Sarum. Exeter was similar, as well as those of York and Hereford.

According to the Ordo Romanus (*Hittorp. i. 89*), Amalarius (*Lib. i. 87*) quoting the "*Gesta Francorum*" of Gregory of Tours (A.D. 573) and other authorities, these Litanies and Processions were instituted by Mamertus, Bishop of Vienne (*circa* 459), and the days observed as strict fasts till the evening, on account of a great pestilence among cattle which happened in France in his time. In Spain they were deferred till after Pentecost, but the whole of Western Christendom observed them as above. Sidonius Apollinaris mentions Mamertus (*Epist. xi.*):

"Hic solemnibus annuis paravit
Quæ quo tempore lecta convenirent."

And later authorities have shown that these Rogation days and Processions were customary before the times of Mamertus, who only settled their

order and regulated them. As De Moleon remarks (p. 343), they were formerly always made with bare feet with staves; but that was disused, and the staves turned into rods or wands "*ad defendendum Processionem*" (*Ibid.* 30, 68, 74, 232).

The same author gives the Ritual of these Processions at Rouen at length, according to the ancient Ordinal (p. 340), and it agrees closely with the English forms.

On the Vigil of Pentecost the Litanies should be sung in Procession, and the Fonts blessed in the same way in all things as on the Vigil of Easter (*ante*, p. 203). In returning, the rhymed Litany "*Rex Sanctorum*." From a very early period Baptisms took place on this day especially.

According to the MS. Consuetudinary of S. Paul's, London (88), in the thirteenth century, once in the year without fail, on Monday of the week of Pentecost, all the suburban Presbyters, with their people, were to assemble with Banners and Crosses. On the Tuesday, in like manner, the Presbyters and people of the Archdeaconry of Middlesex; on the Wednesday, those of the Archdeaconries of Essex and Colchester. The Archdeacons, if present, or their officials, were to follow the Processions, and bring them into the Mother Church, with hymns and praises. When the Procession was finished, they were to visit the Great Altar of their Patron the Teacher of the Gentiles, with due oblations and votive offerings. So on the following week days the remainder who could not be present at the Processions should do the same, according to their several opportunities.

At Vespers on Saturdays, from Trinity Sunday to Advent, after all the Memorials, let a Procession go before the Cross, whatever be the Service (unless it be a Double Feast), down the middle of the Choir, having been first ordered in the Presbytery at the Step into the Choir, with Cerofers and Thuriblers in Albes without a Cross; then a Boy bearing the Book before the Priest; then the Officiator with a Silk Cope, but both wearing Surplices; next two Rulers in the middle of the Procession, who are to begin the Antiphons both in going forth and in returning; the Choir following in their ordinary Vestments.

Antiphon: "O Glorious Cross," &c., finished with "Alleluya," when that is said, with the other Antiphons in order, as may be necessary. These finished, the Cross should be incensed. After which, at the Station,

Verse: "We adore Thee, O Christ," &c.

R.: "For by Thy Cross Thou hast redeemed," &c.

Orison: "God Who hast willed to sanctify the Standard of the life-giving Cross by the precious Blood of our Lord Jesus Christ Thy Son, Grant we beseech Thee that those who rejoice in the honour of the same Holy Cross may ever rejoice also in Thy protection. Through the Same," &c.

In returning, the Antiphons, Verses, and Orison should be of S. Mary.

During the same period, when it is the Sunday Service, at the Procession

before Mass, Responsories of the Holy Trinity; before the Cross, Antiphons, Verse, and Orison of the Cross, and the Petitions, as in the First Sunday in Advent; re-entering the Choir, they should be of S. Mary.

X.—THE PETITIONS OF THE FULL LITANY.

[After the last invitation, "All ye Saints. Pray," &c., forthwith follows:

"Be favourable, spare us, O Lord!"

The Choir of the Clergy the same.

"From all evil. Deliver us, O Lord!"

[*The Choir the same; and so on with each Petition until pronouncing this clause, "Sinners, we."*]

"From the snares of the Devil. Deliver us, O Lord!"

"From everlasting damnation. Deliver."

"From the perils of our sins which threaten us. Deliver."

"From the assaults of evil spirits. Deliver."

"From the spirit of fornication. Deliver."

"From the appetite of vain glory. Deliver."

"From all impurity of mind and body. Deliver."

"From the pestilence of pride. Deliver."

"From carnal desires. Deliver."

"From the persecution of the Pagans and all our enemies. Deliver."¹

"From anger and hatred, and all ill-will. Deliver."

"From the wrath to come. Deliver."²

"From unclean thoughts. Deliver."

"From blindness of heart. Deliver."

"From lightning and tempest. Deliver."

"From sudden and unforeseen [and eternal³] death. Deliver."

"By the mystery of Thy Holy Incarnation. Deliver."

"By Thy Nativity. Deliver."

"By Thy Holy Circumcision. Deliver."

"By Thy Baptism. Deliver."

"By Thy Agony. Deliver."

"By Thy Sacred Passion. Deliver."

"By Thy Precious Death. Deliver."

"By Thy Glorious Resurrection. Deliver."

"By Thy Wonderful Ascension. Deliver."

"By the Holy Ghost The Comforter. Deliver."

"In the hour of death. Succour us, O Lord!"

"From the pains of Hell. Deliver us, O Lord."⁴

"In the day of Judgment. Deliver us, O Lord!"

"Sinners, we beseech Thee, hear us."

[*The Choir of the Clergy the same.*]

"Thou Lord, thou shouldst grant us peace [and concord."⁵]"

¹ York Breviary.

² York Breviary.

³ York Breviary.

⁴ York Breviary.

⁵ York Breviary.

Let the Choir reply thus:

"We beseech Thee hear us."

And so in each, up to the Petition, "Son of God."

"That Thy mercy and goodness may keep us. We beseech Thee hear us."

"That Thou wouldest vouchsafe to govern and defend Thy [Holy¹] Church. We beseech Thee."

"That Thou wouldest vouchsafe to preserve our Apostolic Lord, and all orders of the Church, in Thy Holy Religion. We beseech Thee."

"That Thou wouldest vouchsafe to preserve [our Archbishop and all the congregation committed to him,²] [our Bishop and Prelates, and us the congregations committed to them,³] in holy religion [in Thy holy service.⁴] We beseech Thee."

"That Thou wouldest vouchsafe to bestow upon our king and princes peace and true concord and victory. We beseech Thee."

"That Thou wouldest vouchsafe to visit and comfort our habitation and all who dwell in it. We beseech Thee."⁵

"That Thou wouldest vouchsafe to preserve the congregations of all Thy Saints in Thy service. We beseech Thee."

"That Thou wouldest vouchsafe to preserve all Christian people redeemed by Thy precious Blood. We beseech Thee."

"That Thou wouldest render to all our benefactors everlasting benefits. We beseech Thee."

"That Thou wouldest grant us remission of all our sins. We beseech Thee."⁶

"That Thou wouldest deliver our souls and the souls of our forefathers from eternal condemnation. We beseech Thee."

"That Thy mercy and goodness may ever preserve us. We beseech Thee."

"That Thou wouldest bestow on us seasonable weather. We beseech Thee."⁷

"That Thou wouldest vouchsafe to give and preserve the fruits of the earth. We beseech Thee."

"That Thou wouldest vouchsafe to grant health of mind and body to all our brethren, and to all the faithful who are in sickness. We beseech Thee."⁸

"That Thou wouldest dispose the way of Thy servants in the prosperity of Thy salvation. We beseech Thee."⁹

"That Thou wouldest vouchsafe to cast the eyes of Thy mercy upon us. We beseech Thee."

"That Thou wouldest make reasonable the obedience of our service, We beseech Thee."

"That Thou wouldest exalt our minds to heavenly desires. We beseech Thee."

"That Thou wouldest vouchsafe to regard and relieve the miseries of the poor and captives. We beseech Thee."

"That Thou wouldest grant to all the faithful departed eternal rest. We beseech Thee."

"That Thou wouldest vouchsafe to bring us to everlasting joys. We beseech Thee."¹⁰

"That Thou wouldest vouchsafe to hearken unto us. We beseech Thee."

"Son of God! we beseech Thee hear us."

The Choir and Clergy the same.

¹ York Breviary. ² York Breviary.

³ York and Hereford Breviaries.

⁴ York Breviary.

⁵ Hereford Breviary.

⁶ York Breviary.

⁷ Hereford Breviary.

⁸ Hereford Breviary.

⁹ York Breviary.

¹⁰ York Breviary.

"O Lamb of God, Who takest away the sins of the world : hear us, O Lord !"
The Choir the same, and so of the two succeeding, "O Lamb of God" and "Lord, have mercy," and "Christ, have mercy."

"O Lamb of God ! Who takest away the sins of the world ; spare us, O Lord !"

"O Lamb of God ! Who takest away the sins of the world ; have mercy upon us."

["O Christ ! hear us." ¹]

"Lord, have mercy."

"Christ, have mercy."

Let the Clerks with the whole Choir say the last

"Lord, have mercy."

"Our Father" (*secretly*).

"And lead us not into temptation."

"R. But deliver us from evil."

"O Lord ! shew Thy mercy upon us."

Response by Choir, and so on.

"And grant us Thy salvation."

"O Lord ! let Thy mercy come upon us."

"Even Thy salvation, according to Thy Word."

["Be unto us, O Lord ! a tower of strength."

"From the face of the enemy." ²]

["Be mindful of Thy congregation."

"Which Thou hast possessed from the beginning." ³]

"We have sinned with our fathers."

"We have done amiss and dealt wickedly."

["Remember not our old sins, O Lord !"

"Let Thy mercies speedily prevent us, for we are brought very low."

"Help us, O God ! our Salvation, and for the Glory of Thy Name deliver us."

"And be merciful unto our sins, for Thy Name's sake." ⁴]

"O Lord ! deal not with us according to our sins."

"Neither recompense us according to our iniquities."

"Let us pray for every degree of the Church."

"May Thy Priests be clothed with righteousness, and let Thy Saints rejoice."

"For our Brethren and Sisters."

"O my God ! save thy servants and handmaidens who put their trust in Thee."

"For all Christian people."

"Save Thy people, O Lord ! and bless Thine inheritance : and govern them and lift them up even for evermore."

["O Lord ! save the king."

"And hear us in the day when we call upon Thee." ⁵]

["Arise, O Lord ! help us."

"And deliver us for Thy Name's sake." ⁶]

"O Lord ! let there be peace in Thy strength."

"And abundance in Thy towers."

["Let us pray for the faithful departed." ⁷]

"May the souls of Thy servants and handmaidens rest in peace. Amen."

["Eternal rest, grant them, O Lord !"

¹ Hereford Breviary.

² Hereford Breviary.

³ York and Hereford Breviaries.

⁴ York Breviary.

⁵ York and Hereford Breviaries.

⁶ York Breviary.

⁷ Hereford Breviary.

"And may perpetual light shine upon them."¹]

"O Lord! hear my prayer."

"And let my crying come unto Thee."

"The Lord be with you."

"And with thy spirit."

"Let us pray.

"O God! whose property it is ever to have mercy and to spare, receive our entreaty: so that those whom the chain of their sins doth bind the pitifulness of Thy goodness may absolve, through Christ our Lord."

["Let us pray.

"Stretch forth, O Lord! unto Thy servants and handmaidens the right hand of Thy celestial help: that they may search for Thee with their whole heart, and obtain what they worthily request."²]

["*Orison.*

"O God, the strength of them that put their trust in Thee, favourably be present with our supplications; and because our mortal infirmity can, without Thee, do nothing: grant us the help of Thy grace, that in fulfilling Thy commandments we may please Thee both in will and deed."

"*Orison.*

"O God, the Protector of all that trust in Thee: without Whom nothing is strong, nothing is holy: multiply upon us Thy mercy: that Thou being our Ruler, Thou our Guide, we may so pass through temporal good things as not to lose those which are eternal."

"*Orison.*

"O God, to Whom every heart lieth open, every will speaketh, and from Whom no secret is hid, purify the thoughts of our hearts by the infusion of Thy Holy Spirit: that we may be enabled perfectly to love Thee and meetly to praise Thee."³]

"*Orison.*

"Almighty and everlasting God, Who alone doest great wonders: send forth upon Thy servants the Bishops [our Archbishop⁴], and upon all the congregations committed to them, the Spirit of Thy saving grace; and that they may please Thee in very truth, pour into them the continual dew of Thy blessing."

["*Orison.*

"God, Who, through the Grace of Thy Holy Spirit, dost pour the gifts of Charity into the hearts of Thy faithful people: grant to Thy servants and handmaidens [our brethren and sisters⁵], for whom we beseech Thy clemency, health both of mind and body; that they may love Thee with all their whole strength, and with entire affection may perform those things which are pleasing to Thee."⁶]

["*Orison.*

"Be present, O Lord! with our supplications, and dispose the way and actions

¹ Hereford Breviary.

² Hereford Breviary.

³ York Breviary.

⁴ York Breviary.

⁵ Hereford Breviary only.

⁶ York and Hereford Breviaries.

of Thy servants in the prosperity of Thy salvation : that among all the changes of our way and of this life they may ever be protected by Thy help.”¹]

“ *Orison.*

“ O God, of Whom are all holy desires, all right counsels, and all just works : give unto Thy servants that peace which the world cannot give ; that both our hearts may be set to obey Thy commandments, and we being freed from the fear of our enemies, may pass our time in quietness under Thy protection.”

“ *Orison.*

“ O Lord, we beseech Thee, of Thy clemency shew us Thine unspeakable mercy : and both rid us of all our sins, and mercifully deliver us from the punishments which we deserve for them.”

[“ *Orison.*

“ We beseech Thee, O Lord ! humble the pride of our enemies, and overthrow them by the strength of Thy right hand.”

“ *Orison.*

“ O Lord ! we beseech Thee ” (*as above*).

“ *Orison.*

“ Be present, O Lord ! ” (*as above*).

“ *Orison.*

“ Almighty and everlasting God, the eternal Salvation of believers, hear us on behalf of those Thy servants, for whom we implore the help of Thy compassion : that their health being restored to them they may return to Thee thanksgivings in Thy Church.”²]

“ *Orison (Monday).*

“ O God ! the Creator and Redeemer of all the faithful : grant remission of all their sins to the souls of all the faithful departed : so that the pardon which they have ever desired, by our pious supplications they may obtain.”

“ *Orison.*

“ O Lord ! we beseech Thee let the prayer of Thy suppliants profit the souls of Thy servants and handmaidens : that Thou mayest rid them of all their sins, and make them partakers of Thy redemption.”³

“ *Orison.*

“ O Lord ! we beseech Thee of Thy goodness loose the chains of all our sins : and the blessed and glorious ever Virgin Mother of God, Mary, interceding for us together with all Thy Saints, keep us Thy servants and all Catholic people in all sanctity ; and all who are conjoined to us by consanguinity, friendship, or profession, as well as all Christian people, do Thou purge from sin and enlighten with virtues ; bestow on us peace and health : banish our enemies, visible and invisible : drive away pestilence, give charity to our friends and our enemies : and to all the faithful, living and departed, grant life and eternal rest in the land of the living, through The Same our Lord Jesus Christ. Amen.”

¹ York Breviary.

² Hereford Breviary.

³ Hereford Breviary.

[*“ Orison.*

“ O Lord ! we beseech Thee let Thy grace, through the intercessions of all Thy Saints, ever protect us ; extend Thy mercy universally to all Christians, living and departed : that the living, defended from all assaults, may be saved by Thy help, and the departed may obtain remission of all their sins, through Christ, our Lord. Amen. May the souls of the faithful, through the mercy of God, rest in peace. Amen.”¹]

[*“ Orison.*

“ O God ! Who art the marvellous Brightness of Thy Saints, and the ineffable lifter up of the fallen, cause us Thy servants to be evermore defended by the succour of the holy Mother of God, ever Virgin, Mary, and of all Thy Saints ; and moreover to all who are conjoined to us by friendship, consanguinity, or profession, and to all Christian people, do Thou, defeating all the snares of the deceitful enemy, grant an entrance of return into the heavenly country : and to the souls of all the faithful departed, renewed by the sacred water of Baptism, the enjoyment of everlasting rest, through The Same Jesus Christ our Lord. Amen.”²]

On *Monday in Rogations*, before leaving the Altar of the Church whereto the Procession had gone, was said in returning by three Clerks of the higher grade, if not a Feast by two of the second grade :—

The Clerks. “ Lord, have mercy, Who by Thy precious Blood the world hast delivered from the accursed jaw of the Dragon.”

The Choir should repeat this ; and again the same, after each of the following Verses.

The Clerks. “ Holy Mary, we ask thee, rightly remember to beseech the gracious King to save all us rejoicing.”

Now let the Procession move from the step of the Altar.

Choir. “ Lord, have mercy,” &c.

Clerks. “ Holy Michael, we ask thee, rightly,” &c.

Choir. “ Lord, have mercy,” &c.

Clerks. “ All ye Choirs of Angels and Archangels, we ask you, rightly,” &c.

Choir. “ Lord, have mercy,” &c.

Let the aforesaid Clerks continue from the other Orders as much as will suffice for the journey back to the step of the Choir in their own Church, they and the Choir saying them as above, and so “ All ye Choirs of Apostles, Evangelists,” &c., and not in the usual mode, until at the step of the Choir it be finished thus, “ All ye Choirs of Saints,” &c., with Verse and Orison of “ All Saints.”

If, however, the Litany had been said thus on S. Mark's Day, then on Monday in Rogations this second next following Litany should be said thus :—

The Second Litany.

The Clerks. “ Lord, have mercy ” (*“ Kyrie Eleyson ”*). “ Christ, have mercy.” “ O Christ, hear us.” *The Choir repeating every Verse after them.*

The Clerks the Verse “ O Father of Heaven, God : have mercy upon us.” *The Choir.* “ Lord, have mercy.”

The Clerks. “ O Son, Redeemer of the world, God : have mercy upon us.” *Choir.* “ Lord, have mercy.”

The Clerks. “ O Holy Ghost, God : have mercy upon us.” *Choir.* “ Lord, have mercy.”

¹ York Breviary.

² Hereford Breviary.

The Clerks. "Holy Trinity, One God: have mercy upon us." *Choir.* "Lord, have mercy."

The Clerks. "Holy Mary: pray for us." *Choir.* "Lord, have mercy." *Here let the Procession set forth, and let the Clerks say of the other Orders of Saints as far as is needful, the Choir responding as above.* "Holy Mother of God: Pray," and so on with "Holy Virgin of Virgins," "Holy Michael," "Holy Gabriel," "Holy Raphael," "All ye Holy Angels and Archangels," "All ye Holy Orders of blessed Spirits," "Holy John Baptist," "All ye holy Patriarchs and Prophets, Pray." *And so of the Apostles and other Orders, the Choir responding with "Lord, have mercy" after each, until arriving at "All ye Saints, Pray," when was said the Verse and Response of "All Saints" before the Cross.*

A *Third Litany* might be said thus. After "Lord, have mercy," &c., and "O Christ, hear us," as before, the Choir repeating each verse, *Clerks.* "Holy Mary, we intreat thee, Pray for us." *Choir.* "Lord, have mercy." *The Clerks.* "Holy Michael, we intreat thee, Pray," &c. *The Choir.* "Lord, have mercy," and so on as before with the other Petitions, adding the words "We intreat thee," as above, up to "All ye Saints, we intreat you," &c.

The *Fourth Litany* might be begun with "Lord, have mercy," &c. ("Kyrie Eleison"), repeated in like manner. *Clerks.* "Lord, have mercy," "Christ, have mercy." *Clerks the Verse* "Have mercy upon us, O kind King, Lord Jesu Christ." *Choir.* The same. *Clerks.* "O Christ, hear us." *Choir.* "Lord, have mercy." *Clerks.* "Holy Mary, Pray," &c. *Choir.* "Lord, have mercy," "Christ, have mercy." *Clerks.* "Holy Mother of God, Pray," &c. *Choir.* "Have mercy upon us." *Clerks.* "Holy Virgin of Virgins, Pray," &c. *Choir.* "Lord, have mercy." *Clerks.* "Holy Michael," &c. *Choir.* "Lord, have mercy," "Christ, have mercy." *Clerks.* "All ye Choirs," &c. *Choir.* "Have mercy upon us." *Clerks.* "Holy John Baptist," &c. *Choir.* "Lord, have mercy." *Clerks.* "All the Choir of Patriarchs and Prophets, Pray for us," and so on up to "All the Choir of Saints, Pray," &c.

In time of War. *Clerks.* "From our enemies defend us, O Christ." *Let the Choir repeat every Verse.* *Clerks.* "Graciously look upon our affliction. Pitifully regard the sorrow of our heart. Kindly forgive the sins of Thy people. Kindly hearken to our Prayers." "Son of the living God, have mercy upon us," "Here and for ever vouchsafe to guard us, O Christ," "Hearken to us, O Christ: Hearken, hearken to us, O Christ." *Let the Choir repeat each Petition. One of these Litanies finished, let the Priest say the Verse* "The Voice of joy," &c. *R.* "Is in the tabernacles." *Orison.* "Grant, we beseech Thee, Almighty God, that in the Resurrection," &c. On the Vigil of the Ascension as above.

It is to be noted that each portion of these Litanies may be abbreviated as occasion requires (as, for instance, by reducing the catalogue of Saints, or omitting the Petitions after the Paternoster), so that one Collect at least be said at the end. In Parochial Churches the mode of saying them must be accommodated to the space and the number of persons to take part in it, the Parish Priest or his Curate saying them alone, if necessary.

XI.

The Litany or General Supplication of the Anglican Prayer-book, as with Mattins and Evensong, is mostly a gathering and compound of various petitions from the various Litanies of the ancient English Liturgies, and some

other cognate sources; some most relevant petitions being, however, omitted. It is remarkable that, as with the greater part of the other Offices, no directions or even hints are given as to by whom, at what place in the Church, or whether in the Church or out of the Church, or in what posture (except the Canon of 1603, which requires "all [*i.e.* the people] of whatever state and condition to kneel"), or at what hour of the day or night (except that it is to be sung or said after Morning Prayer). It is not even required that the whole should be said at one time. It is worthy remark also, that in the several petitions responded to with "Good Lord, deliver us" (in the ancient form much better, "Deliver us, O Lord," the phrase "Good Lord" being unknown), no less than five or more objects of prayer are heaped together, many of them having no relation with the others, in unfavourable contrast with the ancient form which made each such object the subject of a special "Deliver us, O Lord," and so intensified and concentrated devotion on that one alone, instead of scattering it over a number of unconnected particulars. It is therefore advisable when practicable to separate these objects, and append the "Good Lord, deliver us," to each, *e.g.* :

- "From all evil and mischief,
"Good Lord, deliver us.
- "From sin,
"Good Lord, deliver us.
- "From the crafts and assaults of the devil,
"Good Lord, deliver us.
- "From Thy wrath,
"Good Lord, deliver us.
- "From everlasting damnation,
"Good Lord, deliver us."

Moreover, in Ash-Wednesday, Lent, and Rogation Days, the Litany was formerly always preceded by the Seven Penitential Psalms, said by a Priest or Deacon kneeling in Choir before the Altar; besides this, one of these Psalms was said with the Petitions of every Hour, along with "Miserere" (or, that "Miserere" might not be said twice, with "God be merciful unto us"), the Priest in a red Cope, the Choir and people accompanying him, and not responsively, with "Gloria Patri."

On Wednesdays and Fridays in Lent, let the Litany after Morning Prayer and Mass be said in Procession, without musical notation but simply intoned, without Banners or Crosses, the Clergy and Assistants in Albes and Amices only; but two Acolytes may or may not bear each a lighted taper, and there should be a Thuribler or two. This Procession should issue from the North door of the Presbytery, singing some Hymn or Responsory; the Acolytes preceding the Priest and his two Assistants (the Deacon on one side, the Subdeacon on the other), and the Choir following, and go round the Church. When arrived at the further extremity of the Church

facing the Choir, let the Psalm "Miserere" be said by the Choir and people, and the Lord's Prayer, all kneeling, with the prayer or Antiphon at the end, "Remember not, O Lord, our offences, nor the offences of our forefathers," to the end; "Neither take Thou vengeance of our sins. Spare us, good Lord," &c., to the end; after which let the Priest alone stand up, and say, "Arise, O Lord, and help us." *Response*: "And deliver us for Thy Name's sake."

Then the Collect.

Orison. O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee, that they whose consciences by sin are accused, by Thy merciful pardon may be absolved."

Then let two Deacons or the Priest now begin the Litany, saying every petition in the usual manner; the Choir and people repeating every petition after the Priest, and at the proper time responding with "Good Lord, deliver us," till "We sinners do beseech Thee to hear us," when the Choir and people shall answer, "We beseech Thee [to] hear us [Good Lord]," and so on to the end.

The Petitions that now follow, as in the former part of the Anglican Litany, sometimes heap together many objects which were more conveniently separate and elongate, and swell out others disproportionately (*e.g.* the Prayers for the Royal Family), so that on such occasions some of them may be conveniently abbreviated or omitted.

The Procession singing the Litany should now move round the Church and Presbytery, if there be room, and arrive at the West entrance to the Choir at the last "We beseech Thee, hear us."

Then entering the Choir,

Priest or Deacons: "Son of God, we beseech Thee hear us." *Choir*: The same.

Priest or Deacons: "O Lamb of God, that takest away the sins of the world, grant us Thy peace." *Choir*: The same.

Priest or Deacons: "O Lamb of God, that takest away the sins of the world, have mercy upon us." *Choir*: The same.

"O Christ, hear us," &c.

At this point, the Priest should have gone up the Choir and have arrived at the steps leading to the Altar, and all kneeling down or prostrating themselves, (the two Cerofers leaving the Church or standing aside), with the Deacon and Subdeacon behind him, should conclude their part of the service with "Lord, have mercy," responded to by "Lord, have mercy," so that the last "Lord, have mercy," be concluded by Priest, Deacons, Choir, and people together. Then let the Priest and people say together the "Pateroster," and continue kneeling or prostrate towards the Altar till the following prayers be ended.

“THE LITANY.

“¶ *Here followeth the Litany, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.*

“O God the Father, of heaven : have mercy upon us miserable finners.

“O God the Father, of heaven : have mercy upon us miserable finners.

“O God the Son, Redeemer of the world: have mercy upon us miserable finners.

“O God the Son, Redeemer of the world: have mercy upon us miserable finners.

“O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable finners.

“O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable finners.

“O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable finners.

“O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable finners.

“Remember not, Lord, our offences, nor the offences of our forefathers ; neither take Thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

“Spare us, good Lord.

“From all evil and mischief; from sin, from the crafts and assaults of the devil ; from Thy wrath, and from everlasting damnation,

“Good Lord, deliver us.

“From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

“Good Lord, deliver us.

“From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

“Good Lord, deliver us.

“From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

“Good Lord, deliver us.

“From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of Thy Word and Commandment,

“Good Lord, deliver us.

“By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision ; by Thy Baptism, Fasting, and Temptation,

“Good Lord, deliver us.

" By Thine Agony and bloody Sweat; by Thy Crofs and Paffion; by Thy precious Death and Burial; by Thy glorious Refurrection and Afcenfion; and by the coming of the Holy Ghofth,

" Good Lord, deliver us.

" In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

" Good Lord, deliver us.

" We finners do befeech Thee to hear us, O Lord God; and that it may pleafe Thee to rule and govern Thy holy Church univerfal in the right way;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to keep and ftrengthen in the true worshipping of Thee, in righteousnefs and holinefs of life, Thy Servant *VICTORIA*, our moft gracious Queen and Governour;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to rule her heart in Thy faith, fear, and love, and that ſhe may evermore have affiance in Thee, and ever feek Thy honour and glory;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to be her defender and keeper, giving her the victory over all her enemies;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to blefs and preſerve *Albert Edward*, Prince of *Wales*, the Princefs of *Wales*, and all the Royal Family;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to illuminate all Bifhops, Priefts, and Deacons, with true knowledge and underſtanding of Thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to blefs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to blefs and keep all Thy people;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to give to all nations unity, peace, and concord;

" We befeech Thee to hear us, good Lord.

" That it may pleafe Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

" We befeech Thee to hear us, good Lord.

"That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to bring into the way of truth all such as have erred, and are deceived ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew Thy pity upon all prisoners and captives ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to have mercy upon all men ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

"We beseech Thee to hear us, good Lord.

"That it may please Thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word ;

"We beseech Thee to hear us, good Lord.

"Son of God : we beseech Thee to hear us ;

"Son of God : we beseech Thee to hear us.

"O Lamb of God : that takest away the sins of the world ;

"Grant us Thy peace.

"O Lamb of God : that takest away the sins of the world ;

"Have mercy upon us.

"O Christ, hear us ;

"O Christ, hear us.

[Here properly speaking ends the Litany. The following Petitions were always said kneeling, beginning with the "Paternoster."]

G G

" Lord, have mercy upon us.

" *Lord, have mercy upon us.*

" Christ, have mercy upon us.

" *Christ, have mercy upon us.*

" Lord, have mercy upon us.

" *Lord, have mercy upon us.*

" ¶ *Then shall the Priest, and the people with him, say the Lord's Prayer, kneeling.*

" Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen."

" *Priest.* O Lord, deal not with us after our sins.

" *Answer.* Neither reward us after our iniquities."

[*Taken from the Mass in Tribulations.*]

" Let us pray.

" O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of Thy goodness they may be dispersed ; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church ; through Jesus Christ our Lord.

" *O Lord, arise, help us, and deliver us for Thy Name's sake.*"

" O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

" *O Lord, arise, help us, and deliver us for Thine honour.*"

" Glory be to the Father, and to the Son : and to the Holy Ghost ;

" *Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen."

" From our enemies defend us, O Christ.

" *Graciously look upon our afflictions.*

" Pitifully behold the sorrows of our hearts.

" *Mercifully forgive the sins of Thy people.*

" Favourably with mercy hear our prayers.

" *O Son of David, have mercy upon us.*

" Both now and ever vouchsafe to hear us, O Christ.

"Graciously hear us, O Christ; graciously hear us, O Lord Christ.

"Priest. O Lord, let Thy mercy be shewed upon us;

"Answer. As we do put our trust in Thee."

"Let us pray.

"We humbly beseech Thee, O Father, mercifully to look upon our infirmities: and for the glory of Thy Name turn from us all those evils which we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen."

Here may be added any Prayers, or Thanksgivings, or Collects, from those "For several occasions" inserted in the Anglican Liturgy after the Communion Office, concluding:

"A Prayer of S. Chrysostom.

"Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

"2 Cor. xiii.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

"Here endeth the LITANY."

Now let the Choir and Clergy all leave the Church in order, first bowing to the Altar and signing themselves with the sign of the Cross.

It is to be noted that, although the Anglican Litany be as above, yet there is nothing in the Prayer-book or Canons to prevent or forbid the use of additional Litanies; and it is much to be desired that some of the above-mentioned devout and noble Proceffional Offices should, *mutatis mutandis*, be brought again into use, instead of the modern hymns which have been introduced in their place.

PART IV.

THE OFFICE FOR HOLY COMMUNION, COMMONLY CALLED THE MASS.

CHAPTER I.

I.



IN addition to what has been already enumerated (Part I.) as architecturally necessary or convenient for the due celebration of the Divine Office according to the Ancient Rite, wherein the Altar and its accessories were always objects of especial regard, whether the Eucharistic Sacrifice were in process of being offered or no, the following particulars must be added as matters of paramount importance. For in the Anglican Office for the Ordering of Priests, the Bishop requires from the person to be ordained a solemn promise "to minister the Sacraments and discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same according to the commandments of God."

So the Homily of the Sacrament, Part I., lays down, "Before all things we must be sure of this especially, that the Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as His holy Apostles used it, and the good Fathers in the primitive Church frequented it; for, as S. Ambrose saith, he is unworthy of the Lord that doth otherwise celebrate this Mystery than it was declared by Him."

As S. Ambrose is here quoted as an especial authority, it will be opportune to observe that he uses the word "Missa," Anglice "Mass," as the appellation which was in his time usual, proper, and peculiar to the "Sacrifice of Praise and Thanksgiving;" denominated also in the Anglican Liturgy, "The Administration of Holy Communion." In his letter (Epist. 20) to his

After Marcellina, he recounts how on one occasion, after he had sent away the Catechumens, finished his sermon, and was reciting the Creed, he heard that soldiers were coming to erect the Imperial banners; notwithstanding "Ego tamen mansi in munere, Missam facere cæpi; dum offero," he heard how the people were maltreating the Arian priest Castulus.

It is, in fact, matter of notoriety that this was the name by which it was designated by "the good Fathers in the primitive Church," and thenceforward, without variation, by all Europe down to the middle of the 16th century. For this reason, and because the name is short and comprehensive, it will (without going into disquisitions into its original meaning) be used where needful without scruple here.

II.—AS TO THE MATERIALS COMPOSING THE SACRAMENT.

In this country and elsewhere the greatest care was always taken that the bread should be of the whitest and finest.

Beda (*Hist.* II.) relates how the sons of Seaberct, King of the East Saxons, seeing Bishop Mellitus distributing the Eucharist, said to him, "Why do you not give us that white bread which you used to give to our fathers, and which you still give to the people in your church?" The Council of Toledo (A.D. 694), Can. xv., ordered that none other than white should be used, and a host of authorities are quoted (*Georgius* II. 202) to the same effect.

In order that the flour might be perfectly pure, and of the finest grain, the Sacrist or one of the Clergy should select, where possible, the finest sample obtainable of wheat, four times in the year, and sift it free from all inferior grains and extraneous matter, and keep it in a clean bin or bag. When wanted, it should be carried to the mill by a trusty person, and then separately ground in a hand or other mill wherein some other wheat had been previously ground, so that there should be no admixture of any other kind of corn or foreign matter. Then let the Sacrist, putting on a white dress, see it bouted in a place well curtained round. When it is to be prepared for use, the Sacrist, a Deacon, or other Clerk, or other trusty person who is to bake it, should first scrupulously wash their hands and faces, and, except the person who holds the baking-pan, who should wear gloves, put on Albes and Amices. Then let him whose business it is put the flour on a board most carefully cleansed and reserved for that purpose, and sprinkle it with pure cold water, and roll and knead it well. When fit, successive portions of the paste should be cut into shape by one of the Clergy or his assistants, and placed in an iron mould. This was named a "Bult," and is mentioned as in use in the 9th century. Two such, called "Ferroni," belonged to Salisbury Cathedral in 1222. The Bult consisted of two connected plaques, each with a bent handle which formed a lever. The lower plaque should be engraved with sacred figures or emblems, which repeat themselves on the paste. The instrument may be



The Institution of the Last Supper.

From "Patrick's Christian Sacrifice." Seventeenth edition. London, Wood and others, 1731.

nd

made large enough to stamp and bake four, or sometimes six, cakes at the same time, of which the two for the Priest should be the largest, to admit of the Solemn Fraction being easily made. The Bult should then be placed beneath hot ashes of wood, which had been carefully dried and prepared by another person deputed to that purpose. When sufficiently baked, the cakes should be shaken out and placed on a white linen cloth, and the process repeated. Those thus employed should, before and during the progress of the making, repeat Psalms, or say their Hours or a Litany; in other respects keep entire silence. The whole should be transacted in the presence of at least some one of the Clergy, and, if possible, in the Sacristy of the church.

Such are the instructions given by Lanfranc, Archbishop, A.D. 1070-1089 (*Giles Ed.*, 135-139); by Abbot Ware, in his *Westminster Consecutinary*, circa. 1290 (*in the Library there is a copy, the original in the British Museum. See also Martene de Antiq. Mon. Rit.* II. 8). Humbert of Silva Candida (*Georgius* II. 212, *Bocquillot*, 288) says, A.D. 1054, "The bread for the Table of Christ is that which by Deacons, with Subdeacons or Priests, themselves clad in sacred Vestments, and sprinkled with the melody of Psalms, and baked in iron, is brought out of the Sacristy."

With the orthodox Greeks the shape has been for some centuries square.

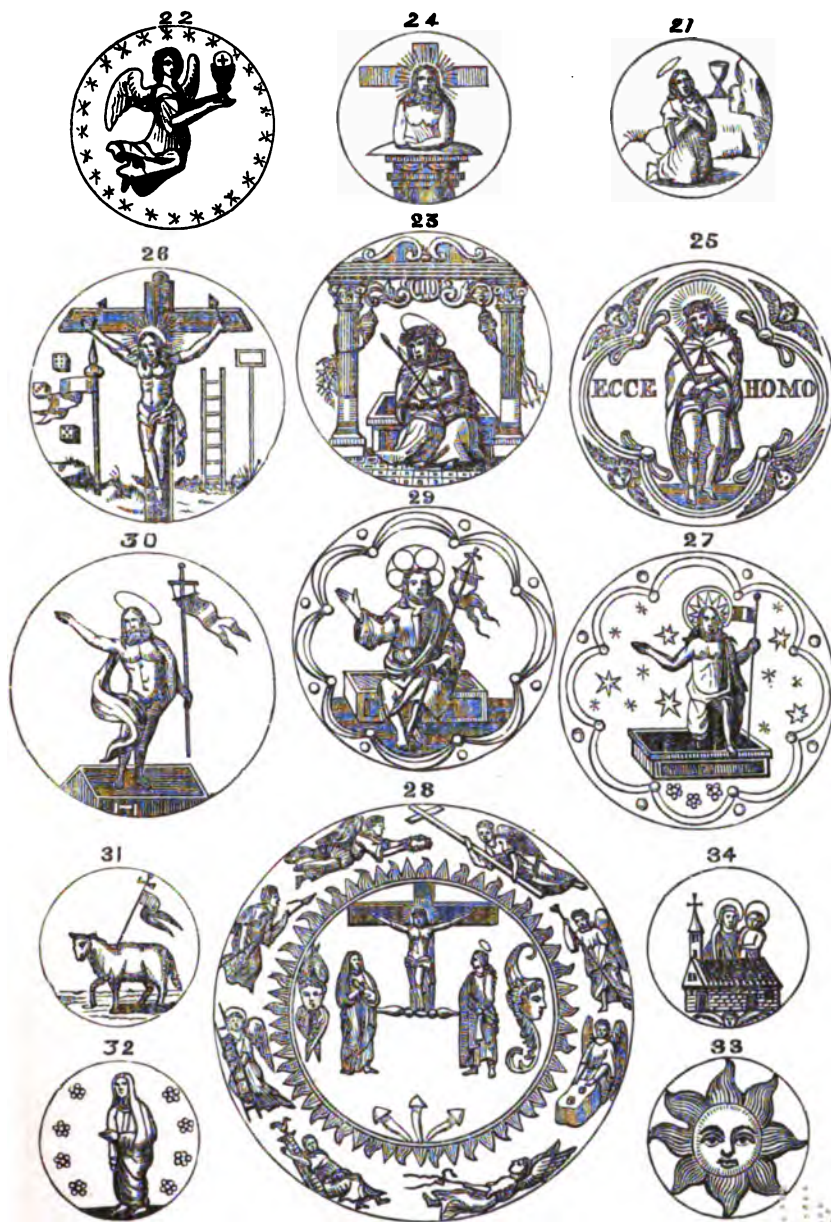
These Sacramental Oblata, or Hostiæ, as they were usually called, should be, and in the West always were, round. Zephyrinus, in the third century, mentions the "Coronam consecratam." Epiphanius speaks of them as round. Severus, of Alexandria, calls them "Circuli." Cæsarius, of Nazianzen, the same. S. Gregory calls them "Coronæ." The Council of Toledo (*circa* 690) had declared that the Eucharistic bread should be "entire, pure, moderately rounded, and made on purpose." Ifo, the monk, in his account of Otmar, monk of S. Gall, who died 759, speaks of them as "Rotulos." Sirmondi (*De Arymo, Paris*, 1651), proves this round shape from the First Canon of the Council of Arles (A.D. 463), and the Third Canon of the Second Council of Tours (A.D. 891), and from an ancient MS. in the library of S. Germain, at Paris, where are figured round Oblata stamped with a Cross; (see also *Durand. Rat. iv. part ii. c. iv.*) Samsón, of Thessalonica (cited *Calvör de Ritibus*, 590) says, "Signaculum panis circum est; in ipsius medio Crux vel Ipse Salvator expressus extat." The Ravenna Mosaics of the Sixth Century, the earliest known, represent the Sacramental Cakes as round; they appear to be in diameter about the length of the hand, to have some thickness, and are stamped with the figure of a Sun or multiplied Greek Cross. Those represented in the frontispiece of S. Augustine's Gospels, Corpus Christi. Coll. Cambridge, are also round, and so far as can now be discerned, unleavened and plain. Our Lord is depicted making the Solemn Fraction of a round cake as large as the hand into two portions; the Apostles hold smaller round unbroken cakes in their hands, but all of them are evidently unleavened and flat.

The various stamps on these round cakes are depicted in the engraving. Those destined for the Priest in Lent and the Passion usually bore a representation of the Crucifixion with figures and accompaniments. For Eastertide they usually had figures on them of the Resurrection, or the Lamb sacrificed but conquering, with a pennon and the inscription "Agnus Dei," &c.; on those for the communicants a small Cross, with the monogram I. H. S. Honorius, in his "*Gemma Animæ*," says, "These 'Hostiæ' are formed in the shape of denarii, and impressed with the figure of the Crucified, because He is our king, and His image is impressed on His corn which He gives to His labourers in His vineyard."

These cakes, neither before nor at this period of the twelfth and thirteenth centuries, were of that smallness and tenuity subsequently adopted, but were of such size and thickness that, as Cardinal Humbert says (cited *Bona, de Reb. Lit. c. 23*), "each, if necessary, could be broken in pieces after consecration for the Communion of the people;" and at this time it certainly was usual, whilst the Priest was making the Solemn Fraction and communicating himself, for the Deacons and Minister to break the other "Hostiæ" into convenient pieces for communicating the people (*see Bocquillot, 288*, and Humbert, there quoted).

About the thirteenth century, says Bona (*quâ supra*), the people ceased to communicate in such numbers as formerly, and consequently the size of the Oblata were reduced "in modum denarii," in order that the Priest might be able, if necessary, to communicate himself alone. Bernhold of Constantinople (cited by Bona), found fault with this, complaining that the Oblata were like small coin and reduced to the thinnest and most insignificant shadow of a form, and insisted that they ought to be as large as the fist and shaped like a crown. Traces of the reduced size are, however, found very early. The Nicene Council, "We take not much, but a small quantity." S. Augustine (A.D. 414) calls them "Buccellæ;" Paschasius, "Micas;" Evagrius, "Particulas;" the Council of Toledo (*cent. vi.*), "Non grande aliquid sed modicum." Such was undoubtedly the general usage of the Western Church from the eleventh to the end of the sixteenth century. The first Reformers, and after them the Lutheran and Evangelical Communities, have retained this small round form. Even Bucer himself (*In Censura Lib. Angli*) says, "I do not see what can be found fault with in this form of bread, except, perhaps, that as some say, it might be a little thicker that it might be more like real bread."

The greatest care should be taken that the wine should be really made of the "Fruit of the Vine" only, should not be sour or spoiled, and should be unmixed with any other liquor but water (*see the particular injunctions in the Cautels, post.*) The material of the Blood (the Wine) must not be rough nor too weak, as not red water squeezed from a cloth dipped in red wine, nor what is sour or corrupt, nor claret, nor wine made of mulberries or



Ancient forms of the Eucharistic Breads in the Western Church.

The Lutherans retain the figure of the Crucifix.

(*Calvör de Ritibus*, i. 594-6.)

47

pomegranates, for these have not the true species of wine. He who consecrates what is corrupt, or tending to corruption, sins very heinously.

According to the anciently received English custom, it ought to be red wine. "Let the wine be red rather than white, although the Sacrament is well consecrated in white." The Canonist Van Espen (A.D. 1753) thus sums up the matter (*Jus Ecclesiasticum*, Pt. II. S. 7. Tit. 4.), "Of what kind the wine may be matters little, provided it be of the Fruit of the Vine."

According to repeated injunctions, the Water to be admixed should be of the very purest, and, if possible, drawn recently from a wellspring used for Sacramental purposes only. A very small quantity should be added to the Wine (*see the Cautels, post*), so that it should be wholly absorbed by the Wine, and not the Wine by the Water.

According to the universal custom of the West, this water should be cold. The Oriental churches, following the former "After Supper" practice of the Hebrews, use it somewhat warmed.

III.

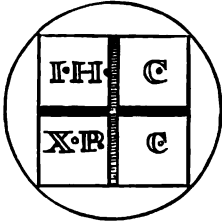
Without entering into the Azymist controversy as to leaven or the admixture of water, it may be noted that the narratives of the Institution in the three Gospels (*Matt.* xxvi., *Mark* xiv., *Luke* xxii.) necessarily imply that our Lord therein used unleavened bread, for it was part of a Season in which all leaven was forbidden and removed, "The first day of unleavened bread" (*Matt.* xxvi. 17), which interdiction lasted all Passover tide.

Nevertheless, the distinction between leavened and unleavened Bread is not expressly noticed in regard to this Sacrament in other parts of the Holy Scriptures, nor in the writings of the earlier Fathers, till about the sixth or seventh century, and afterwards at the period of Photius in the early part of the ninth century. Up to that epoch no controversy had arisen on the subject, and it seems reasonable to conclude that the example of our Lord as to this matter was as a matter of course followed. However, it may be possible that leavened as well as unleavened bread (especially among the Greeks) was sometimes used. It is certain, however, that in the lifetime of Photius, as appears by St. Ildefonso, Bishop in Spain, as to that country, and Rhabanus Maurus in Germany (ninth century), that whole Churches, and even countries, at that time used unleavened bread, at least by preference, as a traditional precept and most conformable to the practice of our Lord Himself. The Penitential of Theodore, Leofric's copy (seventh century), has the following injunction (*Thorpe*, II. 58): "Let no Presbyter offer anything in the Sacrifice but what the Lord taught was to be offered, that is Bread without leaven and Wine mixed with water." Alcuin (A. D. 790), in his Epistle to the Lyonese, writes: "The bread which is consecrated into

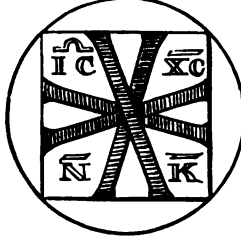
the Body of Christ ought to be most pure and without leaven of any other ingredient (infectionis), and the water the purest, free from all impurity, and the wine without the mixture of any other liquor, except the purest water. Let the water, therefore, be suitable (convenient) to both; and out of water and flour is made the bread which is consecrated into the Body of Christ, water and wine is consecrated into the Blood of Christ. In water the multitude of believers is understood. In the grains of wheat whence flour is to be made the union of the whole Church is designated, which, by the fire of the Holy Spirit, is welded (decoquitur) into one Body, and its members are compacted with one Head. Also in the water mingled with the wine, as we have mentioned, a figure of the nations is designated. In the wine the Blood of the Lord's Passion is shown forth; and so when in the Sacrament the water is mingled with the corn or with the wine, the faithful people are incorporated and joined to Christ." So the Carthaginian Canons (c. xxiv. "De Sacrificio Corporis et Sanguinis Domini"): "Nihil amplius offertur quam ipse Dominus tradidit hoc est panem et vinum aqua mixtum." The Excerpts of Egbert, c. A.D. 750 (*Thorpe*, II. 121): "The Priests of God shall diligently provide that the bread and wine and water, wherein the Mass is celebrated, should be pure and clean." The tenth Canon of the Council of Calcuith, A.D. 787, directs that no crusts of bread be permitted in the Mass; "The Oblations of the faithful should be such that it be bread, not crust."

In the "Liber Legum Ecclesiasticorum," A.D. 994 (*Wilk.* I. 266, *Johnson's Canons*, I. 455, *Thorpe*, III. 405): "We enjoin that the Eucharistical breads which ye offer to God in the Holy Sacrament, you yourselves should bake, or your servants in your presence, that you know that they are made cleanly and brightly (nitide), and that as well the Eucharistical breads as the wine which pertain to that Oblation should, in the celebration of Mass, be handled (tractentur) with all purity and diligence, and fear of God, and that care should be taken that nothing unclean or impure be in them; for there can be no celebration of Mass without these three things—Eucharistic bread, and wine, and water." (See also the thirty-fifth of the Canons of *Ælfric*.) By the Thirty-eighth of Edgar's Canons (A.D. 959) "No Priest was to presume to celebrate unless if he have all things fitting for the Housel, that is, a pure oblation, and pure wine, and pure water; woe to him who undertakes to celebrate unless he have every one of these." St. Anselm (*Opera*, 135 and 139) writes to Lambert (*D'Achery Spicileg.* 434): "We take bread in the form of a coin, we drink wine mixed with water." Ernulfus, Bishop of Rochester, A.D. 1122, ordains that the bread should be unleavened, but adds, "Et azymum et fermentatum sacrificans sacrificat." The Statutes of the Scotch Church, A.D. 1225 (*Registr. Aberdeen*, II. 26): "The Priest in the administration should diligently consider that the Hostia should be of pure wheat, and entire, and be a perfect circle, and that the greater part be of wine with a

F.15



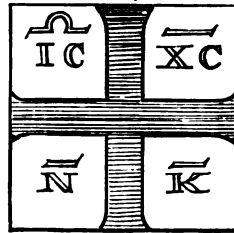
F.18



F.20.



F.19.



F.16.



F.17.



Ancient Oriental forms of the Eucharistic Breads.

15, 18, 19, 20, Greek.

(*Calvör de Ritibus*, i. 594-5.)

24

modicum of water, which can be absorbed by the wine, be put into the Chalice ; and he must be careful that the wine be not sour or corrupted." By a Council in the Isle of Man, A.D. 1350 (*Wilk.* III. 11), "The Hostia of corn should be round and entire, and without spot ; for the Lamb was without spot. Hence the Verses :—

"Candida triticea tenuis non magna rotunda
Expers fermenti non mista sit Hostia Christi.
Inscribatur aqua ; non cocta sed igne fit assa."

And the same Synod directed as to the wine, that "the greatest care should be taken that it be not corrupt or changed into vinegar, and that it should be red rather than white ; but the Sacrament is well accomplished (conficitur) in white, but not in vinegar ; for in vinegar all the substantial powers are changed and the wine has lost its strength. Water should be added in such moderate quantity that not the wine by the water, but the water by the wine should be absorbed."

The German orthodox Lutherans have always retained the use of unleavened bread in the Eucharist, and even the Evangelical community of Prussia and others of the Reformed have adopted it. *Calvör* (*De Ritibus*, Jena, 1705) and *Buxtorf* (*De Cæna*), both of them Lutherans, have written learnedly in support of it.

The English use after the Reformation was the same. The rule was, as the 30th Canon of 1603 states : "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, &c., or any such like Churches, in all things which they held or practised, that . . . they do with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men, and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders."

The Preface to the Prayer Book itself refers to the "ancient Fathers" for its authority, and declares that "here you have an order for prayer and for the reading of Scripture much agreeable to the mind of the old Fathers," and Holy Scripture is throughout the Prayer Book proposed as the test and rule of faith and obedience. The Homily on the Sacrament, before quoted, stringently requires that "the Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done," as His holy Apostles used it, and the good Fathers in the Primitive Church frequented it. The institution and command of our Lord Himself as to the Holy Eucharist, as Wheatly says, "being immediately after the Passover, at which they were neither to eat leavened bread, nor so much as to have any in their houses, upon pain of being cut off from Israel (Exod. xv. 19), does perfectly demonstrate that He used that which was un-

leavened" (*Wheatly on Common Prayer*, p. 312, Oxford, 1839); add to which that every offering of flour, "mincha," was to be "unleavened." In the original edition of Wheatly (p. 126, Oxford, 1710) is added:—"So that they who use unleavened bread are certain of being not in the wrong, because they are therein conformable to the prime Institution; for which reason the First Book of King Edward the Sixth enjoins unleavened bread to be used throughout the whole kingdom, and this Rubric prescribes that which is usual to be eaten, which is *now in England almost altogether unleavened*, but for decency and the dignity of the Sacrament, it enjoins the best and purest wheaten bread that can be got."

What then has been the usage of the Church in this matter? The late editions of Wheatly and Bingham (*De Antiq. v.* 208), distort and misrepresent the views of Cardinal Bona, and after categorically admitting that our Lord did assuredly use unfermented bread in the original Institution, say notwithstanding that the use of unleavened bread did not come in till the eleventh century. The utter truthlessness of this has been already proved to demonstration so far as England is concerned. The Primitive Christians and Fathers would scrupulously imitate the example of our Lord. A particular and careful selection was always made from the offerings of the people of what was proper for the Eucharist, and that was usually consecrated from the offerings of the Clergy. What is stated of the general offerings belongs to the *Εὐλογία*, the Blessed Bread afterwards distributed to the people. It is highly improbable that leavened bread was ever used in the West at all.

In King Edward's First Book the whole Rubric runs thus¹:—"For avoiding all matters and occasion of dissension it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion—that is to say, unleavened and round as it was afore, but without all manner of print, and something more large and thicker than it was, so that it may be aptly divided in diverse pieces."

In the Second Book, to which the Puritans would now force the Church to retrograde, the Rubric runs thus:—"And to take away the superstition" (explained by Wheatly, p. 311, to mean "the scruples of over-conscientious people" who refused to use or receive common bread) "that any person hath or might have in the Bread and Wine, *it shall suffice that the bread be such as is usually eaten at table with other meats*, but the best and purest that conveniently may be gotten." Upon this it may be observed that beer, and so yeast, not having yet been introduced into England, nor other later invented ferments, this "bread usually eaten" was, except among the wealthier classes, probably unleavened still.

In Queen Elizabeth's Prayer Book this Rubric is the same as that in the

¹ The Rubric as to frequent Communion is this:—"That the receiving the Sacrament of the Blessed Body and Blood of Christ may be most agreeable to the institution thereof, and to the usage of the Primitive Church," &c.

Second Book of Edward, and therein is contained a significant "*contemporanea expositio*" of this Rubric. At the end we find, after reciting that in Edward the Sixth's time "the Sacrament bread was of common fine bread," these words:—"It is ordered for the more reverence to be given to these Holy Mysteries, being the Sacraments of the Body and Blood of our Saviour Christ, that the said Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion, round, though somewhat bigger in compass and thickness, as the *usual* bread and *wafer*, heretofore named singing cakes, which served for the use of private Mass." Upon this it is clear beyond dispute that "wafers" are here called "finest bread," that they were then "*usual*," and that it was intended to forbid the use of bread "*usually* eaten at table with other meats," and to substitute for it the "bread and wafer named singing cakes, formerly used for private Mass," in its place. Accordingly, Archbishop Parker in 1571, writing to Sir W. Cecil (*Correspondence*, p. 375), says, after remarking that "in this realm where most part of Protestants think It meet to be in wafer bread as the Injunction prescribeth":—

"I expound this" (Rubric) "where either there wanteth such fine usual bread, or superstition be feared in the wafer bread, they may have the Communion in fine usual bread, which is rather a toleration in these two necessities than is in plain ordering."

And again in 1574, writing to Bishop Parkhurst of Norwich (*Correspondence*, 458), he repeats:—

"You would needs be informed by me whether I would warrant you either loaf bread or wafer bread, but yet you know the Queen's pleasure; you have her Injunctions, and also the Service Book."

The Rubric in King James's Prayer Book of 1604 is precisely the same as that of Elizabeth's. In that of Charles II., printed at Edinburgh, 1637, commonly called Laud's book, the Rubric runs thus:—

"And to take away the superstition which any person hath or might have in the Bread and Wine (*though it be lawful to have wafer bread*), it shall suffice that the bread be such as is *usual*, yet the best and purest wheat bread that can conveniently be gotten." Here then wafer bread is spoken of as better and more pure than usual bread.

Cofin, as it appears, subsequent to the year 1643, commenting (*Works*, v. 481) upon these words of James's Prayer Book, "it shall suffice that the bread be such as is usual to be eaten at table with other meates," writes:—

"It is not here commanded that no unleavened or wafer bread be used, but it is only said that the usual bread shall suffice. So that though there was no necessity, yet there was a liberty still reserved of using wafer bread, which was continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles" (*i.e.* 1643).

And this is quoted and adopted by Wheatly (p. 314). So that here we have

a distinct chain of unexceptionable authority from the time these words were introduced into the Liturgy down to the year 1643, that even the expression "bread usual to be eaten at table with other meats" included and signified wafer and unleavened bread as well as common bread: and that by "suffice" was intended, not "alone to be used," but that thereby there was a liberty still reserved of using wafer or unleavened bread as well as leavened bread, and that it was used accordingly.

Let us now see whether the present Rubric has made any change in these directions. The words are:—

"To take away all occasion of *diffension* or *superstition* (*i.e.* scruple) which any person hath or might have concerning the bread and wine, it shall suffice that the bread shall be such as is usual to be eaten, but the best and purest wheat bread that can conveniently be gotten."

It will be perceived that the word "diffension" has been here introduced, meaning that if any one refused to use or to receive common bread, his dissent need no longer be regarded. Moreover, that after "usual to be eaten" the words "at table with other meats" have been expunged; that is to say, the Rubric has been "re-cast," "amended" in a most "significant" manner; so that something must thereby have been "*intended*" by this marked omission: and what could it have been but that the bread "eaten at table with other meats" was no longer to be used, but the "best and purest that could be gotten" was to be preferred—*i.e.* wafer or unleavened bread, which is notoriously the "purest?"

Mr. M'Coll, in his work on Ritualism, has collected other authorities for the continued use of unleavened bread in the English Church. In the 50th of the Second Series of the Zurich Letters are several from Miles Coverdale, Withers, and others in Parker's time, wherein they complain that it is "*Acta et transacta*," "settled and determined" that it should be an obligation to use an unleavened cake instead of "*Panis vulgaris*." The Parker correspondence shows the enforcement of this rule (p. 278). He writes to Cecil, April, 1566, that he "had sent three or four of my chaplains to serve in the greatest parishes, but that for lack of Surplice and Wafer bread, they did mostly but preach," and complains that at one Church, being informed that "divers communicants would have received, and the Table was made ready accordingly," but that "one of the parish drew from the table both cup and wafer bread, because the bread was not common, and so the Minister was derided and the people disappointed." In a book called "*Counterpoyson*," printed in London by Robert Waldegrave, (*circa* 1584, p. 187,) the writer says: "As for unleavened bread it is proper to Geneva, and now our Church hath allowed the other;" and again, p. 195: "It is not lawful for one to be thrust out of the ministry for showing the inconvenience of unleavened bread in the Lord's Supper." The inference is inevitable that common bread was, twenty-five years after the accession of Elizabeth, but then apparently for

the first time, allowed in the Holy Communion; secondly, that previously thereto Clergy had been "thrust out of the ministry" for not using the other.

If, therefore, unleavened cakes or wafers were lawful at this period, they are assuredly lawful now; and if Christ's Institution is to be followed as directed by the Homily, they are obligatory on all now. A Post-Restoration authority is the "Zurich Liturgy, faithfully translated by John Conrad Werndly, formerly Minister of the French and Dutch Congregation of Santoff, in the Isle of Axholme, Lincoln, and now Minister of Wraibury, Bucks, 1693," dedicated to Queen Mary; with the following Imprimatur, dated Nov. 23, 1692:—

"We do approve of this as a work that may be of very good satisfaction and use.—H. London, W. Cov. and Lich., H. Bangor, T. Norwich, Rob. Cicestr., Rich. Petriburg."

"In this Liturgy the Minister is ordered to use unleavened bread, made in the form of a broad square cake or wafer." "It is to be of the finest flour, almost as thin as paper and as white as snow." "And the breaking thereof maketh a noise or crack, which is easily heard throughout the whole Church, to express and represent the breaking of our Saviour's Body on the Cross."

The translator adds, that "though the Zurich Protestants use no common bread, yet it is really bread, and made of the best and whitest flour of meal."

By the XXth Anglican Canon, "The Churchwardens of every parish, against the time of every Communion, shall, at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white bread, 'panis filiginei.'" That it should be loaf bread is not stated, so that the kind of bread (leavened or unleavened) is left to the discretion of the Minister. By the Rubric at the end of the Communion Office it is to be provided by the Curate and Churchwardens at the expense of the Parish.

IV.

With regard to the admixture of water with the wine in the Holy Eucharist. The accounts given in the Gospels (*Matthew xxvi.*, *Mark xiv.*, *Luke xii.*), together with the reference to it by S. Paul (*1 Cor. xv.*), show beyond all doubt (confirmed as it is by the express and unanimous historical voice of antiquity) that the Cup (*i.e.* ποτήριον, Vessel of drink) which Christ took and gave to His Apostles was of wine mingled with water. Neither the Gospels nor S. Paul make any express mention of wine; and it is only by implication by our Lord saying (*Matt. xxvi. 29*) that "He would not drink any more of *the fruit of the vine*," that we know that wine formed part of the mixture of "The Cup of water and wine," called "κράμα," of which Justin Martyr speaks. The word used, "ποτήριον," implies mixture; and every classical

scholar knows that at that period of time wine, which was, in fact, the essence of the grape, was never drunk without being mixed with water.

The proof of this becomes still stronger when it is considered that in the Institution of the Holy Eucharist Christ adapted an old Jewish custom to the purposes of His own dispensation.

The Passover was thus transacted :—

The Paschal Lamb having been roasted and placed on the table, with bitter herbs and unleavened bread, where the members of the family were assembled, the Head thereof distributed to each standing, a small portion of the Lamb, of the size of an olive, which was eaten with some of the herbs. After this they washed their feet, and then a second meal was served, with bitter herbs and leavenless bread, which corresponded to the "After Supper" institution of the Blessed Sacrament of the Gospels. The Head of the family, taking a morsel of unleavened bread in his hands, and dividing it into two parts, blessed one of them thus: "Benedictus es Domine Deus noster in esu panis azymi." One part was broken into pieces and distributed, saying, "This is the bread without leaven, which our fathers eat in the land of Egypt;" the other was reserved to the end of the supper. After this the same Head of the family took the Cup, usually containing wine of the finest quality, mixed with a small quantity of warm water, and blessed it: "Blessed art Thou, O Lord, who createdst the fruit of the vine." He first tasted it, and passed it on to the others in succession, and it was partaken of by all. (See *Calvör, de Ritibus* i. 580-606, and the Hebrew authorities there cited; *Buxtorf, de Cæna Domini*, s. 10, and the Talmudic writers, especially Maimonides; *Cosin's Works*, v. 339; *Scaliger, lib. vi., de Emendatione temporum*; *Smith's Dictionary of the Bible*, Articles *Passover*, II. p. 216, *Wine*, III. 1778; *Neale's Oriental Liturgies, Introd. p. xxxii. and p. 221*; *Translation of Liturgy of S. Chrysostom*.)

The close similarity of the mode of the Institution of the Blessed Sacrament by our Lord with this Hebrew Rite is manifest, although He added That to it which made it a Christian Sacrament, namely, by declaring those Elements to be "My Body and Blood, which is given for you."

The same Rite was continued by the Church universally, and is found in all the early Liturgies. Historical proofs of the facts above mentioned are innumerable. The Fathers, beginning with Justin Martyr and Irenæus, universally assert it to be an undoubted historical fact (see the authorities at length in *Bingham, Origines Ecclesiasticæ*, lib. xv. c. ii. s. 7; and *Grabe's Irenæus*, p. 397, note) that our Lord in the Cup mingled water with the wine, and unanimously teach that for this reason the Sacrament is not valid without it.¹

¹ As many persons are not aware of the very cogent nature of the historical evidence which evinces that our Lord Himself used the Chalice mixed of wine and water, and that the whole Church in consequence adopted the same usage as absolutely obligatory and necessary to the validity of the Sacrament, I place a few of the strongest proofs in this note:—



The Original Institution and Washing of Feet.

Facsimile from the Gospels of S. Augustine in Corpus Christi Coll.
Cambridge. 7th century.

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S. Cyprian expressly says (*Epist. LXIII.*) that: "In sanctificando Calicem Domini offerri aqua sola non potest, quomodo nec vinum solum potest. Quæ copulatio et conjunctio aquæ et vini sic miscetur in Calice Domini, ut commixtio illa non possit invicem separari."

The Anglo-Saxon Rule accorded with this. In the *Excerptions of Ecgbert*, Archbishop of York, A.D. 730, c. 100, is the Injunction, "Sacerdotes Dei, diligenter semper procurent ut panis et vinum et aqua, sine quibus nequaquam Missæ celebrantur, pura et munda fierint." (*Thorpe's Monumenta Ecclesiastica*, II. 111.)

The Canons of King Edgar (*circa* 960, *ibid.* 253) are still stronger: "And we enjoin that no Priest presume to celebrate Mass unless he have all things fitting for the House—that is, a pure Oblation, and pure wine and pure water—woe to him who undertakes to celebrate Mass unless he have every of these."

As to Councils, I add here to the *catena* of authorities which are given

Justin Martyr, in his first Apology, c. lxv. (A.D. 140), thus writes (*Library of the Fathers*, p. 50):—"After washing him who has professed, we bring him to those who are called brethren, where they are assembled together." . . . "We salute one another with a kiss when we have concluded the prayers; then is brought to the President of the brethren bread and a cup of water and wine, which he receives, and offers up praise and glory to the Father of all things through the Name of His Son and of the Holy Ghost. When he has concluded the prayers and thanksgivings . . . and when the President has celebrated the Eucharist and all the people have assented, they whom we call Deacons give to each of those who are present a portion of the Eucharistic bread and wine and water; and this food is called by us The Eucharist" (c. lvii.). So in his description of the Sunday Services, just after, after the readings and prayers, "Bread is brought and wine and water, and the President in like manner offers up prayers and thanksgivings, and the people assent by saying Amen, and there is a distribution and partaking by every one of the Eucharistic Elements."

Irenæus (*circa* 140) (*Adversus Hæreses*, lib. v. c. xi. *Edit. Grabe*, 397), speaks thus:—"Quando ergo et *mixtus Calix* et factus panis percepit verbum Dei fit Eucharistia Sanguinis et Corporis Christi." He had said before (*Lib. iv. c. lvii.*), "Dominus accipiens panem suum Corpus Ipse confitebatur et temperamentum Calicis suum Sanguinem confirmavit;" and (*Lib. v. c. xxxvi.*) he says:—"Dominus mixtionem Calicis novam in regno cum discipulis habiturum se pollicetur."

The following is from Bingham (*Ecclesiastical Antiquities*, book xv. c. xi.):—"The custom of the Church then was to use wine mixed with water, and S. Cyprian pleads for both as necessary from the command and example of Christ, adding some other reasons why it should be so (*Epist. lxiii. ad Cecilium*). 'We see in water the people to be represented, but in wine is shown forth the Blood of Christ; so in sanctifying the Cup of the Lord water alone cannot be offered, just as wine alone cannot; for if any one offers wine only the Blood of Christ begins to be without us, if there be water only the people begin to be without Christ.'"

The Third Council of Carthage (A.D. 250, Can. 31) seems to have had the same opinion of the necessity of water when they determined that "nothing should be offered at the Altar but what the Lord Himself commanded, that is, bread and wine mingled with water." S. Austin was a member of that Council, and so may be supposed to have been of the same judgment. He (that is, S. Austin) also quotes and enforces the aforesaid Epistle of Cyprian with approbation (*De Doctrina Christiana*, lib. iv.). Gennadius assigns two reasons for this use of mixing water with wine: first, because it is according to the example of Christ; secondly, because when our Saviour's side was pierced with the spear there came forth water and blood. "In Eucharistia non

above for mixing water with wine in the Chalice the following, as enumerated by Dr. Littledale in a letter to the *Guardian*, October 7, 1874, of the greater part of which I myself have cognizance :—

“(a) The wine-skin was in use, as well as the *amphora*, in Greece and Italy, for new wine, or for wine carried about from place to place. The *dolium* and *amphora* were for cellar and storage purposes. No argument can be based, therefore, on the use of *utres* in Palestine, especially as there are at least three passages in the Talmud which expressly mention mixing wine with water. (b) The Armenians were condemned for innovating with the unmixed Chalice, in the most express terms, by Canon 32 of the Council in Trullo; and I may add that their motive is said to have been polemical, to symbolise Monophysite doctrine; whereas, from at least S. Cyprian's time, the mixed Chalice was held to be a type of the two natures of Christ. I cite a couple of sentences of the Trullan Canon :—

“ ‘ In every Church wherein the spiritual lights have shined this divinely-given Institution [the mixed Chalice] prevails; for James, brother according to the flesh of Christ our God, who was first intrusted with the See of the city of Jerusalem, and Basil, the Archbishop of Cæsarea . . . who have handed down to us the mystic Liturgy in writing, have given us the tradition of hallowing the holy Cup in the Divine Liturgy with water and wine.’ ‘ If, then, any Bishop or Presbyter does not act according to the Institution handed

debet pura aqua offerri, sed vinum aqua mixtum, quia et vinum fuit in redemptionis nostræ Mysterio (cum dixit non bibam modo de hoc genimine vitis) et aqua mixtum, quod post Cœnam dabatur, sed et de Latere ejus lancea perfosso aqua cum sanguine egressa,” &c. This latter reason is also assigned by Ambrose, or whoever wrote the book *De Sacramentis* under his name, lib. iii. c. i.; and by Marcus Bracarenfis in his collection of Greek Canons (c. iv.). The author of the Epistle to the Egyptians, under the name of Pope Julius (*Apud Gratian de Consecrat. Dist. ii. c. vii.*), insists upon Cyprian's reason, that it is to show the union of Christ with His people. And the Third Council of Braga (A.D. 675, c. i.) relates Cyprian's words correcting several other abuses which had crept in, all which they condemn, and order that nothing but bread and wine should be offered according to the determination of the Ancient Councils: “panem tantum et Calicem vino et aqua permixtum.” By the Council of Auxerre others are condemned: “Non licet in Altare in Sacrificio divino milletum quod mulsum appellatur nec ullum aliud poculum extra vinum cum aqua mixtum offerre.” The author of the Commentaries of S. Mark, under the name of Jerome (in Mark xiv.), says: “Accepit Jesus panem, &c., formans Sanguinem suam in Calicem vino et aqua mixtum, ut alio purgemur a culpis, alio redimamur a pœnis.” That the practice was both ancient and general appears both from Justin Martyr (*Apolog. ii. p. 97*) and Irenæus (lib. iv. c. lvii. and lib. v. c. ix.), who mention it as the custom of the Church. So also J. Nyssen (*Orat. Catechet. c. xxxvii.*), and Theodoret (*Dialog. I.*), with some others (e.g. John Damascene, lib. iv. c. i.) given by Vossius (*Thesaurus Theolog. p. 494*), who was a Lutheran, in his dissertation on the subject. The Armenians are said to have consecrated only in wine, but that is reckoned an error in them by Theophylact (*Comm. in Jobn xix.*), and they are equally condemned with the Hydroparastæ, or Aquarians, by the Council of Trullo (Can. 32), which produces the authority of S. James's and S. Basil's Liturgy against them; to which may be added the Liturgies of S. Mark and S. Chrysostom (as given by Clemens Romanus), and the Constitutions (A.D. 80), (lib. viii. c. xvii.).”



The Original Institution,
as represented in "Holidays of Church of England.
London : Keble, Fleet Street. 1719."

nd

down by the Apostles in mingling water with wine, and so perform the pure Sacrifice, let him be deposed, as setting forth the Mystery imperfectly, and *innovating on the traditions* (καὶνίζων τὰ παραδιδόμενα).'

"(c) There is indirect evidence of a very distinct kind of the historical fact that the Armenian custom was an innovation. It is this. The Armenian Liturgy is ascribed (and on respectable evidence) to S. Gregory the Illuminator, who was born about A.D. 257, and educated in Christianity at Cæsarea, where he was also consecrated Bishop somewhere about A.D. 300. Now, Cæsarea was at that time the chief See of the Church of Palestine, which then used the Liturgy of S. James; and the Armenian Liturgy belongs, as a fact, to the Jerusalemite family, of which S. James is the norm. In that Liturgy the assertion of the Divine origin of the mixed Chalice is explicit; and as, whatever its age may be, it is undoubtedly the parent of the Armenian Rite, the inference is, that the offspring has been mutilated, because it alone is out of keeping with all other members of the same family, and, indeed, of all the remaining families too. I append the names of the ancient Liturgies, which, either by rubric or by integral statement, directly specify the mixed Chalice:—

"1. Syriac Apostles; 2. Ethiopic S. Athanasius; 3. Greek S. Basil; 4. Coptic S. Basil; 5. Syriac S. Basil; 6. Ethiopic S. Basil; 7. Ethiopic S. Chrysostom; 8. Greek S. Chrysostom; 9. Syriac S. Chrysostom I.; 10. Greek S. Clement; 11. Syriac S. Clement; 12. Cyriacus of Antioch; 13. Coptic S. Cyril; 14. Syriac S. Cyril; 15. S. Dionysius of Athens; 16. Dionysius Bar-Salibi; 17. Dioscorus I.; 18. Dioscorus II.; 19. Dioscorus of Alexandria; 20. Dioscorus of Cardu; 21. Lazarus Bar-Sabta; 22. S. Epiphanius; 23. S. Eustathius; 24. Coptic S. Gregory; 25. Gregory Abulfaraj II.; 26. S. Gregory Nazianzen; 27. S. Ignatius; 28. Ignatius Bar Vahib; 29. Greek S. James; 30. Syriac S. James; 31. Jacob Baradæus; 32. Jacob of Edeffa; 33. Ethiopic Jacob of Serug; 34. Syriac Jacob of Serug; 35. John Bar-Maadan; 36. John Bar-Sufan; 37. John of Bafaa; 38. Syriac S. John Evangelist; 39. John the Scribe; 40. Syriac S. Mark; 41. Greek S. Mark; 42. Malabar; 43. Matthew the Shepherd; 44. Michael of Antioch; 45. Nestorius; 46. Our Lord II. (Ethiopic); 47. S. Peter I.; 48. S. Peter II.; 49. Philoxenus of Bagdad; 50. Philoxenus of Mabug I.; 51. Philoxenus of Mabug II.; 52. Roman; 53. Severus of Antioch; 54. Ambrosian; 55. Mozarabic.

"Truly a great cloud of witnesses, and more than counterbalancing a partial but not universal practice in one local Church during but three centuries, of which nearly two were times of great spiritual depression and coldness, as well as of meagreness in Divine Service."

Grabe, the learned editor of Irenæus (*Oxford*, 1702), who had left the Lutheran for the English Communion, speaks thus (p. 397):—"They who will consider the custom of the Jews must be satisfied that our Paschal Feast

is not rightfully celebrated in mere wine without water." And he quotes the opinion of his friend Hooper, Dean of Canterbury, in a tract on the Lenten fast, to the same effect, as well as the words of Cyprian:—" *In Sacrificio quod Christus obtulerit non nisi Christus sequendus est.*" He then cites the Fathers at length to the same effect, and concludes with these remarkable words:—" I trust that they will consider this who think that wine alone without water can be used in the Holy Supper. It belongs to our religion and our reverence, and to this very place " (*i. e.*, Oxford), " and to our Priests' office, by mingling and offering in the Lord's Cup water and wine, to act according to the truth of the Lord's tradition; and if we have erred in this matter, at the Lord's monition to correct it." The University of Oxford conferred the degree of Doctor of Divinity on Grabe in 1706, and the book from which I have quoted had the *Imprimatur* of the University in 1702.

What then has been the course of the Church of England in respect of the Mixed Chalice?

In the First Book of Edward the direction is as follows:—" Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive, laying the bread upon the Corporas, or else in the Paten, and putting the wine into the Chalice, or else in some fair convenient Cup prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean water, and setting both the bread *and wine* on the Altar."

In the Prayer of Consecration the Celebrant is directed to pray thus:—" With Thy Holy Spirit vouchsafe to bless and sanctify these Thy gifts and creatures of *bread and wine.*"

In the end of the Book is also found this Rubric, which is particularly to be noted: " And forasmuch as the Parsons and Curates within this realm shall continually find at their costs and charges in their cures sufficient *bread and wine* for the Holy Communion;" going on to direct that the parishioners shall give " At the offertory on the Sunday, with all such money and other things as were wont to be offered with the same, the just value and price of the Holy Loaf to the use of the Parsons and Curates."

It is to be observed that here the wine after it has been mixed with water is three times called *simpliciter* " Wine;" so that this at once negatives the perverse *non sequitur* that when " Wine" is spoken of " wine not mixed with water must be intended," and that a direction that " the Parsons and Curates shall find sufficient bread and *wine* for the Holy Communion" is inconsistent with the fact that water was mixed with this wine at the Communion.

Neither in the Second Book of Edward, nor in that of Elizabeth or James, is there any directory Rubric or any mention of Bread and Wine at all till the delivery to the communicants, and in the Rubrics at the end, which speak of " superstition about bread and wine," and that " The bread and wine for the Communion shall be provided by the Curate and churchwardens at the charges of the parish," which last direction, I remark now, to



From Common Prayer.

Assigns of John Bill and others, Printers to the King.
London. 1684.

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avoid tautology, is repeated verbatim in every Prayer Book down to the present day. It is therefore quite consistent with the mixture of water, for the reasons above stated and because water is no expense.

What then are our present Rubrics?—"And when there is a Communion the Priest shall then" (*i.e.*, immediately after the Offertory) "place upon the Table as much Bread and Wine as he shall think sufficient."

And again: "When the Priest standing before the Table hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands, he shall say," &c.

At the Consecration and delivery "the Cup" only is mentioned. The next is, "If the consecrated Bread and Wine be all spent" a form is provided for blessing the Cup. The "Wine" is again mentioned in the last Rubric about the bread, and then come the two following: "If any of the Bread and Wine remain unconsecrated the Curate shall have it to his own use, but if any remain of that which was consecrated it shall not be carried out of the church," &c. And, what we have already seen had always been ordered, "The Bread and Wine for the Communion shall be provided *by the Curate* and churchwardens at the charge of the parish."

Now the sole arguments against the Mixed Chalice are as follow. It is said that the absence of the mention of water in Elizabeth's and all the subsequent Prayer Books "designed" to omit and exclude water; but the argument proves too much; for if so, the absence of all mention of Bread and Wine and Manual Acts in Elizabeth and James's Books till after Consecration is complete (for the Consecration prayer therein is a mere recital, and the Elements all the time might have been elsewhere), sufficiently proves that none ought to be there till the distribution, which is absurd.

It will moreover be evident at a glance that all these Rubrics are affirmative and directory only; and it is also clear that they do not the least clash or interfere with that of Edward's First Book. They may all be observed together. And what is the rule of construction as to affirmative enactments? As already shown, Lord Coke lays down (*see Dwarrris on Statutes*, 564, *citing Coke's Inst.* 30): "The law always infers that a subsequent statute did not intend to make any alteration other than what is specified and besides what has been plainly pronounced; for if the Parliament had that design it would have expressed it." And again (*Dwarrris*, pp. 530-3): "A latter Act of Parliament has never been construed to repeal a prior Act unless there be a contrariety or repugnancy in them." And again: "An affirmative statute is a repeal of a precedent affirmative only so far as it is *clearly and indisputably contrary to the former Act*." "Acts *in pari materia* are to be construed together, and support and effect is to be given to the whole, and they are to be taken to be *one law*, one system, and construed consistently and *harmoniously*."

Andrewes himself gives his own form, as if it was that then generally used, in his Notes on the Book of Common Prayer (*Minor Works*, Oxford, 1854, p. 157): "Postea panes a canistro in patinam ponit; dein vinum à doliolo adinstar Sanguinis erumpentis in Calicem haurit: tum aquam a triconali scypho immiscet; postremo omnibus rite, et quam fieri potest decentissime atque aptissime, compositis, stans pergit et peragit."

Sparrow, Cofin, and Laud adopted the same rite of the Mixed Chalice:—"Cæteris rebus ordine gestis, demum Episcopus ad sacram Mensam redit (Sacellanis utrisque ad aliquantulum recedentibus), lotisque manibus, pane fracto, vino in calicem effuso, et *aquâ admistâ*, stans ait . . . Cum vinum, quod prius effuderat, non suffecerit, Episcopus de novo in calicem ex poculo, quod in sacrâ Mensâ stabat effundit, *admistâque aquâ*, recitat clara verba illa consecratoria." (*Rubric in the Form of Consecration of a Church or Chapel framed by Bishop Andrewes. Sparrow's Rationale upon the Book of Common Prayer*, 1668.)

The order given for Prince Charles' Chapel at Madrid is as follows:—"That the Communion be celebrated in due form, with an Oblation of every communicant, and admixing of water with the wine" (*Collier's Eccl. History*, vol. ii. p. 726). "The ancient Liturgies are all for *vinum cum aquâ mixtum* . . . Our Church forbids it not, for aught I know, and they that think fit may use it, as some *most eminent* among us do at this day." (*Cofin's First Series of Notes on the Book of Common Prayer. Works*, vol. v. p. 154.) "Laud, when Rector of All Hallows, Barking, introduced the practice into the Church of that parish, where it continued to be observed in the last century." (*Brett on the Liturgies*, ed. 1838, p. 404. *Robertson's How shall we Conform to the Liturgy*, &c., p. 189, 8vo., 1844.)

Brevint (*Christian Sacrament and Sacrifice*, 3rd Edition, Butterworth, 1739, p. 44) speaks thus: "Who am I, to pretend to a clear understanding of that wisdom wherewith God is pleased to make out of *water and wine*, or bread (in themselves weak elements) strong and supernatural organs for men's souls and salvation? It is true indeed that bread, *wine and water* can without much ado come up as high as to become a Sacrament, since the act of signifying depends merely on Institution. Yet this Institution, such as may make a Sacrament, must needs proceed both from a Divine and Almighty origin."

Ibid. 67, he says: "The proper essence of sacred Signs or Sacraments consists not in what they are in their nature, but in what they signify by Divine Institution. Hence it happens infallibly that when the Sacraments are abused, the injury must needs light, not upon them in their own nature, being bread and *wine and water*, which upon this account are not at all considerable, but upon the Holy Mysteries, the Body and Blood of Christ Himself."

Besides this, in the Lambeth Library (MSS. vol. 577) is a collection of

Episcopal Offices, such as the Consecration of Churches and Chapels and church plate, &c., made originally, as is stated in the book itself, by the hand or under the care of Archbishop Sancroft, but finally put together by Henry Wharton, his chaplain. Among them is the full account of the consecration on the 22nd of March, 1634, by Theophilus Field, Bishop of S. David's (acting for Matthew Wren of Hereford, who was detained on the King's service) of Doore Church in the county of Hereford.¹ From this it appears (I transcribe fully to avoid future repetition) that the Bishop during those Offices which the Chaplain had to perform was enthroned on the North side of the Chancel, whilst the Chaplain, whenever he had to repeat any prayer, as in the Marriage Service (then and there performed), always knelt "*East in the midst of the Chancel,*" the married couple also kneeling "*East in the midst of the Chancel before the Table.*" At the Communion Service the Epistle and Gospel were read by the Chaplain "*before the Table.*" The Bishop, after compassing the church with the founder, "*Knelt Eastward upon a pace before the Table* and said a prayer. After a sermon the Bishop coming from his seat kneeleth down again 'before the Table there where he knelt before.' 'He kneeleth down Eastward,' and says a prayer, and 'worshipping *before the Table*' lays upon it the act of consecration. Then the Chaplain . . . 'The bread for the Communion standeth ready at the South side of the Chancel and the wine after it, and delivers them to the Bishop, who offereth them also.' The Priest then read the Offertory sentences, and the Chaplain, standing '*before the Table,*' receiveth the Oblations. The Confession is said by the Chaplain at the Table, kneeling '*in the middle of it,* at a convenient distance.' The Bishop 'kneeling down at the Table a little before it, saith' (the Prayer of humble Access). Then he washed his hands with the end of the napkin, besprinkled with water. 'He then layeth the bread upon the Paten, and poureth out the wine into the Chalice and A LITTLE WATER INTO IT, and standing with his face to the Table about the midst of it saith the Collect of Consecration.' 'If the wine in the Chalice be not sufficient, the Chaplain' (the administrator) 'returneth, and the Bishop taketh the Chalice and filleth it with wine out of the flagon, MIXING A LITTLE water, and repeateth the Prayer of Consecration.' "

As an evidence of the practice of the Church of England both before the Revolution and after the Restoration, as to these matters this form of Consecration and the citations given above are decisive.

I will conclude with an extract from the original edition of Wheatly's "Church of England Man's Companion" (p. 126), which received the *Imprimatur* of the University of Oxford in 1710. It is as follows, speaking of the primitive usage: "Those which are most orthodox looked upon the wine as an essential part of the Sacrament; but then they mixed a little

¹ Another copy is in the additional MSS. (15,645 Plutus, cxliv. E.) in the British Museum.

water with it, partly in imitation of our Saviour Himself, Who, we may reasonably suppose, at the first Institution of the Eucharist mixed water with the wine; but chiefly that it might be more significant and expressive of that Blood and Water which came forth from our Blessed Saviour's side."

Then after noticing that S. Cyprian expressly pleads for this custom as the only true and warrantable tradition derived from Christ and His Apostles, he proceeds: "It hath been indeed in all ages an universal practice, and was enjoined to be continued in our own Church by the first Reformers, though the next revisers of the Liturgy took no notice of it, but looking upon it as a thing indifferent and accidental, and so not obligatory on the Church, *left it in the breast of him that administers either to do so or to let it alone, according to his own discretion.* But the custom of mixing seems to be most eligible, as being more primitive and significant."

By the twentieth Canon of 1603-4, the Churchwardens of every parish against the time of every Communion, "shall at the charge of the parish, *with the advice and direction of the Minister,* provide a sufficient quantity of fine white bread, and of good wholesome wine, for the number of the Communicants that shall from time to time receive there, which wine we require to be brought to the Communion Table in a clean and sweet standing pot or stoup of pewter, if not of purer metal."

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Chalice at Wilten in the Tyrol.

Cent. xi.-xiii.

(*La Barte, Album*, II. Pl. XLVI.)



Chalice of Gourdon.

Cent. vi. to viii., in the Bibliothèque Nationale at Paris.

(*La Barte, Hist. des Arts*, IV. 492; *Album*, I. Pl. 30.)

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CHAPTER II.

OF THE INSTRUMENTS OR VESSELS NECESSARY FOR CELEBRATION OF
 "THE HOLY COMMUNION COMMONLY CALLED THE MASS,"
 VIZ., CHALICE AND PATEN.

I.



OF these, in fact, the Chalice is the only one which is of the essence of the Sacrament, and without which it cannot be celebrated: for the Bread may be brought in in a Burse or Cloth, and may and should be as a rule consecrated on the Corporal.

It is the only Vessel named in the Holy Scriptures in connection with, and as part of, the original Institution, being used by Christ Himself; consequently it was always treated and handled with peculiar reverence and ceremony in the ancient Offices, and was the special medium whereby the Oblation was made both before and after Consecration, the Paten being treated as an accessory and convenient appendage thereto, rather than as a principal utensil in making the same.

"The Cup of Blessing" (*S. Paul*).

"Vas Dominicum" (*S. Athan. con. Arian*).

"Poculum Mysticum" (*S. Ambrose, de Off. Lib. ii. 28*).

"Vas Mysticum" (*Synefius*).

The Chalices, Patens, Corporals, and all the other accessories which appertain to the Celebration of Holy Communion, were never used until they had received a solemn Benediction by the Bishop. The Canons of Ælfric, Archbishop of Canterbury, 994, order: "No person shall celebrate Mass in any other vessel save in the Chalice that is blessed thereto." (*Thorpe, A. L. & I. ii. 361*); nor except on a hallowed Altar (*Constitutions of Edgar, 31, Northumbrian Priests law, 14, ibid.*).

The forms for Benediction of the Sacramental Utensils form a principal part of all the ancient Pontificals, from the time of Ecgbert, A. D. 740, downwards. They are in substance the same, although varying in details in every Diocese.

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The Chalice and Paten were often consecrated both together, but usually the Chalice was consecrated first as of the greatest dignity.

Some one or more of the following forms should always be used by the Bishop before employing the Chalice:—

From Ecgbert's Pontifical, circa 740, Surtees Ed. 47:—

“Let us pray, most beloved brethren, that our God would hallow this Chalice to be consecrated to the use of the Ministry by the inspiration of celestial grace, and to human Benediction apply the plenitude of Divine favour, through, &c.”

(This form is found nearly *totidem verbis* in Ecgbert's Pontifical, in the Anglo-Saxon Pontifical Corpus Christi Coll. Camb. No. XLIV. *circa* 1040; in the Hereford Pontifical, 12th century, in Magdalen College, Oxford; in the Bangor Pontifical, A.D. 1268; in that of Clifford of London, A.D. 1400; in that of Lacy of Exeter, A.D. 1420; and in that of Sarum, 15th century.)

“Vouchsafe, O Lord our God, to bless ✠ this Chalice for the use of Thy Ministry, formed by pious devotion, and to bedew it with that sanctification with which Thou didst bedew the sacred Chalice of Melchisedec Thy servant, and may that, which by art and the nature of metal cannot be accomplished, through Thy Benediction become worthy of Thy Altars, precious and sanctified, Through our Lord,” &c.

(This form is in the Pontificals of Ecgbert, XLIV Corpus Christi Coll. Camb., Hereford., Bangor, and Clifford.)

Here let the Bishop anoint the Chalice [“make a Cross with Chrism upon from lip to lip,” the later Pontificals, and Bangor], and say, “Almighty and Everlasting God” [“Almighty God, indivisible Trinity,” Ecgbert], “pour upon our hands the help of this Bene ✠ diction, that through” [“this Unction and”] “our Benediction this Vessel” [“with this Paten,” Bangor] “may be sanctified, and by the Spirit of Thy Grace” [“the Grace of the Holy Spirit,” Bangor] “be made a new Sepulchre of the Body and Blood of our Lord Jesus Christ, Through, &c.”

(This is, with a trifling variation, the same in the Pontificals of Ecgbert, XLIV Corp. C. Coll., Bangor, Hereford, Clifford, Lacy, and Sarum.)

The Anglo-Saxon, XLIV Corp. C. Coll., Hereford, and Sarum, 14th century, proceed: “O Lord, Who having taken and distributed bread, abolishing the Old Passover and instituting the New, having taken the Cup, blessed Thy Blood, and held it out to Thy disciples to drink, and Who, placed on the Cross for the salvation of the world, didst, with the sanction of Heaven, will that water should flow forth from Thine own Side mingled with blood; favourably look upon this Chalice which we consecrate in Thy Name, and pour upon it Thy Benediction, and grant that whosoever from it shall in his heart taste of Thy Blood” [the XLIV Corp. C. Coll. has “from this



THE ARDAGH CHALICE , CENTURY IX OR X.

14

Chalice shall with pure heart taste the mystical memorial of Thy Blood"] "may be worthy from Thee, most merciful, to obtain pardon of all his sins, and joys everlasting. Through Thee, Saviour of the world, Our Lord Jesus Christ, Who," &c.

In Clifford's Pontifical on the Chalice and Paten together :—

"The Lord be with you." R. "And with thy spirit."

"God, Who in a typical Passover, after eating the flesh of a lamb, vouchsafedst to distribute Thy very Sacred Body and Blood to Thy disciples, with suppliant devotion we beseech Thee that whosoever from this Paten and from this Chalice partake Thy Sacrament, may from their hearts desire and receive Thee the True Bread and True Vine, and may thence be worthy to obtain everlasting blessedness through Thee." [*Then let them be sprinkled with Holy Water, &c.*]

Bishop Lacy and the Sarum Manual have the following :—

"Almighty God, pour the help of Thy Benediction upon our hands, that through our Benediction this Vessel and this Paten may be sanctified, and by the grace of Thy Holy Spirit may be rendered a new Sepulchre for the Body and Blood of our Lord Jesus Christ."

The Material of the Chalices was, from the very earliest period (that of Constantine, Eusebius, Sozomen, &c.), if possible, of gold, silver, or some other valuable metal. In every Church in Christendom they were always as numerous and splendid as the wealth of the Church permitted, and often profusely adorned with gems, chasing, and engraving ("imaginatos"), as with the Good Shepherd, as Tertullian mentions. Sometimes of necessity they were, in early times, of wood, horn, glass, onyx, crystal, or sapphire stone. The Council of Rheims, under Charlemagne, permitted this, if the Church were too poor. In England, after the depredations of the Danes had impoverished the people, by Ælfric's 22nd Canon (A.D. 957), the Chalice might be of sound wood not suffered to become rotten, and also the Paten; but by the Council of Calcuith (A.D. 786, *Johnson*, i. 271) horn Chalices were forbidden, and by Edgar's Canons, A.D. 969 (*ibid.* 430), "Every Chalice wherein the Houfel is hallowed must be molten, and that no man hallow it in a wooden Chalice." So in the instructions to the Clergy, in S. Osmund's time, in the Provincial Council (*Tiber*. C. i.), "No one shall presume to celebrate in a wooden or glass Chalice." After the ransom of King Richard, the Clergy were obliged to use wooden Chalices, and Durandus mentions them. Several large ancient Chalices of agate and crystal are described by De Vert (iv. 163) as remaining in his time in France.

In the 6th century, according to Bede's abbreviation of Adamnan (*Smith's Ed.*, 315), there were then kept in a cupboard (scriniolum) near Golgotha two Chalices of silver, with handles or ears ("ansulas"), one of which was said to be the Chalice of our Lord; it held a Gallic Sextarius (the Roman

Sextarius was a pint and a half). In a mosaic in S. Apollinaris in Classe, in Ravenna, is represented the Eucharistic Sacrifice, under the figure of Melchisedec, with an attendant Deacon and Acolyte (Abraham and Isaac). The Chalice is of gold, tall, large, on a stem with a round base, with bright gems round the brim, the centre, and the foot. A similar mosaic is in the Church of S. Apollinaris Nuovo; the dates respectively being A.D. 555 and 570.

These Chalices were of two sizes: one larger, usually with ears or handles projecting from the upper part ("Calices Majores Ansati") to enable the Deacon to carry it with ease and safety to communicate the people (who probably then for the most part received like the Greeks through a reed) without danger of profanation. The other was smaller, for the use of the Priest and his Assistants, and for small Communion.

The Chalice of Constantine weighed ten pounds; that given by the Emperor Justin five pounds. Leo III. (793) presented a larger jewelled golden Paten and a greater Chalice, together weighing 36 pounds. Louis the Pious gave one to S. Sebastian, "ingentis ponderis." The Pontifical ascribed to Pope Damasus (*De Saussay, Lib. viii.*) describes a large number of these Chalices, "Majores, minores, and ministeriales." S. Aredius of Limoges gave to his church four silver Chalices, two of them "Ansati." Theodorus gave to the Church of Cornutia "One larger silver Chalice, two smaller Chalices." In 823 Anségisus gave to his church at Fontanella a golden Chalice, jewelled and chased with images, and having two handles, weighing two pounds, with a similar Patena, and 12 others.

Mabillon (*Voyage des deux Bénédictins*) speaks of a remarkable Chalice in the Abbey of S. Josse-sur-Mer near Montreuil, of cast brass, not high, but the cup very large, with two handles, bearing the inscription:—

"Cum vino mista sit Christi Sanguis et unda
Talibus his sumptis salvatur quisque fidelis."

It remained to the time of De Vert, and is figured here; it holds two pints and a half. On one side Christ is represented seated between SS. Peter and Paul, on the other the Lamb between two Angels, on the foot four figures of Saints vested as Priests. They also saw that of S. Josse of pure gold, one foot high, six inches in depth and diameter, also with two handles. Others similar are described by De Vert (iv. 168), with others at S. Denis.

The engravings will give an idea of the proper shape of these larger two-handled Chalices as well as of the smaller.

That of the tenth century, now in the Royal Irish Academy, holds about three pints, made of a mixture of metals, probably zinc and silver, or niello. It is round, very wide-mouthed, the cup flat, the neck and foot short, the whole sculptured with the well-known old Irish ornamentation. It has two simple upright handles nearly circular fastened to the sides.

That of S. Goslin, Bishop of Toul, was found at Nancy (where it now

is) in 1845, with its Paten and Gospels. The Chalice is $6\frac{1}{2}$ inches high, and 5 inches wide, of gold; is decorated with pearls and enamels: the Paten is $6\frac{1}{2}$ inches in diameter, also of gold, part silver-gilt and ornamented in like manner. (*Bulletin Monumental*, XII. p. 507.)

In the Salisbury Inventory of 1222, ten Chalices of gold and Silver are enumerated, and in the Churches one or two of each; but no mention is made of any Patenæ.

In the Exeter Inventory of the year 1340, or thereabouts, a vast many of gold and silver Chalices are inserted, twelve of gold with their adornments, in particular one with a "cooperculum," but no Patenæ.

In S. Paul's Inventory, 1295, many magnificent Chalices are mentioned, and most of them with their Patenæ, and the sculptured designs and jewels which covered them.

At Canterbury, about the same period, the golden and silver Chalices and Patens are enumerated together under the head of "Calices et Patenæ aureæ." Among them: "Calix Magnus Henrici Regis, Calix aureus ad Magnam Missam in Choro, Calix aureus minor ad Missam matutinalem, Calix aureus cum Patena ponderis 60^o et valet 60 marcas." Under the head "Calices aureæ et argentææ," some fifty more are mentioned, but only in three instances are the Patenæ described.

In the English Inventories no special mention is made of any "Calices Anfati," though many are spoken of as of large capacity. Nevertheless, that their use lasted even beyond this period is proved by the Treatise of the Monk Theophilus (*Edit. Hendrie*, London, 1847), written in the eleventh century, which gives minute directions (III. c. 26, 27) for making both greater and smaller, and for ornamenting them with sculpture and jewellery, and how "si volueris" to add "Aures" thereto.

The Chalices of the thirteenth century and subsequently were round and wide-mouthed and flattish, on an elevated stem with an extended foot of nearly such a form as has been revived in the present day. A splendid example of this date and style and of the French form is represented in Didron's *Annales Archæologiques* (II. 163), and Viollet-le-Duc (II. 48, 1781), plain, but richly jewelled. Another (*Didron*, III. 206) is richly sculptured with four medallions on the foot, representing the Crucifixion, Eve and the Serpent, the Burning Bush, with the four rivers of Paradise; and the Paten is similarly adorned.

This form remained till the sixteenth century, when it was superseded by the ugly and most inconvenient tulip-shaped cup, of which, however, some very ancient examples may be found. (*See De Sauffay, Panoplia Sacerdotalis.*)

Examples of the above are found figured in Viollet-le-Duc, *Mobilier*, Fr. II., &c.; *Dictionnaire de l'Orfèvrerie Chrétienne*, v. 27 *Migne's Series*; De Vert's *Cérémonies Chrétienne*, IV. 167; Du Sommerard, Alb. Solet. v. 87; D'Agincourt, and others.

Patena, Patella, Patina, Offertorium.

The Paten is not particularized in Holy Scripture, nor often in any of the earliest Church writings treating of the Eucharist, nor by S. Osmund, nor by the other English Conſuetudinaries. In 735, however, in the Church of the Abbeſs Bugga (*Aldhelmi, Opera, Ed. Giles*),

“Aureus atque Calix gemmis fulgeſcit opertus,
Ut cœlum nititatur ſtellis ardentibus aptum.
Sic lata argento conſtat fabricata Patena
Quæ divina gerunt noſtræ medicamina vitæ.”

“The golden Chalice ſet with jewels gleams,
As Heaven with glowing ſtars beſtudded beams;
So the broad Paten ſilver formed is there;
Theſe of our life the Heavenly Medicine bear.”

The Paten is ſparingly enumerated in the Inventories of the twelfth, thirteenth, and fourteenth centuries; in ſome, not in all. Not in that of Exeter in particular (Oliver, 300), where it is mentioned under the name of “co-operculum” only. At S. Paul’s, however, 1295 (*Dugd. App. x. 10*), are eſpecially mentioned “A Golden Chalice with a Paten, fix Silver Chalices and Patens, a gilt Chalice with Paten, with two others.” It had a dignity altogether inferior to the Chalice, under which name it was often comprehended; but as an adjunct thereto introduced by the Church for convenience’ ſake only, and not as a neceſſary accompaniment. For although it is apparent from the ancient forms of Conſecration of the Paten that the bread was, previously to the twelfth century, ſometimes partially conſecrated thereon; yet the Corporal was at that time, and at all times, regarded as the proper receptacle for that purpoſe, and always for That which was to be conſumed by the Prieſt, which was never conſecrated on the Paten, that being mainly uſed for diſtribution to the people.

The Conſecration or Benediction of the Patena is in *Ecgbert’s* and *Leofric’s Pontificals*, as follows:—

* * * * *

“We conſecrate and ſanctify this Paten for accompliſhing (ad confiendum in eâ) in it the Body of our Lord Jeſus Chriſt an Offering on the Croſs for the Salvation of all men, Who with the Father,” &c.

Then let him make the Sign with Holy Oil upon the Paten, and bleſs it in theſe words:—

“Vouchſafe, O Lord God Almighty, to conſecrate and ſanctify this Paten, through this Uction and our Benediction, in Chriſt Jeſus our Lord, Who with Thee liveth,” &c.

In the MS. XLIV Corpus Chriſti Coll. early eleventh century, the form of Conſecration of the Paten is—

Let the Biſhop make the ſign of the Croſs, ſaying,

"We consecrate," &c., precisely (as in Ecgbert).

Then let him make the sign of the Cross, &c. (as in Ecgbert), saying,

"Vouchsafe, O Lord," &c. (as in Ecgbert).

These forms in the Gregorian and Gelasian Sacramentaries, published by Muratori, are so far precisely the same. So they are nearly identical in Leofric's Missale (fo. 286). In that of Jumièges (*Archæologia*, 1833), of Douai, in one at Dublin, and in another Saxon Pontifical in C.C.C.C., eleventh century; in the Ely Pontifical, twelfth century (*L. L. ii. 20, Univers. Lib. Camb.*); in the Coventry Pontifical, thirteenth century (*Ff. vi. 9, ibid.*); in one of the twelfth century (*Vespas. D. xv. Brit. Mus.*); in the Hereford and others.

Another prayer is given in the XLIV Corp. Christi Coll. and the other Anglo-Saxon and subsequent Pontificals above named, and especially in the Hereford Pontifical, twelfth century, which is not in Ecgbert's:—

"O Lord, Who, after the typical Passover and the flesh of the lamb being eaten, didst vouchsafe to take bread from a platter ("catino"), in preparation of Thine own Body, and to distribute it to Thy disciples; with suppliant devotion we intreat Thee that whosoever from this Paten shall partake with their mouth this consecrated Bread, may desire and receive Thee the living and true Bread, in their hearts, and may be worthy of obtaining everlasting Benediction, through Thee, O Lord Jesus Christ, Who liveth and reigneth," &c.

This last Benedictional Prayer (as well as the others) is found nearly verbatim in the Sarum Pontificals, in that of Vesp. D. xv., in the Brit. Mus. the tenth century, the Hereford Pontifical in Magd. Coll., Oxford; in that of Sarum, early thirteenth century, transcribed by Maskell; and in Clifford's and Lacy's Pontificals respectively, late fourteenth or fifteenth century.

These show beyond doubt that up to the middle of and beyond the thirteenth century, the Bread was partially consecrated on, and afterwards distributed to the communicants (the Solemn Fraction having been first made) from the Paten to the people.

Towards the end of the thirteenth century, the words "Ad conficiendum in eâ," "to accomplish in it," are in the forms of Consecration changed into "Ad confringendum in eâ," "to break into parts in it." In the Bangor Pontifical (which probably represents the usage of Sarum and the greater part of England, A.D. 1268) the formula is this: "We consecrate and sanctify this Paten to break into parts in it" ("Ad confringendum in eâ"); "the Body of our Lord Jesus Christ, Who suffered on the Cross for the Salvation of all men." Another prayer then follows, which is contained, in nearly *totidem verbis*, in Clifford's, Lacy's, and the Sarum Pontifical (*circa* 1450), in the University Library, Cambridge, but is not in the earlier MSS., viz.: "Almighty and everlasting God, the Institutor of legal Rites and Sacrifices

(‘Hostiarum’), Who amongst them hast commanded fine wheat flour sprinkled (‘filiginem conspersum’) to be carried in gold and silver Patens to Thy Altar, vouchsafe to bless and sanctify [✠ and consecrate] this Paten for the administration of the Eucharist of Jesus Christ Thy Son, Who for our Salvation and that of all men willed to immolate Himself upon the Cross of suffering, to Thee, O God the Father, Who with Thee,” &c. *Here let the Bishop make the sign of the Cross with Chrism upon the Paten, saying, “Vouchsafe, O Lord, to consecrate and sanctify this Paten through this Unction and our Benediction in Christ Jesus our Lord, Who with Thee,” &c.*

This expression, “Ad confringendum,” is contained in all the subsequent Pontificals, proving, as far as can be proved, that the Bread was no longer consecrated mainly on the Paten, which thenceforward was principally used for carrying the bread from the Credence to the Altar, for the Solemn Fraction, and for the distribution to the Communicants.

The forms used by Clifford, Bishop of London, A.D. 1400 (Pontif. in C.C.C.C.), were as follows: the two first prayers are precisely those in Ecgbert’s and the other Anglo-Saxon, Bangor, and other thirteenth and fourteenth century Pontificals, with the substitution of the word “Confringendum” for “Conficiendum.” The third (which is in Bishop Clifford’s, and Lacy’s, and in that of Sarum), A.D. 1450, in the University Library, Cambridge, and in the printed Manual, is that which has been just transcribed from the Bangor Pontifical; then follow the two prayers for Consecration of Paten and Chalice together, given *ante*, p. 251.

In explanation of this Rite may be cited the comment of Hugo S. Victor, *circa* 1157 (*Hittorp*. i. 1129), thereon as below. He states that on beginning the Canon the Priest takes the Sacrificium off the Paten and places it on the Corporal, putting the Paten on his right. The Deacon, whilst the Priest is proceeding, should take the Paten off the Altar, enveloping it in the Offertory Veil, and hold it or give it to the Subdeacon or Acolyte to hold till Consecration is complete, and the Lord’s Prayer has proceeded as far as “Our daily Bread,” &c., when he should return it to the Priest, who then should replace the Sacrificium on it, and, as we shall find, should elevate somewhat both the Hostia and Chalice, and then set both down on the Altar. He then should proceed to make the Solemn Fraction upon the Paten, as hereafter detailed. Hugo S. Victor adds, “We, however, for greater caution make the Fraction over the Chalice.” Micrologus, however (*cxviii.*), previous to him, and Radulphus Tungrensis (*Hittorp*. i.), *circa* 1400, both say, “The Fraction is made on the Paten, but according to the Gallican Rite over the Chalice.”

The Material of the Paten was usually the same as the Chalice, and, so far, what has before been said of the Chalice is applicable to the Paten. It might be of other materials also. That of the Abbess Bugga was of

silver, although the Chalice was of gold. Gregory of Tours, in his life of S. Martin, speaks of his three Patenæ, one of the colour of a sapphire, another of crystal with metal. Though often ornamented and enamelled with jewellery and chasing, the Paten was generally less conspicuously adorned. The expression often is "Calix cum suâ Patenâ."

Patens were of two kinds, one very large, which was also called "Offertorium" (answering to our Alms Dish), for receiving the offerings of the faithful; the other and smaller belonging to the Chalice only. The former were, however, sometimes used for larger Communion. Anastasius, in his life of Silvester, speaks of "Patenas aureas" weighing 30 pounds; in that of Sixtus III., A.D. 482, of three silver Patens, each weighing 20 pounds. Justin the Emperor gave to the Pope "Patenam auream cum gemmis hyacinthinis," weighing 20 pounds, and two of silver each weighing 25. In 782, S. Benedict of Anianus caused to be made several large "Offertoria" of silver (*Mabillon, Annal. Benedicti, Sæc. v. 9th and 10th century, D'Achery III. 336, iv. 467*).

S. Ansegisus, Abbot, gave to his monastery of Fontanella a Silver Chalice with chased or embossed work of wonderful execution, with its silver Paten; also an "Offertorium" of silver, belonging to the same Chalice, having an effigy of wonderful work; also other "Offertoria" of silver, with silver Patenæ belonging to them. Gregory III. gave a great gold Patena, with various precious stones weighing 27 pounds, to S. Peter's. Adrian I. (772) another of 24 pounds, and one to S. Paul's of 27 pounds, adorned with gems. Leo III. (795) another of gold, weighing 28 pounds; another like one "spano clustam," adorned with precious stones. Leo IV. (847) another of purest silver gilt, with the trophy of the Cross, and figure of the Saviour and of his twelve Apostles.

The use made of the larger Patenæ and Chalices is thus described in the 6th of the Romani Ordines (*Mabillon, Mus. Ital. II. 74*). Whilst the Offertory is being sung by the Choir, the Bishop went forward with his Presbyter and Archdeacon to the place where Oblations were made by the faithful men and women, preceded by a Subdeacon with the Chalice, and an Acolyte with the Patena. The Offerings were then received in each respectively, then all placed in the Patena. To all who offered, the Bishop gave his hand with the Chalice to kiss. The Paten and Chalice were then brought back by the Presbyter and Subdeacon preceding the Bishop, and placed on the Altar. The Bishop then selected and took from off the Paten such "Oblatæ" as he thought sufficient, returned the remainder to the Archdeacon, who committed them to the Custodian of the Church.

When the above-mentioned usage and offerings in kind had ceased, the Patens diminished in magnitude, so as to cover the top of the Chalice only, with, however, a sufficient margin. They had almost always some sacred device. A hand in the act of Benediction is on a silver Paten (13th century),

found in the tomb of Hervé at Troyes (*described Orfèvrerie Chrétienne, Migne's Series, p. 303*). It has in the four quatrefoils, Melchisedec, Abel, Noah, and Alpha and Omega. This is about six and a half inches wide. Another described in Didron's "*Archæologia*" (iii. 206), has the Lamb and standard of the Resurrection. That of S. Omer (*Mabillon, Voyage des deux Bénédictins, p. 185*) was of gold, a foot in diameter, and had on it a Lamb, with Alpha and Omega. De Vert (i. ii. 168, and iv. 164), describes a Patena belonging to a two-handled Chalice at S. Sauveur Redon near Rennes, as being nearly the same size, and silver gilt.

Patens are not usually separately described in the Inventories of this date. S. Paul's, however, in 1295, had two Patens of gold; one had in the middle the Image of the Saviour; two others, a hand in the act of blessing; one encircled with stars, another with an "Agnus Dei;" another of silver, with a representation of The Majesty.

The Orientals call the Paten a "Disque," and with them, as with the Westerns, they often bear inscriptions. They are generally very large: for a number of Oblata, which as well as the Chalice, were placed therein. They have usually a small cross on one side to support the golden silk Veil with which they are usually covered.

All the Oriental Liturgies contain forms of Benediction as well for the Paten as for the Chalice.

II.

The Metallic Accompaniments to the Chalice and Paten should be the *Pyx*, *Box*, or *Cup*, for bringing into the Church, and for holding the Breads before consecration; the two *Crewets*, "*Fiolæ*," one for the wine, the larger for the water, before being poured into the Chalice, and the *two Basins* for dipping the hands of the Priest before Consecration and after Communion, and another (if need be, and there be no *Piscina*) for finally washing the sacred Vessels after Communion ended.

From the authorities cited (*Bock, ii. 209, circa 1190*), and the items in the Inventories of Dugdale's S. Paul's, and of Exeter in Oliver, it appears that each Chalice should have its own peculiar Paten, Crewets, and Pyx, with Satchels or Wallets or cases for each.

The Pyxis ("ad Oblata," as usually added), according to Dr. Rock, was "a silver covered dish" (*Ch. of Fash. iii. 188*). In most of the illuminations and ancient drawings, however, it is represented as an oblong box, with a cover made of wood, silver, gold, ivory, or onyx, often jewelled and chased, and sometimes as a large cup with a short stem. At Sarum, S. Paul's, and Exeter were some of ivory and of wood, "cum imagine." At Exeter, in 1337, there were, moreover, two cups of silver, one weighed 5 pounds, and both gilt within; the larger with a chain and chasing ("triffura"), the smaller



Ancient Box for the Eucharistic Breads.

(Nouveaux Mélanges d'Archæologie, p. 219. Paris, 1874.)

Two similar Boxes are in the Maison de Cluny (*Viollet-le-Duc, Mobilier*, II. 89); and in the collection of G. H. Morland, Esq.; photographed by the Arundel Society.





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G. Richmond del.

Crewets (Amulæ, Fiolæ, Burettes) of Silver,
 Worked in Intaglio. In the Christian Museum at Rome.

Cent. vi. or vii. 7 or 8 inches high.

(From Seroux D'Agincourt, vol. 1. p. 206.)

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C. Richmond del.

Grewets or Amulae.

(See last Plate.)

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weighing 6 ounces. At York was a silver Pyx a pound weight, with a knob with an inscription, for carrying the bread on Double Feasts (*Mon. Anglic.* VIII. 1215); others, weighing 10 ounces, for the same purpose on Ferials. S. Paul's had a gilt Pyx with raised shell-work ("coçleato") and a chain, and others, "ad Oblatas," of silver, and even of painted wood; and at Canterbury were three of silver, "ad Hostias."

Pyxides, shaped like cups, were afterwards called Ciboria, and the same name was given to the Cups which were used for the Reservation of the Sacrament suspended over the Altar, or conserved elsewhere; but they differed in shape from the above.

Urceolæ, Fiolæ, Burettes, Gemelliones.

Two Crewets, one containing the wine and the other water, should be solemnly brought out of the Sacristy into the Church and placed upon the Credence by the Acolyte or Attendant. That which contained the water should be the larger, as having to supply a small quantity for the Chalice, also for washing the Priest's hands before and after Consecration, and after Communion, and for cleansing the sacred Vessels.

These "Urceoli" are of very ancient origin, and are mentioned by the Council of Carthage (A.D. 398, *Can.* 5) as delivered to the Acolyte on his ordination (together with water and a towel), "ad suggerendum in Eucharistia." All the Ritual writers mention them; Lanfranc also (*Epist.* xxii.) to John, Archbishop of Rouen. Guillebert, Bishop of Limerick (A.D. 1091), ordered "every Priest to have a Crewet ('Ampulla') for wine, and another for water." John de Hotham, Bishop of Ely (A.D. 1336), gave to that church a Chalice of gold with two golden goblets ("Urceoli"), that for wine with a large ruby, and that for water a beautiful pearl. Petronilla, of Binstead, gave to S. Alban's two Fiolæ of crystal, mounted with silver and pearls (*Dugd.* II. 221). At Sarum were a pair of crystal set in silver, and several pairs of silver. At Exeter (*Oliver*, 310) they were mostly of silver. Others were enamelled with figures of vines and other devices; others were enamelled and gilt, and some had covers or lids. At Canterbury there were four "Urceoli ad vinum et aquam" of crystal, ten of silver, and many others silver gilt; also "Olla argentea ad vinum, olla argentea ad aquam." (*Dart. App.* VIII., circa 1290). So at S. Paul's, many of silver and gilt with figures and jewelled. They are almost always spoken of in pairs.

Theophilus the Monk, 11th century (*Lit.* IV., c. 57), gives special directions for forming them, and says, "The belly of the Crewet ought to be made much wider, and its neck upon a model long and slender, and shaped with a mallet of horn, with but little iron, &c. If you wish to put images or animals or flowers upon it, make them of very ductile material," &c.

These Crewets were called also "Amæ," or "Amulæ," the receptacles for

the wine and alms offered by the faithful, and whilst the Communion in two kinds lasted, were of very considerable size. They were often ornamented with representations of the "Marriage at Cana." In the Inventories of the Ornaments of the Parish Churches and different Altars in the Sarum Inventory (A.D. 1222), pairs of "Fiolæ" always form an item.

Two "Cruetz" in the form of angels were given to serve at the Altar in the Office of the Black Prince at Canterbury. Henry of Warwick gave to Exeter Cathedral *circa* 1250 (*Oliver*, 300) two Basins and four Phiolæ (Crewets) of silver. (*See the engraving.*)

Aqua Manile, Pelves.

Two Basins should also be placed on the Credence, one for laving the hands of the Priest before Consecration and after Communion, another for cleaning the Sacred Vessels. If there be a Piscina (as there should be), one of these may be dispensed with.

The "Aqua Manile" is mentioned in the form of ordaining Subdeacons (Council of Carthage, A.D. 398), with the Manutergium; so in the Gregorian and Gelasian Sacramentaries also. So by Isidore of Spain, "To a Subdeacon appertains a goblet ('Urceolum') and water basin ('Aqua Manile') and handkerchief ('Manutergium'), to hold before Bishop, Presbyter, and Deacons for washing their hands before the Altar." Lanfranc (*Giles, Ed.* 37) repeats these words of Isidore in his letter to John, Archbishop of Rouen, and explains them thus:—"Urceolus is the upper Vessel from which it is the Subdeacon's business to pour the water for washing the hands; the 'Aqua Manile,' called also 'Manutergium,' the lower, into which it is poured over the hands." It is called "Manile" (*See Georgius* 1., lxx.), because from it water is poured over the hands of the Priest. A Towel ("Terforium") accompanied both. Items of these two Basins are numerous in the Inventories of the 13th century. They were usually of silver with raised designs, sometimes enamelled and jewelled. At Sarum (1222) were "Four silver Basins for the ministry of the Altar." Some are also mentioned as belonging to the other Altars and to the Parish Churches. They are always enumerated in pairs, and might be of large size. Thus (amongst others) at S. Paul's in 1295: "Two silver-gilt Basins ('Scutellæ,') which may be translated, however, 'Alms-dishes'), with raised work of lions devouring stags, adorned with Crosses between and Shields, weighing 4 pounds 11 ounces." Another weighed 17 pounds, another 13, and there were twelve others. At Canterbury, at the same time, were four of silver with shields at the bottom, weighing 8 pounds, with many others. At Exeter in 1337 were two pairs of silver Basins, with two others; one pair had the figures of the Bishop Founders.

These two Basins should be of the same size.

Mantilia, Tuallæ, Tobalia, Facitergia.

To these Basins naturally belong two Manutergia, Towels or Napkins, which should always accompany the Basin or Basins, for wiping the hands or face of the Priest, and the Sacred Vessels, sometimes at the Piscina. They might be, and usually were of fine linen, but sometimes of silk, and bordered and embroidered richly with gold and colours. In the Salisbury Inventory are named "Manutergia iij." and many others; so at S. Paul's were many Towels of this kind, both of silk and linen, of these were several kinds.

The handkerchiefs must be distinguished from each other. Thus in an Inventory of the time, "Tres tuellas, unam sternendam super Altare; aliam sub libro; tertiam ad tergendas manus." (See Bock, III. 24, 27-33, and Taf. iv., v., also *Viollet-le-Duc, Mobilier*, p. 160, *Lutrin*.)

These hand-towels were in the 13th and 14th century much longer than they were broad, and worked in colours with white thread. Some such are in the South Kensington Museum.

According to Gavantus they should be woven of fine flaxen thread, two cubits (three feet) long and two feet in width; the ends may be ornamented with lace and fringes of the same material. But the Abbé Bock's example is longer than it is broad, in the proportion of 5 to 2.

Scutellæ.

Eleemosynaries or broad Basins, called "Scutellæ," for receiving offerings, survived to this period. At Canterbury there were no less than forty, mostly of silver, *circa* 1298. Of these, three of silver were "Scutelli magni ad pitaneam," *i.e.* for Alms.

Carnaby at S. Paul's had a Wooden Pyx bound with iron for offerings; so the Altar of the Apostles, and the others.

The form of Consecration of these Minor Ornaments is thus in Leofric's Sacramentary, and in almost identical expressions in Clifford's Pontifical, (C.C.C.C. A.D. 1400), in Bishop Lacy's (*Barnes* 241, 1420), and in the intervening Pontificals:—

"Our help is in the Name of the Lord. God, Who commandedst divers Ornaments to be made for the priestly Office in the Tabernacle of the Covenant, with humble prayer we entreat Thee that Thou wouldest pour upon these Vestments and Vessels [Candelabra, Thuribles, Goblets, Ampullas, &c.] prepared for the ornament and Ministry of Thy holy Church [and of Thy sacred Altars, *Sar. Man.* 1503] that Benediction which of old by the hands of Thy Priests Thou with the oil of Unction didst pour on the Utensils of the Tabernacle, that whosoever shall now use them in Thine Apostolical

Church, of Thy pity may obtain pardon of their sins, and may be found worthy of tasting everlasting joys, Through our Lord," &c.

The form in the later Sarum Manual is fuller, and with more Crossings.

Thurible, Turribulum, Navis, Incense.—(See ante in First Part, Incense.)

A Thurible or Thuribler for burning Incense with a Navicella, or Navis, a Boat for bringing it into the Sanctuary, and holding it before it is burnt, with a spoon for putting it into the Thurible, should belong to every Church.

Incense was used profusely in the Temple Service, which was frequented by our Lord and His Apostles, having been instituted as such by the express command of God, as part of the Jewish worship, in the Old Testament, and sanctioned by our Lord's presence under the New. "Let my prayer be set forth in Thy sight as the Incense," says the Psalmist. It is spoken of in the Revelations as part of the Ritual of Heaven, "And there was given unto the Angel with the Censer much Incense that he should offer it with the Prayers of all Saints." It can scarcely be doubted but that these words represent the action of the Priest at that time in the Church, as the Temple was then destroyed.

The command of God to the Jewish Church was followed universally by the Christian Church East and West. But the mode of use varied. First of all, large Vessels full of Incense were suspended or placed on stands before the Altar, and burnt during the Eucharistic Sacrifice. This is put beyond all doubt by the recital of Anastasius Bibliothecarius in his lives of the Popes, who, after mentioning that Constantine and others gave "Thymiamateria," weighing sometimes as much as 30 pounds, to the Church, says expressly that Sergius I., A.D. 604, gave a grand Thurible on columns with a cover, which burnt incense therein on Festivals during the Solemnity of the Mass.

Incense was given by Beda to his friends as a dying gift. Gemmulus, the Deacon, sent to S. Boniface (*Giles Ed. i. p. 126*) "Incense, that he might offer it to the Lord at Matins and Vespers, or whilst celebrating the Solemnities of the Mass, of wonderful odour and fragrance."

Theodore, in his Penitential (*cxlviii. Thorpe II. 57*), directs: "In the birthdays of the Saints let Incense be burnt, for they like lilies gave forth the odour of sweetness."

In the Church erected by the Abbess Bugga, A.D. 735, in England (*Aldelmi Opera, 117*), this mode of burning Incense from pendant Thuribles was used—

"Hic quoque Thuribulum capitellis undique cinctum
Pendet de summo fumosa cacumina pandens;
De quibus Ambrosiam spirabunt Thura Sabæa
Quando Sacerdotes Missas offerre jubentur."

The Monk Ethelwulf speaks of a golden Thurible hanging down in the Church at Lindisfarne :—

"Omnibus his rutilo capitellis undique cinctum
Thuribulum pendet fabricatum cominus auro,
De quibus Altithrono spirabunt Thura sonanti."

Ann. de Abbot Lindisfarne, A.A., ss., O.E., vi. 334.

In the Anglo-Saxon Pfalter (*Bodley*, 603) are several drawings (ff. 29, 57, and 59), which show unmistakably that this particular usage continued late into the Anglo-Saxon period, and probably beyond it into the twelfth and thirteenth centuries.

At the Council of Merton, A.D. 1305 (*Lyndwode*, App. 35), it was ordered that "Every Parish Church should have a Thurible, with a Navis and Incense," and by the 25 H. VIII. c. 19, this Canon is of force, unless contrariant or repugnant to any law or statute of the Realm or to the King's Prerogative, until further order made, which, as *Cofin* and *Heylyn* (see *ante*) both remark, "never was made."

Incense, when used so as not interrupting or breaking the order for celebrating Holy Communion, so as to make the service "other" than (*i.e.* different, in substitution for, repugnant to, or inconsistent with) what it is directed to be, is therefore perfectly regular as a significant embellishment and accessory at proper times.

On the continent also the Incense was sometimes kept constantly burning. In the eleventh century the historian of S. Gerard relates how in the Church of S. George de Czanad (*Act. SS. V. vi. 723*) he erected an Altar to the honour of the Mother of our Lord, before which he fixed a silver Thurible, and commissioned an old man to keep it continually alight. The elaborate directions given by Theophilus (*Lib. iii. c. 60*) for making a Thurible may apply to a fixed as well as one for swinging.

A large number of ancient Thuribles of various sizes are figured in the third series of the "*Nouveaux Mélanges d'Archæologie*" (p. 231, *et seq.*), published at Paris, 1875, several of which appear to have been merely suspended. In the twelfth century they were sometimes made in the shape of cranes or other great birds, which were placed near the Altar and filled with Incense. There are two of these remaining in St. Mary's Roman Catholic Church, Moorfields.

Such an arrangement as that indicated above might be effected by lighting the stationary Thuribles before the act of Consecration, and permitting them to burn to the end; or again a Thuribler or Thuriblers in Albes might accompany the Priest and his Assistants when entering the Sanctuary in order to celebrate, setting down the Thuribles at the step, and by swinging one or more full of burning Incense at the step of the Sanctuary during Consecration and until the Priest has communicated.

The sacred Elements might also be incensed when placed upon the Altar. The elaborate incensing of the Altar and of persons and things directed in the Missalia, &c. of the eleventh and following centuries, was first systematized in the Carolingian and immediately subsequent eras. The Ritual of Scripture and of the Church may be satisfied without adopting these minute and lengthy observances, however beautiful and significant they may be.

The Material of these Thuribles were usually silver. Thus at Sarum in 1222 were "Three Thuribles of Silver with a Navicella or little ship of silver for Incense, and a second ship with a spoon, both of silver."

At the smaller Altars none are enumerated, nor in any of the parochial Inventories.

At S. Paul's in 1295 (*Dugdale*, 312), was a silver ship engraved and in part gilt, with heads of dragons at the tops, with a spoon and small silver chain. Ducange speaks of two silver cups with which Incense is put into the Thuribles. To Exeter in 1194 Bishop Marshall gave two Thuribles and a smaller one, both of silver, and in 1327 that Church possessed two Naviculæ and two spoons of silver; also six Thuribles of silver with silver chains, of which four were gilt with fine chasing, one was 10 marks weight, another 7 marks and so on, besides two new ones with gilt chains.

A special form for the Consecration of a Thurible is in Leofric's Sacramentary and all the following Pontificals, but not in that of Ecgbert.

The following form is in the Bangor Pontifical, which is almost verbally identical with that of Leofric, with the three Anglo-Saxon Pontificals in *Corpus Christi Coll.* Cambridge, and with that of Clifford, A.D. 1400, in the same Library:—

"God, to whose sepulchre the women are related to have come early in the morning with spices, like holy souls carrying the virtues of good works; and in whose sight the Angel having a golden Censer in heavenly vision is revealed to have stood, and Incense being given to him of the prayers of all Saints, to have burnt it before the throne of the Lord, be present propitiously with our prayers and pour over this Thurible Thy heavenly ✠ Benediction, that whosoever from it shall perceive the fragrance of incense or frankincense, may through the gift of Thy boundless clemency by the hands of Thy holy Angels send forth and duly perform the odours of Prayer in the sight of Thy Majesty, O Saviour of the, who with," &c.

III.—ALTAR AND CHALICE COVERINGS.

Pallia, Lintheamina, Sindones, Endothes, Mappæ, Tobalia Altaris, Mantilia.

In the earliest Christian times the coverings of the Altar Table during the Celebration of the Holy Mysteries were mainly if not entirely of linen

(after the manner of the Jews), which after Celebration were folded up and carried away and washed. The Altar had more the appearance of a Table, and byssus or fine linen was its especial ornament. As early as the fourth century, however, costly coverings of silk and other stuffs were used, over which the linen was drawn. Popes Eusebius and Sylvester, circa 315, according to Anastasius and many other authors, gave orders to the effect that nothing should be used but linen. In the sixth century Gregory of Tours (*Hist. Franc. Lib. vii. c. 22*) relates a dream: "I thought I was in the sacred Basilica for celebrating the Solemnities of the Mass, where already the Altar had been covered with a silken Pall and the Oblations." On the other hand Boniface III., A.D. 606, is said by Polydore Virgil (*De invent. rer.*, Lib. v. c. 6) to have directed that the Altar should be covered only with linen.

Before the tenth century, although the upper surface remained, as was likely, unadorned with gold or embroidery, yet the three sides and sometimes a fourth were thus decorated. In the church of S. Servatus (tenth century) at Maestricht is the shrine of that Saint with his relics, which was lately opened in the presence of the Abbé Bock; his bones were found wrapped in what apparently was a large white linen Altar-cloth, profusely embroidered with white thread with leopards and other animals, figured in his third volume, Plate I.

The Rule of the Provincial Council, Tib. C. I. (S. Osmund's period) was generally: "Let the Altar of the Lord be covered with a most pure Corporal, and let clean Linen Coverings be upon the Altar, and nothing be placed there but capsæ (cases for the Corporals) or relics, or a Pyx with the Body of the Lord for the Viaticum for the sick, or the Four Evangelists."

The earliest ornaments applied to these "lintheamina" seem to have been this embroidery, sometimes with gold and pearls. Such a "Palla" for spreading over the Altar of S. Hilary is mentioned by Gregory of Tours in his "*Liber Miraculorum*" (*Paris*, 1699, col. 523). Many such are spoken of by Anastasius Bibliothecarius as given by various Popes, Zacharias, Adrian, and Leo III. friend of Charlemagne, to Altars at Rome, which must have remained there after the "Lintheamina" had been removed.

These under Lintheamina, before silk or velvet had become common, were often dyed purple. Bishop Acca decorated the Altar of his Church at Hexham with purple and silk (*Eddius Vit. S. Wilfridi*). Elgiva, Queen of Edmund, who afterwards married Cnut, "made Altar cloths, a great Pall of a green colour, with golden Plates for the face of the Altar on solemn Days, and above it a Byssus, a cloth of fine linen of a blood colour, reaching to the corners and hanging down at the sides with gold fringe to the ground." Many other examples are cited by Dr. Rock (vol. i. 264), *et seq.* Leofric gave to his Church at Exeter five purple Altar Palls (*Codex Diplom. Angl.-Sax.* v. 25).

Robert Guiscard the Norman, in the eleventh century, gave a "co-oper-

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torium Altaris" of silk, adorned with pearls and enamelling of gold plaques, to S. Benedict's Church at Monte Cassino; very many others are mentioned by authors of that time, which could not have been used for the particular purposes for which the "Lintheamina" were.

Thiers, in his work "*Les principaux Autels de l'Eglise*," states the custom of the Oriental Church to be to place four highly ornamented figured silken cloths, which they call Evangelists, on the four corners of the Altar, and over them a rich linen cloth, on which they place the Elements and Book of the Gospels, called "ad Carnem," representing that "Sindon," or sheet, in which Christ was laid in the Sepulchre; and over that another of very fine material to signify Christ in His Glory; at the Celebration, a third, answering to the Corporal or Corporas cloth, symbolizing Christ in his Crucifixion and Resurrection.

On a portable Altar in S. Maria in Capitol, at Cöln, is inscribed:—

"Quicquid in Altari punctatur spirituali,
Illud in Altari completur materiali;
Ara Crucis, tumuli Calix, lapidisque Patena:
Sindonis officium candida Byssus habet."

In the Acts of the Church of Milan, the covering linen Altar-cloths are called "Syndones." Durandus (*Lib. iv. c. 29*) says the Corporal is called "Pallium," because it palls or conceals the "sacred Mysteries." Duranti (*Eccles. Cathol. cxxi., Lugduni, 1675*), compares these Pallia to the Lord's Winding-sheet.

Before the time of Leofric, and up to the end of the thirteenth century in England, the Altar under-coverings had universally become of silk, velvet, or other similar costly materials of various colours, suitable to the Season or Festival, although a rich purple was always the favourite tint; and were sumptuously adorned with gold, embroidery, precious stones, auriferous, tissues and fringes of gold and silk; so that the "Anglicum opus" had become famous throughout all Europe. The Inventories of Exeter, published by Mr. Oliver, that of Salisbury by Dr. Rock, of S. Paul's by Mr. Dugdale, and of Canterbury by Dart, show that at this time they were of large size, of gold and silver, decorated and chased sumptuously, numerous and splendid beyond what we at all now know. They were multiplied and increased in magnificence as time went on till they, with other noble monuments of sacred piety and art, became the prey of the scoundrels who pillaged the Church in the reigns of Edward VI. and Elizabeth, and if any escaped, of Will Dowsing and his compeers under the Commonwealth.

It is not intended, however, to go into the history of these Altar Coverings or other Church hangings. They had no peculiar ritual significance except that of being offerings to the Church, symbolical of reverence for the Altar generally, besides being beautiful and grateful to the eye.

The linen coverings principally demand attention. "What faithful man knows not," says Optatus (*Adversus Par.*) "that in transacting the Mysteries, the Wood is covered with Linen?"

According to the order of Pope Sylvester, A.D. 314, and Boniface III., A.D. 606, the coverings were to be wholly of linen threefold; and later ordinances and directions settle that the two undermost should be of thicker and coarser linen, the uppermost, called "Mappa," or "Tobalea," was to be of the very finest, and should be shown projecting at least four inches over the edge. (*See the three Coverings, Viollet-le-Duc, Mobilier, "Nappe."*)

To the undermost, although of linen, which covered the four, and afterwards three sides, were sometimes fastened fringes of gold which would be detached on ordinary days. To these were also attached Frontals of silk and of lace, added or removed as occasion required. Thus at S. Paul's, in 1295, were "three Palls which had been blessed, one ornamented with a broad fringe of gold;" also "A very principal Vestment for the Altar with two linen cloths, the length of each being three ells, one of which has a Frontal of silk sewn on, the length of the Frontal being two ells." The Altar then would be about ten feet long, the linen covering about fifteen. Mention is made also of several "subtullia" to cover the Altar. Many other examples are cited by the Abbé Bock, vol. III. Grandisson gave many of these "Tuallia" to Exeter Cathedral in the beginning of the fourteenth century.

These linen coverings were also called "Mantilia." "The table of the Altar is covered with a 'Mantile,' which we generally call 'Mappa,'" says Pelliccia (i. p. 143).

At Salisbury in 1222 were fourteen blest and worked "Tuallia"; without work nineteen; another was of silk. To S. Peter's Altar belonged seven Tuallia, two of them worked; to All Saints' Altar, four blest Tuallia, two worked and two "parata" (*i.e.* adorned), and three others not blessed. In the Inventories of the Parish Churches within the jurisdiction of Salisbury Cathedral, 1222, and the "Vetus Registrum Osmundi," are mentioned at Sunning two silken Frontals before the Altar, and two of linen with flowers of cutwork. Ruscombe had a Frontal of linen; Sandhurst had two; Mere had four of silk and one of linen, with flowers; Horningham, two of linen, one with flowers inserted; besides three others of linen richly incised and painted. Beneath these coverings were suspended latterly, "Antipendia, or Pretexta," of rich embroidered silk or stuff, which as well as the "Frontalia" were fastened to the upper portion of the Altar table with hooks and eyes. In the will of Hugh Pudsey, Bishop of Durham, 1195, "Four Altar coverings" ('lintheamina'), artificially worked; two without and one with a Frontal embroidered with gold representing the Trinity and the Twelve Apostles with pearls round their heads; a fourth with a silken Frontal. These Antipendia were in fact large square lappets hanging down in front, one on the Epistle, the other on the Gospel side.

Metallic Frontals.

Frontals may be metallic, and formed of gold and silver plates. That of S. Ambrose at Milan is an example. Sozomen relates how Pulcheria, daughter of Arcadius and sister of Theodosius, offered an Altar of Gold to the Church of Constantinople. In the fifth century the Popes Adrian, Sixtus III., and Hilary gave silver Altars to Churches at Rome. S. Helena had given one of gold with precious stones to the Church at Jerusalem. The Cathedral Churches of Winchester, Lincoln, Glastonbury, S. Alban's, Peterborough, had all metallic Frontals ("*Tabulæ*"), which were moveable, and put up on Great Festivals. King Witlac gave to Croyland Monastery "*Tabulam Magni Altaris laminis aureis contextam*" (*Ingulph. Croyland, Gale, 22*). King Edgar gave a like one to Abingdon, "*Tabulam argenteam pretio ad preciatum 300 librarum.*" Lanfranc gave to Rochester Cathedral "*Tabulam argenteam ante majus Altare.*" Ernulph, "*Tabulam argenteam ante majus Altare.*" Their mother gave an excellent Pall before the great Altar, and Paris the Archdeacon another. So at S. Alban's (*Matt. Paris in Vit. Abbat. p. 40*) was a tablet of gold and silver and choice gems, constructed of the length and breadth of the great Altar.

Theodoret (*Hist. Ec. i. 31*) says that in the age of Constantine "the Altar was adorned with royal tapestry with gold and gems." Chrysostom speaks of "Carpets interwoven with gold for the Table." In England, as early as A.D. 725, the Abbess Bugga had in her church—

"Aurea contortis flavescent Pallia filis
Quæ sunt Altaris sacri velamina pulchra."
Opera Alcuin, ii. 550.

The Palls with twisted threads of gold are bright
Which nobly veil the sacred Altar's shrine.

The Altar-coverings of the sixth century at Ravenna are shown in the Plate. They are apparently of linen with plaques of gold. In the South Kensington Museum are some fine Altar Frontals. One with the Twelve Apostles (*see Bock, i. 195, plate VIII.*) is 10½ ft. long and about 4 ft. high. Another (4024, *Rock, Catalogue, 87*) crimson satin and flowers with five Apostles in coloured Silks and Gold thread, Italian fifteenth century, 7 ft. 3 in. by 2 ft. Another (4522, *Rock 101*), Italian fourteenth century, 4 ft. 3 in. by 1 ft. 8 in., much worn; linen ground embroidered with silk and gold; the subjects, the Nativity, the Adoration of the Magi, with Saints. 8709 in the South Kensington Museum is an Altar Frontal of grey linen, figured in needlework with flowers, stars and heraldic animals in alternating squares of plain linen and network, German fifteenth century; it is 9 ft. 5½ in. by 4 ft. 2½ in. (*Rock, Catalogue, 257*). Dr. Bock mentions some of A.D. 1203, now at Bamberg. These Palls were in fact Frontals sewed to the white

linen coverings above mentioned. In 1327 Bishop Cobham bequeathed to Worcester Cathedral an Altar Tobalea with a Frontal of arms sewn on (*Monasticon*, i. 575).

The Frontals, if coloured, ought to be of the same hue as the Vestments.

The whole clothing of the Altar used sometimes to be included within the term "*Vestimentum Altaris*," as in the "*Testamenta Eboracensia*" (*Part* i. 321, *Will of Walter Bishop of Durham*.)

Frontlets may be sewn on the front of these linen Cloths so as to hang over the edge. One Altar-cloth (8705, *South Kensington Museum*, *Rock* 265) is of diapered linen, on which is fastened in front a broad border of purple cloth, with a Latin inscription within wreaths of flowers in white linen stitched on. It is German of the fifteenth century, 10 ft. 9 in. by 6½ in.; the linen 9 in.

These authorities, with the engravings and drawings in the Pontificals, show that these white linen Altar-cloths were generally very large and quite plain on the surface, but might be worked in white embroidery in figures and inscriptions on the sides, fronts, and ends. They or the attached Frontlets may fall down over the front lip or margin of the Altar eight or nine inches or more, including an inscription or bordering of white lace, or of gold lace or fringe, occasionally with coloured patterns introduced, and that at the sides or ends may fall down nearly to the ground, with fringes at the extremities.

The form which these linen Altar-cloths took after the Restoration is shown in the Plates.

At a Synod at Exeter, 1287 (*Concilia*, II. 131) it was ordered that "Wheresoever Mass is celebrated, either on the Principal Altar or elsewhere, there should be Four 'Tuallæ' or linen Cloths, of which at least two should be blessed, and one of them with 'parurâ,' " *i. e.* an ornamented Frontlet.

By the Advertisements of Elizabeth, 1564, "Ministers ministering the Sacraments shall decently cover the Communion Table with carpet, silk, or other decent covering, and with a fair linen Cloth at the time of ministration."

The Rubric to the Order for Holy Communion adds: "The Table at Communion time having a fair linen Cloth upon it."

The 82nd Canon of 1603-4: "We appoint the same Tables shall be covered in time of Divine Service with a carpet of silk or other decent stuff thought meet by the Ordinary of the place if any question be made of it, and with a fair linen Cloth at the time of Ministration as becometh that Table, and so stand."

IV.—CORPORALE, CORPORALIS PALLA, LINTEOLA PURIFICATORIA.

The Corporal or Corporas is a linen cloth upon which, according to the uniform usage of the Church, East and West, from the beginning, the

Element of Bread in the Eucharist is consecrated into the Body of Christ. To correct irregularities, the Second Council of Rome and of Pope Sylvester ordered, A.D. 324, that no coloured cloth or silk or purple should be used, but only woven linen, the product of the earth, as the Body of our Lord was buried in a linen Syndon or sheet in the Sepulchre. In Isidore of Pelusium it is called *εἰλετον* (from *εἰλεω*), "involvement."

This rule has been universally obeyed; no material but flax has been used for the purpose. Isidore, in the fifth century (*Lib. i. Epist. cxxiii.*) speaks of "that Pure sheet (Syndon) in which the Lord's Body was wrapped. In the same manner we hallow the bread of Proposition in a Syndon." So all the Ritual writers without exception speak of the "Corporale Linteum." Bede (*in Luc., Lib. vi. c. 23*), "The ecclesiastical rule is that the Mysteries should be consecrated not in coloured cloth, but in fine linen, like the fine linen cloth Syndon of Joseph." "The Corporals upon which the Sacred Oblation is immolated should be of the finest and whitest linen, nor should anything either more precious or meaner be mixed therewith; for the Lord's Body in the Sepulchre was wrapped not in silk but in linen." "The Corporal should never remain on the Altar, but should either be placed within the Book of the Sacraments, or with the Chalice and Paten be shut up in a most pure place; and when it is washed by Priest, Deacon, or Subdeacon, let it be so washed first in the place and Vase prepared for that purpose, because it is tinged, 'infectum,' with the Lord's Blood. Afterwards let it be smoothed by the washerman in a clean place" (*Regino Prumensis, Lib. i. p. 51*), from a Roman Council. The Rule given by Lyndewode (*Lib. iii. Lit. 23*) is "The Corporals should not be of silk, but only of pure cloth of flax from the earth, and consecrated by the Bishop. Nor should that be blessed or consecrated which has been used in the making of flour or anything else to make it stand stiff over the Chalice" (*i.e.*, it should not be starched). He then mentions "Pallæ," which he calls "Vestments of the Altar," and says they should all be square.

Forms of Consecration and Benediction of Corporalia are in all the English Pontificals, and therein their use is explained. That in Ecgbert's Pontifical (43), the same as in that of Leofric (fo. 286), is this:—

"Let the Ministers of the Church hold up before the Bishop the Linens with which the Altar or Church is to be adorned, and let the Bishop bless them, saying, 'O Lord Almighty God, Who from the beginning didst create what is useful and necessary to man, and didst teach Moses Thy servant for forty days to fashion Vestments for the Priests and Levites, as well as furniture also, which Miriam wove for the Tabernacle of the Covenant, vouchsafe to sanctify, bless, and consecrate these Linens for the use of Thy Altar for covering and wrapping ('tegendum, involvendum,' or 'velandumque') the Body and Blood of Thy Son our Lord Jesus Christ, Who with Thee," &c. This is the form verbatim in the corresponding form in XLIV., C.C.C.C.,



*A portion (one-third of the real size) of the front of the Corpore
of Theodelinda, Queen of Lombardy.*

Conserved at Monza.

(Bock, II. 265, Taf. xxxvi.)

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Library, 11th cent., with the Rubric, "*Let the Bishop make a Crofs, saying,*" &c. Another Prayer is this: "Most merciful Lord, Whose might is unspeakable, by Whose Ministry wonderful secrets are celebrated; grant, we beseech Thee, that this Linen may be sanctified with the Benediction of Thy propitiation for consecrating upon it the Body of our God and Lord Jesus Christ, Thy Son, Who," &c. This prayer is also verbatim in the Hereford Pont., 12th century, and in C. C. C. C., XLIV., and in Clifford's "Pontificals;" and there is a second, totidem verbis; but in the latter, instead of "For consecrating upon it the Body," is substituted "For covering and wrapping round the Blood of," &c.

Prayer.—"O Almighty God, the Father of our Lord Jesus Christ, bless, we beseech, this linen with Thy Heavenly Benediction to receive the celestial Mysteries of the Body and Blood of our Lord and Saviour Jesus Christ Thy Son, as we know by the Gospels that the Flesh of our Lord Jesus Christ was bound in a pure and clean linen sheet. Who, with Thee," &c.

For blessing one, two, or three or more Corporals [in the Anglo-Saxon XLIV., C. C. C. C.; nearly the same in the Hereford Pontifical, 12th or 13th century, in Magdalene College, Oxford, and in Clifford's also, but somewhat shorter]:—"God, Who for the salvation of mankind didst not disdain The Word to become flesh and to dwell wholly amongst us; Who gavest a kind kiss to the perfidious traitor, when for the life of all Thou lovingly willedst as a lamb to be slain, and permittedst Thyself wholly to be wrapped in the sheet woven of linen by Joseph, We intreat Thee, O Lord, to sanctify, bless, and consecrate this Linen for the use of Thy Altar, for consecrating upon it or for covering and wrapping the Body and Blood of Thy Son, our Lord Jesus Christ; and may it be obtained by our worthy service that whatever shall be immolated by Sacred Rite upon them, like the offering of Melchisedec, may be a burnt Sacrifice well pleasing unto Thee; and that whoever shall offer shall obtain the reward of his vows. We moreover humbly pray and beseech Thee that Thou wouldest Purify and Sanctify this Linen with the fulness and grace of the Sanctification of Thy Spirit, Who didst will to be offered as a Sacrifice for all of us; and grant that upon this our libations and Offerings may be accepted, may be favoured, may be fat, and ever be sprinkled with the dew of Thy Holy Spirit, O Saviour of the world, Who," &c.

Another Prayer.—"God, Who desirest us to imitate the services of those who serve Thee, mercifully regard our humble service; and sanctify, purify, and consecrate with the Benediction of heavenly virtue this Corporal dedicated to Thy Name, and this Linen prepared for the use of Thy Service, so that Thy Holy Spirit may descend upon It (or Them), and may bless the Oblations of Thy people, and may graciously refresh the hearts and bodies of those who receive them, Through," &c. [In C. C. C. C., XLVI., this is nearly verbatim the same, and in Bishop Clifford's. This form also is verbatim in the Hereford Pontifical, Magd. Coll.] The forms in Bishop Lacy's Pontifical

are nearly identical with the above. The Sarum Pontifical (*circa* 1450) in Cambridge University Library uses nearly the same terms (*see* *Mask*. i. 145). But the general form of consecrating the larger linen cloth (*viz.* the "Mappula ceu Lintheamina Altaris") is the same with that in Egbert's Pontifical first above extracted, with the following remarkable variations:—"That thou wouldest vouchsafe to bless † , sanctify, and consecrate this Linen for covering and wrapping *this Altar* of Thy most glorious Son our Lord Jesus Christ." It would appear from this change that the Corporal so blessed must have been larger than the Altar itself, and so that the larger Corporal was no longer used for covering up the Chalice and Hostia, but the lesser only.

The General Benedictions of the "Mappulæ ceu Lintheamina Altaris" in that Sarum Pontifical (it is not found elsewhere) is this:—

"O God, Who didst order Moses Thy Servant to make Veils and Ornaments and other things necessary for the worship and decoration of Thy Tabernacle and Altar, Vouchsafe, we beseech Thee, to purify, sanctify, and consecrate these Ornaments or these Linens prepared to Thy Honour and Glory for the use of Thy Church, that they may become fit and blessed for Divine Worship and for Thy sacred Ministrations, and may be prepared by worthy services for the Confection ('Ad Confectionem') of the Body and Blood of our Lord and Saviour Jesus Christ, Who," &c.

"The Corporal upon which the Oblation is placed ('Corporalis Palla') is therefore of fine linen, because the Body of the Lord was wrapped in fine linen with Spices in the Sepulchre" (*Exposit. Miss.* 6th century, quoted *Rock* i. 208). Properly speaking, it should be stretched by the Deacon over the large white linen cloth, and be of considerable size, large enough to afford room for all the Hostiæ in the centre, and for the Chalice on the right hand or behind the Hostiæ in the centre (for either position seems allowable), with a sufficient length on the left side for covering up both the Hostiæ and Chalice with this Corporal.

The language of the contemporary form of Consecration is, as we have seen, "for the use of Thy Altar for covering and wrapping Thy sacred Body and Blood, O Lord."

Of these Corporalia or linen cloths, there were in Theodore's time three, the undermost being the purple Palla (*Theod. Pen.* xxxix. c. 8).

About this period, however, a Second Corporale came into general use on account of the inconvenience of one only both for Consecration and for covering over also. (*Rupert Tuit.*) Durandus says, "The Cloth which is called Corporal is twofold—one, that which the Deacon spreads upon the Altar, the other which he spreads folded on the Chalice." The same distinction is made by Innocent III. (1128), (*see* *Miss.* ii. 56); and thenceforward this usage prevailed. S. Anselm notes the change (*Epist.* iii. 135), "Whilst Consecrating some cover the Cup with the Corporal, others with a folded cloth."

The Synod of Worcester (1240) (*Hard.* vii. 331), "Duo Paria Cor-

poralium;" and all the English Inventories of that period speak of the "Corporalia" in pairs, and particularly that of Sarum, A.D. 1222; wherein are mentioned pairs of Corporalia within cases; and three pairs of Corporals are mentioned as given by the Treasurer to each of the five Altars of the Cathedral. In the Inventories of the Parish Churches contained in the "Vetus Registrum Osmundi," the Corporals are always enumerated in pairs, and there were in many of them three or more pairs. Many similar entries are in the Exeter and S. Paul's Inventories.

The larger Corporal ought, according to Gavantus, to be of finest thick white linen only, without colour, and should be at the very least 30 inches square, with a simple hem all round, except in front, whereon a Cross may be worked. This side, when used, should hang down four inches or more over the edge of the Altar, so as to show the Cross, and may at the extremity be bordered with a short fringe.

The smaller, or Chalice Veil, "Velum Calicis," to cover the Chalice after Consecration, should be from 20 to 23 inches square, of the finest linen possible, and upon this some colour was sometimes permitted in silk or gold thread embroidery round the edges; in the middle should be a Cross or figure of a Sun, or multiplied Crosses, and Stars.

Besides these, there ought to be two other white linen kerchiefs. One, called the "Manutergium," for drying the hands of the Priest after his washing of them before Consecration and after Communicating; the other called a Purifier, for finally cleansing the Chalice and Paten after Celebration. This last act should be done by the Deacon or Subdeacon (or by the Priest in their absence) at the Piscina or in the Basin ("Pelvis") provided for that purpose. Colour is permissible in each of these linen kerchiefs.

In conformity with this, in the Anglo-Saxon and Norman Pontificals, the Subdeacon in his Ordination received from the Bishop an empty Chalice and Paten; and from the hand of the Archdeacon a Crewet or Vase with Water, a Manile, and a Manutergium.

The greatest care should be taken that these Corporalia should not remain on the Altar, but be taken off it by the Deacon, and put away in a secure and clean place—"Paratorium," "Armariolum,"—along with the Chalice and Paten in the Sacristy or elsewhere. The Cases, Satchels, or Wallets ("Thecæ," "Repositoria," "Peræ," "Forelli," "Capfæ," Boxes of Wood, "Bursæ," "Custodiæ") in which they were kept, are generally mentioned in connection with them, and were often magnificently decorated, and made of costly stuffs, with gold and silver thread, and fringes of wonderful workmanship and beauty. Each Chalice should have its own Satchel for itself, its Corporals, and its Paten. (*See the Mayence Chronicle, circa. 1190, cited by Bock, ii. 209; the S. Paul's and Exeter Inventories.*) Each should have a Crucifix, Cross, or Lamb, or other sacred design, upon it. The form of these Cases, or Bursæ, or Boxes, should be square, at least one foot each way.

The Cloths or Napkins used for washing the hands of the Priest, and for cleansing the Chalice and Paten, as also the Corporalia, should, as we have seen, be always washed in Vessels set apart for that purpose, under the superintendence of the Deacon or Subdeacon.

The Inventory, given in Dugdale (S. Paul's of A.D. 1296), enumerates a number of these Corporals cases ("Caplæ"), with an account of the designs upon them and of the Jewellery with which they were decorated.

V.—OFFERTORIUM. OFFERTORY VEIL.

Moreover, a principal Ornament to be used in Celebration is the "Offertorium," or Offertory Veil. This, by Beda, and Ecgbert in his Pontifical, is called "Chrismale," because it was used also for carrying the Vases of Chrism. Ducange defines it to be "An oblong linen Cloth embroidered with silk and other ornaments, or of silk, wherein the Chalice and Paten are wrapped when they are offered by the Deacon to the Priest." To this add, "and whilst he (the Subdeacon or Acolyte) holds the Paten off the Altar during Consecration." The early "Romani Ordines" speak of "the Chalice with its ears enveloped in its Offertory." At S. Paul's in 1295 was an "Offertorium Stragulatium" (according to Papias, a cloth of different colours worked artificially with feathering, *i.e.* embroidery of various tints) "of red and green." Another "of white cloth, the extremities woven in silk with animals, trees, towers, and birds." In the Canterbury Inventory, 1315, they are called "Mantellæ for carrying the Paten." In that of Exeter, "Tuallæ of Silk, woven with heads for carrying the Paten." Gottfried of Croyland, in 1299, gave "Five Veils of white silk, adorned with gold fringes, for carrying the Paten on Principal Feasts."

These Veils should be of considerable size and length, so as to cover over the whole of the paraphernalia on the Credence, and to enable the Usher to throw one end over his shoulder for security. Gavantus mentions the "Velum Diaconale" as 10 feet long and 2½ wide. Dr. Rock indorses this. It should be used because none of the Assistants (except, perhaps, sometimes the Deacon) were to touch the Sacred Vessels whilst in use with the bare hand. In the South Kensington Museum is an "Offertory Veil," 7792, sixteenth century, of gold thread and velvet, 14 ft. 4 in. long by 1 ft. 10 in. in width. Another, 7799, but still later, of cut crimson velvet, 11 ft. 2 in. by 1 ft. 10 in. Each has a fringe of gold at the ends.

In the Anglo-Saxon Church (XLIV., Corpus Christi College, Cambridge, A.D. 1020), these *Offertoria* were consecrated in the following form, which is as nearly as possible identical with that in the Hereford Pontifical, A.D. 1200, at Oxford, the Bangor (A.D. 1268), Bishop Clifford, A.D. 1400, and the subsequent Pontificals.

For Consecrating the linen Offertory Veil.

"Only Almighty and incomprehensible King, Almighty God, Who by Moses Thy lawgiver didst command mystical species of gifts to be offered to Thee in sacrifice to shew forth the end of good works [shewing that He immolates well who carries on a good work even to the end of a good action], We therefore with humble prayer and suppliant devotion ['famulatu'], beseech Thee, O Lord, that Thou wouldest vouchsafe to endow with Thy Benediction and to endue with Heavenly Sanctification this linen cloth prepared for the Oblation of the very sacred drink Offerings [*libationes*] of the Body and Blood of Thy Son; so that Thou mayest receive with good favour the gifts of the offerers, and to those who receive them mercifully grant eternal Life, O Saviour of the World, Who, One in Perfect Trinity, livest and reignest God," &c.

VI.—THE CHURCH BOOKS.

The MS. Tiberius C. I. of S. Osmund's time requires for Parish Priests a complete Missal, a Lectionary, and an Antiphonary.

By the Council of Oxford, 1222 (*Lyndewode, Appendix*), the Archdeacons are to provide that there should be in the Church Books fit for Psalmody and for reading.

In 1305 the requisite Books were said to be a Missal, complete Lectionary, Antiphonary, Gradual, Psalter, Troper, and Ordinal. To these Archbishop Islip added a Manual.

From the various Inventories, however, it appears that in S. Osmund's time, and subsequently, the first and necessary Book was what was called "Textus," *i.e.* the Four Gospels, which were put into binding of leather or velvet or silk, nobly adorned with jewels and embroidery, and kept in cases of silver, gold, &c., richly chased and jewelled.

Thus at Salisbury, 1222, was one great Textus, which had 20 sapphires, 6 emeralds, 8 topazes, 18 alemandinæ, 8 garnets, and 12 pearls. Another Textus was gilded, and with 8 stones. A small Textus with the Image of the Blessed Mary, with 19 stones. Four other Textus, all but one silver gilt, and two without silver. There was a Book of the Gospels, and another of the Epistles, and a Missal for the Great Altar, with a Book of the Gospels, and an Epistolarium.

At Exeter, in 1327, there were two Textus for the Great Altar, besides others. In 1506 (Oliver, 323) is mentioned a wooden case, in which was contained a Textus given by Grandisson (1327), which had the Crucifix, Mary and John, on one side, and the Blessed Mary on the other. Another of silver and gold, with Crucifix, Mary and John, and four Evangelists in the four corners, with the inscription, in Roman letters, that it was so adorned by

Leofric and his coadjutors. Seven of these Textus were in silver and gilt bindings, with images of Apostles, Crucifixion, &c., some are said to be "De grossa litera."

At Canterbury, 1295, there were 20 of these Textus in gold, silver gilt, with like images of the Crucifixion, Mary and John, &c. Two are mentioned as being "*sine libris*." One covered with copper gilt, with a Majesty in the middle, and three images in Tabernacles, and two Angels silver gilt, and the four Evangelists in the four corners.

There were at S. Paul's at the same period ten Textus, similarly adorned, one with the Acts of the Apostles, another with the Epistles, and two of single Gospels.

Besides these, however, which in those times may possibly not have been always used in the Services, but placed on the Altar table for honour's sake, there should always be on or near every principal Altar an Evangelistarium and Epistolarium; the one containing the Gospels, the other the Epistles, which should be always ready for use.

At Salisbury, in 1222, was an Evangelistarium, gilt, with jewels; also two Textus, silver on both sides—one containing the Gospels, the other the Epistles. The Altars of All Saints and S. Nicholas had each a separate Evangelistarium and Epistolarium. At S. Paul's, in 1295, were four Evangelistaria and six Epistolaria. There were several also at Canterbury. At Exeter, in 1327, were several separate Evangelistaria and Epistolaria for the great Altar. In the Inventories of the Church goods of the Parishes within the jurisdiction of Sarum Cathedral, we find the same distinguished in the "*Vetus Registrum Osmundi*." Matthew Paris relates that the Abbot Paul gave to the Abbey of S. Alban about this period an Epistolarium, and a book in which were contained the Gospels to be read throughout the year. A fine Evangelistarium of Cardinal Wolsey's time is in the Library of Magdalene College, Oxford.

If Introits, Graduals, Sequences, Offertoria, and Communions are used, they also had better for Choral use be contained in one or more distinct volumes.

All these, with the Collects, &c., were also collected together, and comprised in one volume containing the rest of the Mass, and called the Missale; one of which at least was always indispensable to every Church.

So for the present Anglican Communion it would seem almost a necessity that the same Communion Office, with its adjuncts named above, should be comprised in one Volume, and placed upon the Altar for the use of the Priest.

These Church Books, like all other Church ornaments and furniture, always received a solemn Benediction by the Bishop. That in Ecgbert's Pontifical, which, nearly verbatim the same with all the others down to the middle of the fifteenth century, is as follows:—

"Let us pray.

"Let the virtue of Thy Holy Spirit, we beseech Thee, O Lord, descend upon these Books, which, by cleansing, may purify, bless, ✠ and sanctify them, and may mercifully enlighten the hearts of all, and bestow true understanding upon them; and grant that when so enlightened they may keep and perform Thy precepts by fulfilling them according to Thy will in good works, Who livest," &c.

"Kindle and inflame, we beseech Thee, O Lord our God, with the virtue of Thy Holy Spirit, our hearts and senses and understandings, to search out and understand these Books, and all others written by the Grace of Thy Inspiration, that what we find in them we may be able truly to comprehend and to teach to others, and may by Thy gift study to understand in all things Thy commands, and vouchsafe with the Right Hand of Thy power to bless, ✠ magnify, consecrate, purify, preserve, and at all times sanctify them, so that we may be able studiously and devoutly by reading, understanding, and teaching these and many other Books rightly written according to Thy will, to gain many unto Thee, and may be enabled to present all who are committed to us unstained before Thy Majesty, to Whom be Honour and Glory," &c.

VII.—ALTAR CUSHIONS, DESKS.

Cuscini, Pulvinaria, Desci.

Two Principal Volumes ought to be laid for use on the Altar; one containing the Order for Holy Communion, commonly called the Missal; the other being an "Evangelistarium" or Book of the Gospels; besides which another, as before stated, was sometimes used separately, the "Epistolarium." As the Epistle, however, on Sundays and Festivals, as well as Feriæ, was usually recited below in the Choir from a Lectern, this Epistolarium was not usually placed on the Altar.

Dr. Bock (III. 34) says that very early these Volumes were placed on small triangular metal or wooden desks made for the purpose. He does not, however, speak of any as now remaining. At Sarum, in 1222, the Inventories mention, "Lectricum unum ad Altare," and six others for different Altars in the Church; but it is not stated of what material they were. The Missale and Textus may be, however, as they at this period certainly were, placed at the beginning of or before the Office, each on a small Cushion; that which supported the Gospels on the Southern portion of the Altar, that for the Missale on the Northern portion, to be shifted, however, from their respective normal positions when requisite. The upper sides of those Cushions frequently were, and should be, of the richest velvet or silk, or such like stuff, of the colour of the Day or Season, and should suit with the ornaments of the Frontals and Covers of the Liturgical Books. They may be and often were decorated with

ivory, gold and silver embroidery, and jewels, and may have tassels at their four corners of gold or silver thread. The ancient examples show that the normal size should be about one foot six inches in length, and somewhat less in breadth, and they should be filled with feathers or chopped wool, but not with whole wool or deer's hair.

These Cushions are in the Inventories sometimes but not always enumerated in pairs. At S. Paul's, London, in 1295, were two Cushions of black sendatum, embroidered with shields, vines, and roses. Although generally ornamented on one side only, they sometimes were so on both. In 1396, at S. Anthony at Padua, were two small cushions of silk for the Missal. Also two for the Altar, one of silk, the other of fine green linen. A very beautiful Altar cushion of the thirteenth or fourteenth century is No. 1324 in the South Kensington Museum. It is described by Bock in the second part of the first volume of his work (p. 247, 248), and figured by him, Plate xiii., and by Dr. Rock in his *Textile Fabrics* (60). It is of crimson silk. The design is our Lord in the arms of the Blessed Virgin, vested in green, and S. Joseph with a gold nimbus within a gothic canopy with two Angels, one on each side, vested in red and blue, each carrying lilies. S. Joseph has a basket of doves. The size is nineteen by thirteen inches. Another, No. 7674 (*Rock*, 142), has a pattern of two Angels and Crosses between them in gold; the hands and faces of the Angels, white. It has tassels at the corners of crimson and gold. It is Florentine, and 1 ft. 3 in. by 2 ft. 3 in.

If a Desk or Desks (called Scabellæ), or a Lectern be used for the Gospel, over it should be thrown an ornamental covering of silk, or velvet, or linen, which may be embroidered in gold or colours. In the South Kensington Museum is a fine example (7468) of crimson silk and cloth of gold; the cutwork in white and blue silk. It is 9 ft. in length and but one in breadth. Another (81,358) is of grey linen thread, 10 ft. long by 3 ft. wide, worked with a vast number of Scriptural and Ecclesiastical subjects. It is described by Rock (*Textile Fabrics*, 200). Another, German (No. 8693, *Rock*, 261) is of linen and embroidered in white, brown, and blue thread with figures of our Lord and of his twelve Apostles, and is 4 ft. 8 in. long by 1 ft. 4 in. Viollet-le-Duc (p. 184) figures another, two yards by one yard broad.

If there be no Ambo or Ambones then there should be in the Choir or Presbytery on the right hand looking to the Altar a Desk or Lectern for reading the Epistle, which should face towards the Choir. This may be of the shape now become common, and be made of any material; upon this the Book containing the Epistles should be placed for the purpose.

In the like case of there being no Ambo for reading the Gospel, there should be a movable brazen Eagle or Phoenix, or Desk placed for the occasion in the Sanctuary, near the Northern or left corner of the Altar, over which when in use a Veil more or less magnificent should be thrown, as mentioned above. This Desk was usually of iron for Ferial days. "Descus

volubilis de ferro," says the Exeter Inventory of 1503. At Sarum and Wells, York and Hereford, and Exeter, on Sundays and Feast days, the Gospel was always read from an Eagle in the Ambo or Pulpitum.

VIII.—THE ALTAR AND OTHER CROSSES.

Three kinds of Crosses or Crucifixes have always been used in England as accessories to the worship of the Church. I. That over the entrance to the Choir, latterly called the Rood. II. The Processional Cross. III. The Cross belonging to, but above the Altar.

A Cross, or Crosses, elevated on a staff, and of considerable proportions, should always be borne by an Acolyte or Acolytes vested specially for that purpose in front of all Processions except on Ash Wednesday (195), Maundy Thursday (199), Saturday in Albis and following Saturdays (p. 208), and on Saturdays at Vespers from Trinity Sunday to Advent (p. 213), and on certain other occasions.

The first instance of its use in England is recorded by Beda (*Hist. Eccles.*) when S. Augustine marched into Canterbury with his band of Missionaries singing hymns, preceded by the figure of the Crucified Jesus painted on a Tablet. At Sarum in 1222, the Inventory states that there were two staves of silver for carrying Crosses on such like occasions.

A Processional Cross at the top of a shaft should precede the Priest and his Assistants (itself preceded by one or two Thuriblers and two tapers, and by the Book of the Gospels foremost of all), when he enters the Church from the Sacristy for the purpose of celebrating the Eucharistic Sacrifice.

The Acolyte, or Subdeacon, who carries this Processional Cross, should as well on this occasion as in solemn Processions, always be vested in an Alb, except otherwise directed.

From the earliest period on record of the introduction of Christianity into England, a Cross ("Tropæum Crucis") with or without a representation of the Crucified, incised or in relief, was part of the furniture and adornments of the Church which appertained to the Altar.

Paulinus, as Beda relates (*Hist.* II. c. 20), brought to England (A.D. 633) "A great golden Cross and a golden Chalice for the ministry of the Altar, which were then still preserved at Canterbury." S. Cuthbert erected a Holy Cross near his Oratory (*Vita S. Cuth. Hist.* II. 118, *Ed. Stevenson*).

The Abbess Bugga, A.D. 725 (*Aldhelmi Opera Giles, ed.* 117), in one of the first Churches ever built by the Anglo-Saxons, set up over the Altar:—

"Hic Crucis ex auro splendescit lamina fulvo
Argentique; simul gemmis ornata metalla."

"Here beams the Cross with plates of tawny gold
And silver, and its metal decked with gems."

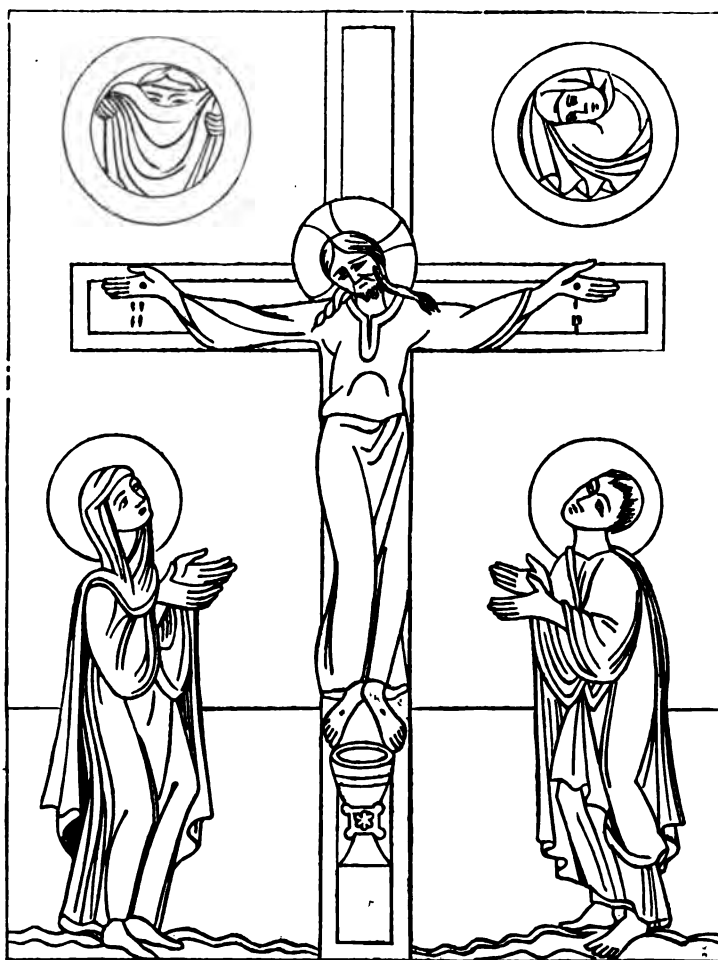
The younger Wilfrid, A.D. 755,—

“Sublime Crucis vexillum erexit ad Aram.”

“Aloft the Standard Cross be at the Altar raised.”

According to Ciampini, Cahier, Martin, Didron, Greutzer, La Barte, Martigny, and Viollet-le-Duc, and other authorities, and especially the examples given by Seroux D'Agincourt in the second volume of his Atlas, and by Ciampini (*Vet. Monum. I.*), the Cross was represented simply in the second century, and until the Council of Trullo in the seventh century, sometimes with the Lamb and banner, sometimes with the Good Shepherd. D'Agincourt gives several examples from the catacombs (*Vol. II. pl. x. and others*) of plain long-shafted Crosses without any figure. Ciampini, amongst other examples, in his second volume has engraved one from the Mosaics in the Church of S. Michael at Ravenna (*Plate xviii.*), wherein in the Apse is seen a plain Cross, one-third larger than the human figure, of the Latin shape, which Christ, vested in a violet Chasuble and Stole, holds with his right hand at the middle, while right and left stand Michael and Gabriel, robed, as supporters. The date of this is 533. In the same volume are also engraved several contemporary Crosses in the other Churches at Ravenna and Rome. In the sixth century, however, the Figure became common in private use, e.g. the Crucifix in the Cemetery of S. Jules, the pectoral enamelled Cross at Monza given by S. Gregory to Theodelinda, where the Saviour is vested. These authors refer to one of the sixth century in a Syrian Gospels of that date in the Laurentian Library, and two in the Vatican. The Crucifix appears in the seventh century in mosaics, and soon after commonly in frescoes, bas-reliefs, and engravings. One of the time of Chilperic, as affirmed, was dug up in 1643 at S. Germain des Prés, in bronze, with the figure of Christ affixed thereto. In one MS. of the Gospels at Durham, eighth or ninth century, is a coloured figure of our Lord on the Cross, with SS. Mary and John and the two soldiers. That of Lothaire (ninth cent.), at Aix-la-Chapelle, is simply incised on metal (*Mélanges D'Archeologie, vol. I.*).

The Anglo-Saxon early forms of Benediction leave it doubtful whether they are applicable to the mere Cross or to the Crucifix (e.g., that of Ecgbert, A.D. 735, and Tib. C. I. 11th century, and others); the language of all however, seems to imply that the figure was there. The Darby Book in the C. C. C. Library (A.D. 1060) has one painted in the usual form, and partially vested. John of Avranches (*Migne, 43*), speaks of Processions, “Ad Crucifixum,” after Septuagesima. In the Acts of S. Etheldreda it is recorded how young Edgar pledged a Cross to a Jew, and how, whilst showing it to his friends, one of them attempted to injure the image of gold fixed to the Cross. (*A. SS. Ord. Ben. Bolland*), June IV., *Arno*, 528, 571. S. Margaret of Scotland placed in the Church which she had built a Cross of incomparable value, having the image of the Saviour in pure gold, with plates of silver, and



From "Mélanges d'Archéologie," Martin et Cabier.

Cent. x. or xi.

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decorated it with jewels (*quoted by Rock*). In the Acts of Etheldreda, written by Thomas, a monk of Ely, A.D. 1163, above quoted, is said: "He made a silver Cross, which is called the Cross of Provost Leo (who lived *circa* 950), in which the form of the Body of Christ is ingeniously hollowed out to receive relics of SS. Vedast and Amand."

The Title over the Head was of a later introduction.

After the Person of our Lord began to be figured on the Cross, the first representation was of a Body vested in a Colobium, or white tunic, from the neck to the foot. (The historical tradition, however, is vouched for by SS. Augustine and Ambrose that after the custom of the Romans He suffered divested of clothing.) Cahier and Martin (*Mel. Archæologiques*, vol. II. 59) have given a noble figure of our Lord so vested, probably of the seventh or later centuries. In the eighth and following centuries He is frequently figured with a simple cloth round the loins, and descending to the knees (*See Cahier and Martin, ibid., Plates at end*), which has continued to the present day (*See Seroux D'Agincourt, Atlas II., Plate x., et seq., from examples in the Catacombs.*) Nevertheless the clothed or semi-clothed form was usual until the fifteenth century at the least (*See Martigny, Dict. D'Antiquités Chret.* 195.) It is in the thirteenth and following centuries that we first behold the figure with that scanty clothing which afterwards became common (*See Melanges D'Archæologie, Martin and Cahier, vol. III.*)

D'Agincourt, in the Second Volume of his Atlas, has engraved a number of Crucifixes from the seventh century downwards, wherein the Body is thus girt round the loins with an apron from the loins to the knees, the arms outstretched horizontally, the countenance looking straight forward, the head upright, each of the feet nailed separately and resting on a broad support or platform of greater or less magnitude. SS. Mary and John are often represented standing one on each side gazing on the sufferer, and sometimes with the two soldiers and the centurion. The two thieves are generally omitted.

By the end of the thirteenth century the almost nude figure, the drooping Head and falling and crooked Arms, distorted Body, Feet nailed together, without any support, were introduced, such as is seen in the present day. A fashion to be deprecated, as fit to excite mere compassion rather than devotion.

To follow the custom of S. Osmund, and up to the fourteenth century, the Cross should be of the usual Latin shape with a long shaft, not of the Greek equal-limbed form, nor of the "Tau": the Arms outstretched horizontally, the Head upright, the Face looking straight forward with the Eyes open, the Feet according to the express tradition of SS. Cyprian and Gregory of Tours, and Innocent III., nailed separately and resting on a tablet or support below, with the Body and limbs straight.

At this period the Head of Christ was usually crowned, not with thorns, but with a diadem. William of Malmesbury (*De Antiq. Glaf. Gale*, III.

304) mentions such a Crucifix at Glastonbury, and that when King Edgar and S. Dunstan visited that shrine, the diadem fell off it. A Crucifix of this kind is to be seen in the Museum of Economic Geology, London.

On the Head, therefore, may be affixed either this Crown or one of Thorns.

The Processional Cross at this period usually had the figure upon it. Thus at Canterbury, 1295, were four Crosses for Processions, "Cum Patibulis deauratis et gemmis ornatis." At Sarum, in 1222, was a Processional Cross well gilt with many stones, and another for Sundays covered with silver.

The Material may be of any substance. The Great Cross, Crucifix, or Rood over the entrance to the Choir, was and should be usually of wood, accompanied by standing figures of Mary and John in contemplation, on each side (if the figure of Christ be there; if not they should not be so stationed), and occasionally Angels on each side in like material.

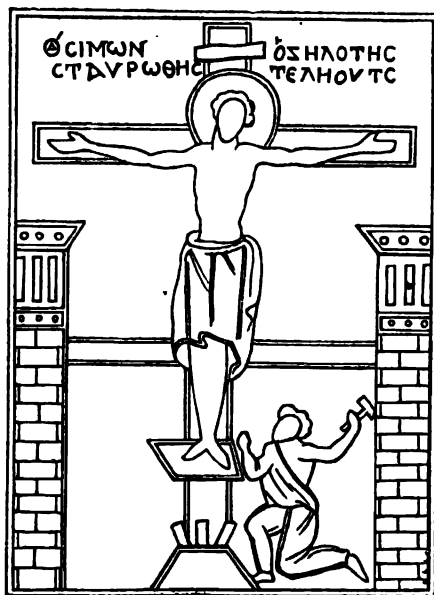
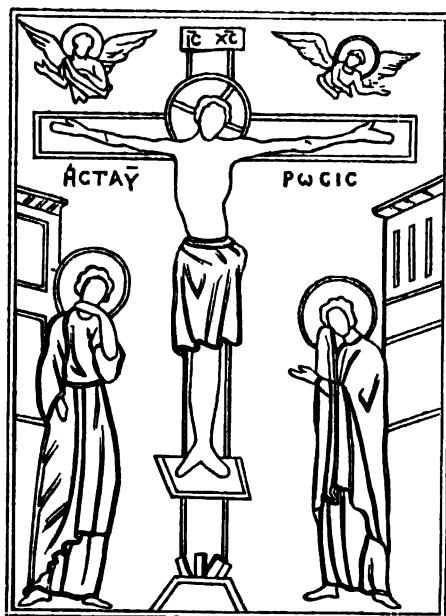
The Cross over the Altar may be of wood, but was and may be also more frequently of metal, adorned with gold and silver plates, crystal and enamel, and jewellery. In both were sometimes inserted small pieces of what were reputed to be portions of the true Cross. A form of Consecration and Benediction for these metallic and richly adorned Crosses is specially and separately given in the old English Pontificals. (*See Appendix.*)

At Sarum in 1222 was one great Cross covered with silver, with the wood of the Cross of S. Peter; another, well gilt in a circle, with the image of the Saviour, and many stones; a Cross of gold, with wood of the Lord's Cross, with many stones, with a pedestal of silver and a base; also a Cross of silver gilt, with a piece of the Lord's Cross, and a pedestal of silver. There were also two Curtains for the Cross over the principal Altar; another silver Cross with a silver foot. To the other Altars in the Church belonged two Crosses with wood from the Lord's Cross. At Cnuch was a Processional Cross of copper, a Cross of ivory at Wokingham, and at Heytesbury a Processional Cross of Limoges work, and two Crosses covered with silver.

At Exeter (1377) were three new Crosses, gilt and enamelled, one with a tablet of silver beyond the great Altar; a Cross of wood, adorned with silver and gold, chased; a Cross of wood, adorned with silver and gilding, with divers stones and ivory figures; a small Cross of gold, with wood from the Lord's Cross, and a long chain of silver gilt; a Cross of crystal, with the image of silver gilt, and foot of silver well enamelled. Such like are also repeatedly enumerated in the S. Paul's and Canterbury Inventories of this date.

Large numbers of these Altar Crucifixes of the thirteenth and fourteenth centuries are still to be found in the Churches of France. The Abbé Texier (*Dictionnaire D'Orfèvrerie Chrétienne*, 1857) had seen upwards of sixty.

The Consecration or Benediction of a Cross or Crucifix was always, from



11th century.

(Seroux D'Agincourt, *Atlas*, "Scultura," Tav. xiv. & xvii.)

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the earliest times, in England and Normandy, a very solemn and elaborate affair.

The forms contained in Ecgbert's Pontifical (p. 11), do not mention any "adoration" as a part of the ceremony. The larger form given is applicable to a Cross of wood, adorned with gold, blood stone, and crystal; the shorter to one of wood only; neither mention any figure nor any adoration. The three short forms in Leofric's Pontifical (Surtees Edition, 338) are applicable to a Cross of wood only, and do not speak of any figure thereon, or of any adoration, and are the same as those in Ecgbert's. In the Anglo-Saxon, and all subsequent Pontificals (which, it may be here remarked, all contain passages from Ecgbert's formulary, yet vary somewhat one from the other), separate forms are given for consecrating a Cross of wood and another which may be of a different material, and adorned with crystal, gold, silver, or gems; but in all these cases, after this consecration, the Cross is lifted up or placed apart, that "a populo adoretur," and it is matter of inference, or expressly said, that in some cases at least a figure of the Crucified was affixed or inscribed thereon.

It may be here, however, stated, once for all, that this "Adoration," as De Vert (*Ceremon.* II. 188, 568) has already observed, did not mean worship in the modern ordinary sense at all, even though done "genuflectendo," but to kiss only, or to salute by bringing the hand to the mouth. This is plainly deducible from the beautiful prayer, "Ad Salutandum Crucem" in the Sarum Pontifical (Tib. C. I.) in the British Museum of S. Osmund's time, which, like the following, is directed solely to Christ Himself. So also in the Canons of Archbishop Ælfric (*Thorpe* II. 350), we find the injunction, "Let all of them on Good Friday greet the Rood of God with kissing." And in the Hereford Missal "Let the Bishop kissing it adore the Holy Cross, and afterwards the Presbyters do the same."

The two following prayers for Benediction of the Cross are nearly identical in Ecgbert's and Leofric's Pontificals. So in those which follow; and they are found verbatim in those of Bangor (1268), Bishop Clifford of London (A.D. 1400), and Bishop Lacy of Exeter (A.D. 1417):—

"Bless, O Lord, this Thy creature through which Thou hast delivered this Thy world from the power of Devils, and by Thy Passion hast overcome the suggester of evil, who rejoiced in the transgression (prevaricatione) of the first man through the forbidden wood. Sanctify, O Lord, this Signal of Thy Passion, that it may be made a stumbling-block to Thine enemies, and a standard to those who believe in Thee. Through," &c.

"We beseech Thee, O Lord, Holy Father, Almighty Eternal God, that Thou wouldest vouchsafe to bless this wood of Thy Cross, that it may be a saving remedy to mankind, be solidity of Faith, advancement in good works, the redemption of souls, a protection and defence (tutela) against the fierce darts of our enemies. Through," &c.

The following additional is in Leofric's Pontifical:—

Antiphon. "Behold the wood of the Crofs, on which the Salvation of the world hung."

"O come let us worship."

Pſalm. "God be merciful unto us," &c.

"Almighty everlasting God, Who to a world loſt through wood haſt pre-deſtined Thy Crofs for the wood of Redemption, we beſeech Thee that Thou wouldeſt vouchſafe to bleſs this wood, faſhioned (*ſignatum*) after the ſimilitude of Thy Crofs, and prepare through it virtue to Thy faithful ones, but a ſtumbling to Thine enemies, and an increaſe of celeſtial virtue to the company of thoſe who believe in Thy Name. Through," &c.

Befides, the above prayers, which appear nearly in the ſame language in moſt of the Pontificals, noble but longer forms of dedication are alſo found in them, when a more ſolemn Conſecration of a Croſs or Crucifix took place by the Biſhop, and theſe vary conſiderably in each dioceſe. They are of ſuch length that it has been found neceſſary to defer them to the Appendix.

There is no legal authority againſt Crucifixes now exiſting. By the order contained in one of Edward's Injunctions, and in the A& of Parliament of James I., "All Deans, Archdeacons, Parſons, Vicars, and other Eccleſiaſtical perſons: ſuch Images as they know in any of their cures *to be or to have been abuſed* with pilgrimage, or offering of anything made thereunto, or ſhall be hereafter cenſed unto, they ſhall forthwith take down, or cauſe to be taken down, and deſtroy the ſame." The ſame proceeds thus, in effect legalizing other images: "admoniſhing their pariſhioners that images ſerve for no other purpoſe but to be a remembrance whereby men may be admoniſhed of the holy lives and converſation of thoſe whom the ſaid images do repreſent." And by the 3rd of James I., if any Crucifix was found belonging to any Popiſh recusant convict, it was to be defaced at Quarter Sessions.

The ſermon of H. Burton, 1636 (quoted M'Coll's *Supplement*, 36), ſtates that "the Uſe of Sarum was preſerved in life to that very day in theſe Mother Churches," (*i.e.* Cathedrals), "to which the daughter Churches muſt conform;" and he mentions Altars, Palls, Copes, Crucifixes, Images, as uſed in thoſe Cathedrals.

IX.—LIGHTS.

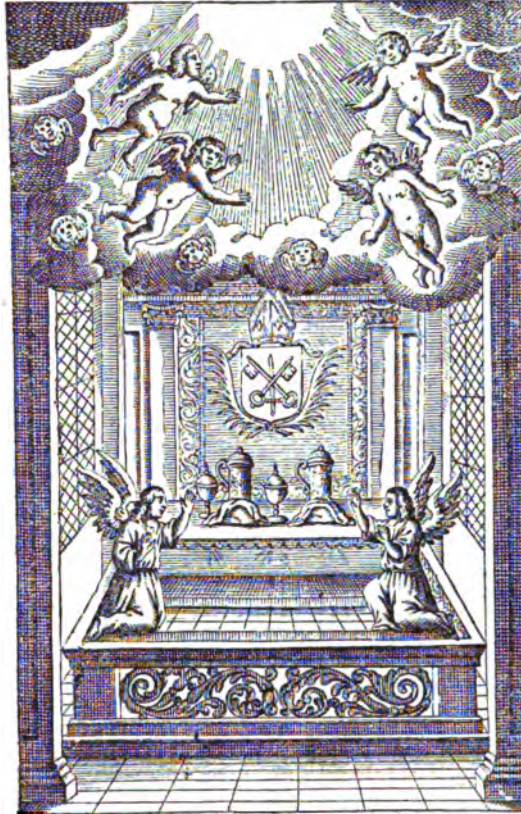
"He was the True Light that lighteth every man."

"In Thy Light ſhall we ſee Light."

"The Lamb is the Light thereof."

The Jews conſidered their Seven-branched Candleſtick as the type of the coming Meſſiah. "Chriſt became the Candelabrum of the world," ſays S. Gregory. Beda adds: "It was the type of the Seven Gifts of the Holy

The whole Duty of a Communicant



THE ANGELLS ADMIRE THE DIVINE GOODNES

From "The whole Duty of a Communicant."

Printed 1681.



From "The Orthodox Communicant."

Engraved by J. Sturt. 1726.

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Ghost, of the Seven Churches, and of Christ Himself." St. Jerome several times, and others, speak of it as the type of the Cross.

From the first the illumination with Lights was considered an important part of the worship of God.

Bezaleel and Aholiab, in the 25th and 28th chapters of Exodus, "called by God, and filled with His Holy Spirit," fashioned (ten verses are occupied in description) the pure seven-branched candlestick for the Tabernacle, which by God's command was lighted at the sacred Offices of the Jews, and was to burn always (1 Kings vii., 2 Chron. iv.). It continued so in the Temple in use till the Romans took Jerusalem, and carried that which was then therein in triumph to Rome, where a model of it now remains in relief on the Arch of Titus. Our Lord and His Apostles frequented those services when it was so used, and the New Testament never superseded this. Candles were alight and burning when our Lord, "when the even was come," instituted the Eucharist, and said, "This Do in remembrance of me." "This night," He says, and it was probably about nine or ten o'clock in the evening.

The use of Lights in Christian worship is frequently alluded to in the Acts of the Apostles, and by S. John in the Revelations; the Candlestick was considered by him as representative of the Church.

"Oil for the Light, and Incense placed on the Altar at the time of the Holy Oblation" are mentioned in the 4th Apostolic Canon. Tertullian mentions them as used in the catacombs, where thousands of lamps and candlebrasses have been found. Eusebius, A.D. 213, speaks of lamps on the Vigil of Easter; so in the Life of Constantine, "Wax lights:" The Council of Elieus, A.D. 304 (Can. 34), ordered wax lights to be used in the Divine Offices. S. Jerome (*Epist. ad Vigilant.*) speaks of wax lights being used in all the Churches at the reading of the Gospel, "not to expel darkness, but as a sign of joy, and a type of that Light, 'Thy word is a lantern to my feet and as a Light to my paths.'" At the Epiphany, the Churches were lit up with many Lights in the time of Gregory of Nazianzen. Paulinus of Nola (A.D. 420), in his poem on S. Felix:—

"Clara coronantur densis Altaria lychnis;
Lumina ceratis adolentur odora papyris
Nocte dieque micant."

"The noble Altars thick with lamps are crowned,
The waxen lights breathe scented odours round;
By day and night they shine."

and, as he adds, "made more brilliant the light of day." Sidonius Apollinaris (A.D. 472) speaks of the same. So Isidore of Seville (A.D. 600). It is needless to cite more authorities, which might be multiplied *ad infinitum*, both East (where the Lights are immovable) and West. The other Fathers, and numerous Ritual writers without exception, speak of them as symbolizing

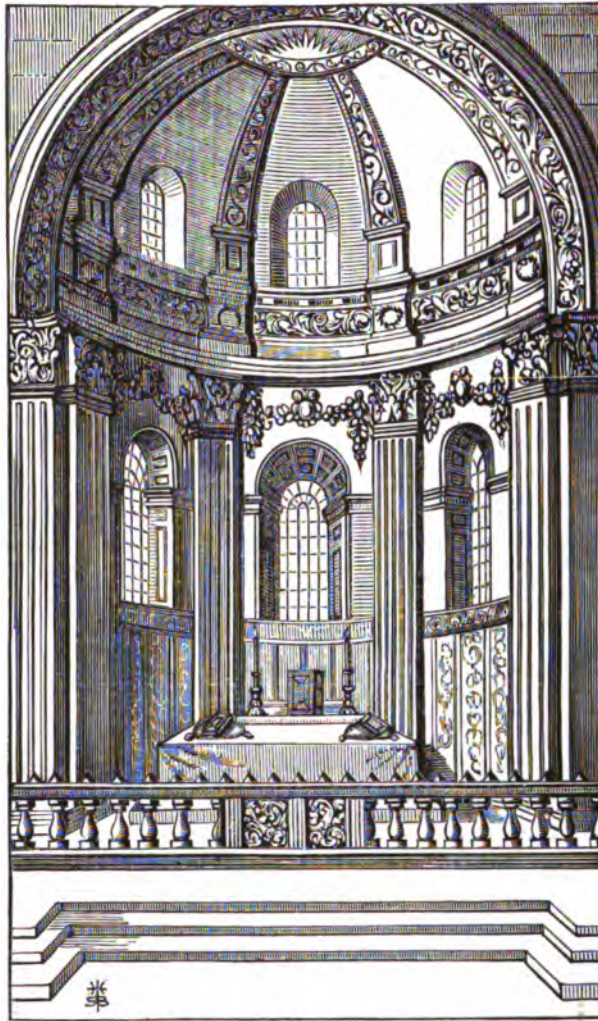
Christ, the Light of the World and the Light of the Holy Spirit. The two Lights as signifying the joy of Jews and Gentiles at the Nativity of Christ. The most ancient *Ordo Romanus* speaks of Lamps and Two Candles at the Altar (*Hittorp*. i. 75). The Candles were often seven in number, "which number," says Amalarius, "ought not to be exceeded, as symbolizing the Seven Gifts of the Spirit."

The two engravings (one from the Utrecht Psalter, an English Document), with the lamp over the still square yet vested Altar, representing the custom of the sixth century, and that from the frontispiece of the Augustinian Gospels, showing the Candelabrum of the seventh century, (which is apparently with four or more branches, symbolizing the Four Evangelists) are the earliest figured examples.

Beda (*Homil.* XIII.) says "the Divine offices should be celebrated, the walls of the Temple being adorned with care, and many Lights being lit." By Edgar's Canons (*Thorpe* II. 252), "Let there be always Lights burning in the Church whilst Mass is sung." By one of Archbishop Ælfric's Canons (A.D. 990, *Thorpe* II. 347), "He is called an Acolyte who bears the candle or taper in God's ministries, when the Gospel is read and the Hostiel hallowed at the Altar, not to dispel the darkness, but with that light to announce bliss in honour of Christ, Who is our Light." Similar language is found in the Pontifical of Ecgbert, eighth century; in that of Winchester, eleventh century; and in all those subsequent. That of Winchester says:—"They are called 'Ceroferarii,' from the wax tapers which they carry when the Gospel is to be read." "They are then lit and borne before it, not to dispel the darkness, for the sun may shine, but to figure the Law and Prophets, which two lights preceded the true Light of the Gospel."

By the Constitutions of Stephen, Archbishop, A.D. 1222 (*Wilk.* I. 595): "During the time that the Solemnities of the Mass are being performed, let two candles be lit, or at least one with the lamp" (*i.e.* that before the Reserved Sacrament). Giles de Bridport, Bishop of Salisbury, ordered, A.D. 1256, "That the Parson should provide the Candelabra, but the parishioners the wax Candles in the Chancel, at Mattins, Vespers, and the Mass, with Blest Bread and Candles, as in every Christian Church throughout the world."

At the first consecration of the Cathedral of Sarum, 1225, Richard Bishop, dedicated three Altars, and upon the principal one of the Holy Trinity he offered two silver candlesticks, given for that purpose by the will of Gundria de Warenne. By the Synod of Exeter, A.D. 1287, "At the Celebration of Mass there should be at least two Lights, of which one should be always of wax." (*Wilk.* II. 132.) The Council of Oxford, A.D. 1322, "De Ornamentis Altaris," repeats the Injunction of 1222. Lyndewode's gloss (p. 236) is: "Note that the Candles in the celebration of Mass should be of wax rather than any other material, for a burning candle signifies Christ Himself, who is the Brightness of the True Light." John de Burgo (*quarta*



ST. PAUL'S CATHEDRAL.

From "The Holidays of the Church of England throughout the Year."
 Keble, Fleet Street, 1719. A similar engraving in Thomas De Laune's "The
 Present State of London." Printed by Geo. Larkin, London, 1681.

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pars, s. VIII.), writing 1385, says: "For the ornamentation and wellbeing of this Sacrament many things are required which yet are not of its essence; to wit, a suitable place, sacred vessels, an Altar, hallowed Vestments, a Minister standing there, Light, a fitting time, and other things. Moreover, without fire, that is, without a Light, it is not permitted to celebrate." A further gloss of Lyndewode's is (p. 253): "By custom it may be that the parishioners find everything except the Two wax Lights."

It is here specially to be noted that the Missalia, whether MSS. or printed, make no mention whatever of these two Lights, but only of the Paschal Candle, and of the Two Lights carried before the Gospel when read. The Two Lights belong to the Eucharist as part and parcel thereof, by the universal Christian tradition from the beginning.

The 25th Hen. VIII., c. 19, in consequence of the Bishops and Clergy having bound themselves not to make new Canons without the King's consent, enacted that:—

"Such Canons, Constitutions, Ordinances, and Synods Provincial being already made, which be not *contrariant or repugnant* to the laws and statutes of the realm, nor to the damage or hurt of the King's Prerogative Royal, shall now still be used and executed as they were afore the making of this Act, until such time as they be viewed, searched, or otherwise ordered by the said two-and-thirty persons or the more part of them according to the tenor, form, and effect of this present Act."

In other words, these Canons, &c., obtained thereby the force of Statute law, "and do still," says Heylyn, writing 1661 (*Hist. Reform.* i. 56) "remain in force as before they did, for no such review ever was made."

That this Statute remained in force during the whole of the second year of King Edward, and up to the last Act of Uniformity, is indubitable.

By one of the Injunctions of King Edward, the very Magna Charta of the Reformation, issued by him and his Privy Council under the provisions of the Statute 31 Henry VIII., c. 8, all

"Ecclesiastical persons having cure of souls shall suffer from henceforth no torches nor candles, tapers, or images of wax to *be set afore any image or picture*, but only Two Lights upon the High Altar before the Sacrament, which for the signification that Christ is the very true Light of the world *they shall suffer to remain still*."

The original of these Injunctions is in Corpus Christi College, Cambridge, and is signed by thirteen, the majority of the Privy Council (twenty-three) appointed by King Edward in the first year of his reign.

That these "Injunctions" were actually put in force in this said second year is shown beyond a shadow of doubt by "The Articles of Visitation to be had" (by Cranmer) "within the diocese of Canterbury, in the second year of the reign of our Sovereign Lord Edward the Sixth" (*see Sparrow's Collection of Canons, &c.*), one of the enquiries of which is—

"Whether they suffer any torches, candles, tapers, or any other lights, to be in your churches, but only Two Lights upon the High Altar?"

By the Rubric of the present Prayer Book:—

"And here it is to be noted that such Ornaments of the Church, and of the Ministers thereof at all times of their ministrations, shall be retained and be in use as were in this Church of England by authority of Parliament in the second year of the reign of King Edward the Sixth."

This same Rubric is repeated in all the Acts of Uniformity nearly *verbatim* down to the last, with two marked exceptions of grave importance—*videlicet*, in the Prayer Book of Elizabeth, as distinct from the Statute authorizing the same, the Rubric, instead of "*in the Church of England by authority*," &c. (the words of that Statute and of our present Rubric), stands thus: "*in use in the Church of England by authority*," &c. The Statute as well as the Rubric of James I. also both read, "*in use in the Church of England by authority*," &c. This Rubric, then, of Elizabeth and this Statute and Rubric of James I. clearly supply a contemporaneous as well as subsequent interpretation of the meaning of the Statute of Elizabeth and of our present Rubric; which interpretation in effect is, that "*in the Church*" and "*in use in the Church*" are equivalent expressions. In the Westerton case (*Bayford's Edition*, p. 113) it was accordingly laid down that "all these enactments *obviously mean the same thing*:" that "the *same dresses* and the *same utensils or articles* which were *used* under the First Prayer Book of Edward may still be *used*," and they instance Crosses, which "if lawfully in use in the second year of Edward the Sixth are not excluded."

That the framers and revisers of the last Act of Uniformity (14 Car. II.), and of the present Prayer Book founded on it, believed that this was so, and intended that it should so continue, is manifest from the works and acts of Bishop Cofin, who with Sancroft and others shared in this final Revision. The Editor of the last edition of his works (*Oxford*, vol. v. p. 21) speaks thus:—

"It is evident from a comparison of these MS. alterations" (made in Cofin's handwriting in a Prayer Book in 1635, with further corrections in Sancroft's handwriting), "that they formed the basis of the Revision by Convocation in 1651, and were to a great extent adopted by it; and the conclusion to which the Editor has come is, that Cofin prepared the alterations, that they were then submitted to a Committee of Bishops, who were appointed to prepare the book for revision by Convocation, and that the corrections in Sancroft's hand represent the modifications made by that Committee."

Let us now see what Bishop Cofin's view was of what the Rubric under notice was meant to enact. I quote from the second and third series of his *Notes on the Book of Common Prayer*, originally edited by Bishop Nicholls, and

cited by him in his Commentary on the same. These series of Notes seem to have been continued up to the Restoration, and contain about as direct a confirmation of the legality of these Lights as can be desired. In the third series, which are prior in point of time, and probably were written about 1640, he says:—

“The particulars of those *Ornaments*, both of the Church and of the Ministers thereof” (let the reader mark these words), “as in the end of the Act of Uniformity” (*scil.* Elizabeth’s), “are referred, not to the fifth of Edward the Sixth—for in that fifth year all ‘*Ornaments*’ were taken away but a Surplice only, &c.—but to the second year of that King, when his First Service Book and *Injunctions* were in force by Authority of Parliament; and in these books many other *Ornaments* are appointed, as Two Lights to be set upon the Altar or Communion Table, &c., and those *Ornaments* of the Church, which by former laws not then abrogated *were in use* by virtue of the Statute 25 Hen. VIII. c. 19; and for them the Provincial Constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edward the Sixth, and being still in force by virtue of this Rubric and Acts of Parliament.”

He subsequently adds:—

“Among other *Ornaments* of the Church also then in use in the second year of Edward the Sixth, there were Two Lights appointed by his *Injunctions* which the Parliament had authorized him to make.”

Bishop Cosin repeats this comment on the words of Elizabeth’s Statute of Uniformity in the second and later series of his Notes after the Restoration (*Ibid.* p. 231):—

“Among other *Ornaments* of the Church then in use, the setting of Two Lights upon the Communion Table or Altar was one, appointed by the King’s *Injunctions* (set forth about that time, and mentioned or ratified by the Act of Parliament here named), whereby all other wax-lights and tapers” “being taken away and utterly abolished, it was required that Two Lights only should be placed upon the Altar to signify the joy and splendour we receive from the light of Christ’s blessed Gospel,” “by Authority of Parliament, which confirmed both the First Liturgy and the *Injunctions* of King Edward.”

He adds (p. 233)—

“Which is a note wherewith those men are not so well acquainted as they should be who inveigh against our present *Ornaments* in the Church, and think them to be innovations against law, whereas indeed they are appointed by the law itself; and this Judge Yelverton acknowledged and confessed to me (when I had declared the matter to him as I here set it forth) in his circuit at Durham not long before his death, having been of another mind before.”

The Bishop concludes by quoting the words of the Statute of Uniformity of Elizabeth (not those of the Rubric of her or James's Prayer Books, which are, as we have seen, still stronger), *which are identical with those of our present Rubric*, as decisive in support of his view.

Here, then, we have a distinct, categorical, cotemporary, and deliberately-repeated opinion of the greatest liturgical authority in our Church, one of the revisers of our present Prayer Book, when speaking of the very same Rubric which that present Prayer Book now contains—First, that these “Lights” are “Ornaments of the Church;” and, secondly, that the 25th Hen. VIII., c. 19, and the Canon as to “Lights” which it validated, and the Injunctions of King Edward, which further authorized these lights, were then after the Restoration in full Parliamentary force and effect.

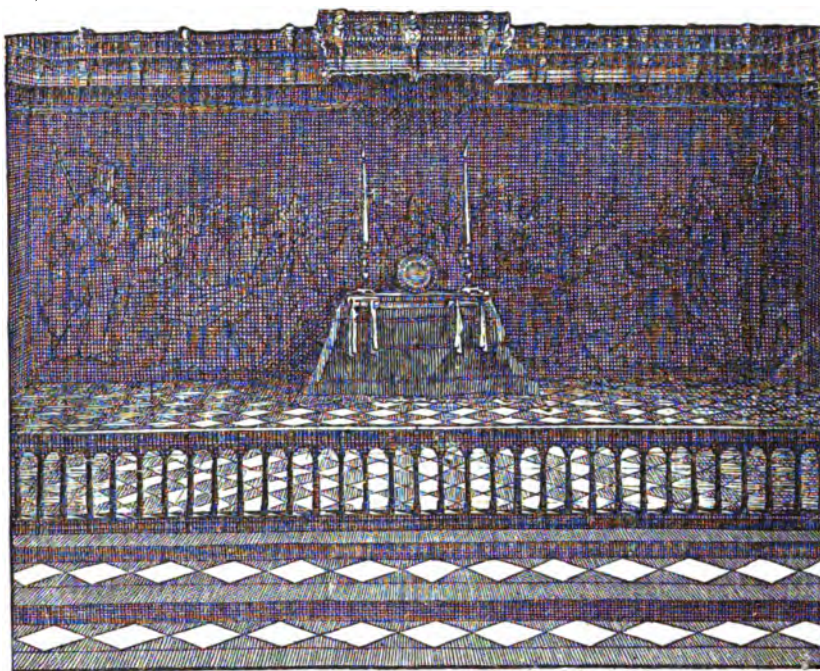
Moreover, the practice of the period, and subsequently even beyond the Restoration, was in strict accordance with this view. A mandate was sent to Cranmer on the last day of April, 1548, signed by ten of the Lords of the Council, requiring that all the plate and Ornaments were to be kept and used to the *intent they were first given*, or to some other necessary and convenient service of the Church. A similar instruction had been sent to the Bishop of Exeter in the previous year, and in the sixth year we have direct evidence that in London they were committed again to some of the Churchwardens by Ridley “*for the due service of every such church.*” No doubt, as Cosin states, very many of these articles disappeared in the latter part of the reign of King Edward, when, as Mr. Haweis tells us, private dwellings and dinner tables were often seen fitted up with hangings, candlesticks, and Chalices taken from the Churches; but it is certain that many remained, and were in use in Cathedrals and parish churches up to the times of Cromwell, when, of course, they were destroyed. Fuller, in his “Church History,” tells us the Reformers “reduced candles, formerly six in number, to Two upon the High Altar; these, being termed ‘Lights,’ show they were not *lumina cæca*, but burning.” Queen Elizabeth and many of her Bishops used these Lights during the whole of her reign, as is notorious. Coxe, in his Letters to the Queen, speaks of the “Lights and Cross remaining.” In 1560, Sampson wrote to Peter Martyr, “the Crucifix and candles are retained at Court.” “*These Lights*,” says Bishop Cosin, were, by virtue of the present Rubric¹ (*i. e.* that of Elizabeth's Prayer Book,) afterwards continued in all the Queen's chapels during her whole reign, and so are they in the King's,² and in many Cathedral churches, besides the chapels of divers noblemen, Bishops, and colleges, *to this day.*” The Lord Treasurer Burleigh, and Bishops Andrewes and Laud, as is well known, used them. They were used at a State Christening in 1565.³ In a Puritan book printed in 1605,⁴ “We demand that Copes, Surplices, candles at noonday be taken away.” At the

¹ *i. e.*, in the Book of Common Prayer.

³ Sel. Col. 2, 691.

² *i. e.*, Charles II.

⁴ Certain Demands, p. 29, temp. Ja. I.



Fuller Pinxit ad. Alt. Coll. Magd. Oxon. Delin. M. Burg. sculpsit. Univ. Oxon.

Burnet (Dr.) *Of the State of the Dead and of those that are to Rise*, translated by Matthias Earbery, Presbyter of the Church of England. Second edition, 1728, 8vo.

Containing a view of the Altar of Magdalen Coll., Oxford, drawn by Fuller, engraved by M. Burg, with Lighted Candles on the Altar, the books placed to be read from facing east, the drapery of Altar so arranged that it would be impossible to kneel at the Altar facing south or facing north, &c.

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Coronation of Charles I.¹ there were Lights on the Altar. Smart, in his sermon in Durham Cathedral,² anno 1628, speaks of candlesticks burning wax candles in excessive number. In his articles of accusation against Dean Cofin and his prebendaries he writes thus:—³

“The manner of lighting candles was this—they caused two Choristers, in their Surplices, to come from the west end of the Choir with lighted torches in their hands, who did light the candles upon the Altar with their torches.”

That Cofin continued the practice of “Lights before the Sacrament,” after the Restoration, is proved by a passage from Walter Brereton’s Travels,⁴ quoted in Mr. Street’s Lecture given at Durham in 1863,⁵ who saw them so used. In 1643, the Cathedral of Peterborough had two pair of silver candlesticks in which tapers were burnt at the time of Divine Service.⁶ In 1736, in York Cathedral, were two silver candlesticks and two large tapers for the Altar lit at the time of Divine Service.⁷ The same use prevailed in Norwich, Worcester, and other Cathedrals. A Puritan author⁸ writes in 1641, that the Clergy held that the chancels and Altar must be dedicated with lighted candles, burning incense, &c. In a poem against Laud⁹ “Altars next you raise, and waxen tapers must upon them blaze.” In 1682, a Puritan writes¹⁰ of “bowing to the East towards the Altar and the lighted candles.” But instances might be cited *ad infinitum*. This list will conclude with an extract from the sermon of Dr. Donne, the famous Dean of St. Paul’s, a man of unimpeachable Protestantism, whose biographer is Izaak Walton; in one of his celebrated sermons, dedicated to Charles I. and preached in St. Paul’s Cathedral, in defence of “Lights before the Sacrament” on Candlemas Day, after saying that “the Oblation of this Day’s Purification is Light, so the day names it, Candlemas Day: so your custom celebrates it with many lights,” he adds,

“I would not be understood to condemn all use of candles by day in Divine Service, nor all churches that have or do use them, for so I might condemn the Primitive Church in her pure and innocent state.”

“Lights were received into the Primitive Church to signify to the people that God, the Father of Lights, was otherwise present in that place than in any other; and thus men came to offer Lights by way of sacrifice to God.”

“We must not be hasty in condemning particular ceremonies, for, in so doing, we may condemn the Primitive Church that did use them; and we condemn a great and noble part of the Reformed Church that doth use them

¹ Spalding, Edinburgh, 1633.

² Hierurgia Anglicana, 36.

³ See the *Ecclesiologist* for that year.

⁴ Drake’s Eboracum, 524.

⁵ Mercury’s Message.

⁶ Canterbury’s Doom, 68.

⁷ Published by the Chetham Society.

⁸ Gunton’s Hist. Peterb. 334.

⁹ Large Supplement, p. 85.

¹⁰ The Black Nonconformist—Hickeringill’s Works, II., 87. 147.

to this day.”¹ To the same effect is the statement of Henry Burton, in a volume of sermons, 1636, quoted by Mr. M^cColl. (*Supplement*, 36), where he speaks of “Rites on Candlemas Day, with their hundreds of Tapers and Candles.”

In 1807 there stood, in S. Paul's Cathedral, a pair of silver gilt candlesticks, two feet nine inches high, with this inscription: “*In lumine tuo videbimus lucem.*” “*De tenebris vos vocavit in admirabile lumen suum.*” “*Sic luceat lux vestra coram hominibus,*”—an inscription certainly inconsistent with *lumina muta*, and the engraving shows them to have been lighted.

The number of Lighted Candles should on Sundays in Advent and on Palm Sunday be four at Mattins, Mass and Vespers, beside the two which are brought in by the Cerofers at the entrance of the Priest and his Assistants and set down on the steps of the Altar, and afterwards held up by them at the sides of the desk from which the Reader reads the Gospel. On other Sundays, Two at least. On Christmas day there should be Eight (weighing each at least one pound), at Mass and both Vespers, round about or surmounting the Altar, and Six on that high entablature behind the Altar where are the Cross and the Images. At Christmas also, in the Corona hanging over the step of the Choir, Five at least of half a Pound each, and Five behind the wall of the Ambo, or place where the Lessons are read. This was to be the same in all Principal Double Feasts. From Pentecost to the Nativity of the Virgin inclusive there were to be Seven candles on the golden (aliter brazen) Candlestick, to be set down, as would appear, at the step of the Choir at the entrance thereto from the Presbytery, or lengthwise down the Choir. On Lesser Doubles there should be Four as above, at both Vespers and the Mass, around the Altar, and Three in the Corona. On Wednesday, Thursday and Saturday of Easter and Pentecost weeks the same as on the First Sunday in Advent; on Maundy Thursday, Four; on Good Friday Two; on every Ferial Two, on the Vigil of Easter and of Pentecost as in the Greater Double Feasts: all of Wax. A lamp was to burn continually before the Altar of St. Martin.

The Aberdeen Rule A.D. 1256:—The Treasurer was to provide Eight comely wax Candles around the Altar in all Greater Double Feasts, to burn continually at Vespers, Matins, and the Greater Mass, besides those which the Boys carried; Six on other Double Feasts; on other Feasts Four; on Ferials Two.

The Lichfield Ordinal directs on Double Feasts Ten wax lights beyond the Great Altar at Mass, Mattins, and at both Vespers and at Compline. In Lent Two, besides One on every Altar. In Lesser Doubles, Four beyond the Great Altar, besides the Two in the portable Candlesticks. On other

¹ Sermons, pp. 77, 80, fol. 164o. The Swedes, Norwegians, Danes, German Lutherans, and the Prussian Evangelical State Church (by Rubric), all use lighted candles, with Copes, in their Celebration of Holy Communion.

The Introduction to the Sacrament.



The Introduction to the Sacrament.

By Launcelot Addison, D.D., Dean of Lichfield.

First edition, 1682, Licensed by Archbishop of Canterbury, 1689.

Fourth edition, 1693, from which this plate is taken.

Fifth edition, 1719.

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days Two in the Candelabrum standing at the Great Altar. Each Canon and Vicar was to have a Candle when required, a finger long. Twenty-four Candles were to be lit beyond the Great Altar on the three nights before Easter, and twenty-five "super haſtam" (quære "oſtium") at Chriſtmas and the three following days. On the Feaſt Day of any Saint, on his Altar Two. On the Purification every Canon, Vicar, and Boy was to carry a Candle. One lamp was always to burn before the Great Altar, and another before that of S. Cedd.

The Wells Rule of the thirteenth and fourteenth centuries is very particular. One Wax Light was always to burn throughout the year at the ſtep of the Choir. Above the Greater Altar Two, whenever there was Service in Choir, with Three before the Altar at Maſs and both Veſpers at all times in the year. On Feriſals and inferior Feaſts Six in Choir only. In Feaſts of the third claſs Ten, including the Tueſday and Wedneſday in Eaſter week, and the ſame in the Pentecoſt week. Six (the earlier Rule Two) on the beam which went over the entrance to the Choir, and on which was the Croſs; and Two in two baſins, with the other Two before the Altar. On Principal Double Feaſts Twenty-fix. On Feaſts of the ſecond claſs Eighteen. On Principal and Secondary Doubles (ſcil. S. Andrew) and Feaſts of the Virgin there were to be Two in the Pulpit. In Feriſals and Simple Feaſts the Ceroſer only with his light. On Feaſts of the next hiſheſt rank Two. When the Biſhop was preſent Two Ceroſers were always to be with him and go before him. Two tapers ought to precede the Prieſt on his coming in to celebrate and going out, and when he incenſed the Altar. Whenever there were Celebrations at Altars other than the principal one, Two wax Candles to be lighted. Every wax candle about the Altar and Croſs ought to be of a Mark at leaſt. Every Miniſter of the Altar ought to have one if neceſſary to hold for the Book. On the Feaſt Day of every Saint at his Altar all ſuch Candles to be a pound weight, as well as thoſe of the Ceroſers. The Candles when the Biſhop celebrated were to be Two, of a Mark each; if he celebrated privately, Four; if the Dean celebrated privately, Two. On the Day of the Purification at Veſpers and the Maſs each of the five principal Perſonages was to have a wax candle of a pound weight, every other Canon of a Mark, every Vicar of half a pound; the Biſhop one of Two pounds; every Choir Boy one of four to the pound, and one of a pound weight was to be holden to the Prieſt whilſt celebrating.

The Wells Conſuetudinary does not mention any Coronæ. Nor do any of them except Exeter ſpeak of lamps. The Paſchal Candle is named in all of them; and ſhould be thirty-fix feet high at leaſt.

It will be obſerved that theſe various Rules differ. Moſt of them, however, refer to the great Candelabrum with Seven Branches, which then formed part of the furniture of every principal Church, after the pattern of the firſt Tabernacle (*Exod. xxv.*) and of the Temple, to the end of the Jewish diſpen-

fation: of the Seven golden Candlesticks mentioned by S. John as forming part of the Ritual of Heaven, with the Seven Lamps of fire burning before the throne of God.

Conrad, Prior of Christchurch, A.D. 1108 (*Anglia Sacra*, i. 137), gave to that foundation a Candelabrum of wonderful magnitude, made of latteen or fine brass, which had three branches on each side and one in the middle, proceeding from one stem, which held seven candles. De Moleon (*Voyages Liturg. Index*, "Ratelier") describes many such as still existing in his time (1750) in France and Normandy, and gives engravings of them. In Rouen Cathedral, before the pillage by the Huguenots, there stood at the uppermost end of the Choir a grand Candelabrum with seven branches. At S. Lo, Rouen, was another, which was lit with all the other candles on Christmas Day, and seven lamps between the Choir and the Altar. It appears from Grandisson's Consuetudinary (c.c. vi. and xi.), that such-like seven lamps, fed with oil, had existed from ancient times at Exeter. The Abbé Texier (*Dictionnaire d'Orfèvrerie*) asserts that every principal Church in France had one such Candelabrum. One is engraved on the tomb of Guido of Bayeux (1259), in that Cathedral. One of copper was at Rheims, eight feet high, and another at Cluny, which were adorned with precious stones.

Fine "Coronæ" of this period are still existing at Aix-la-Chapelle and Rheims, which are figured in the *Mélanges D'Archæologie* of Martin and Cahier (Vol. III.), with others of earlier and later date.

The "Corona" then, suspended before the Altar, and the Two, Four, Six, or more Lights, around, above, or beyond the Altar, on a separate fixed Retable or shelf, with the Seven-branched Candelabrum at the East end of the Choir, should form part of the necessary decoration of every Church, together with the two portable Candlesticks for the Cerofers, one or both to be used as occasion requires. Besides this, the Seven lamps, fed with fine oil, should be suspended over the Presbytery, and be lighted where it is the custom to have them.

An early representation of these Seven Candlesticks on the floor, with the slain Lamb lying on the Altar, and a plain Cross above, is to be seen in the Mosaics, executed A.D. 530 (*Ciampini Vetera Monumenta*, II. 58), in the Church of SS. Cosmas and Damian at Rome. A seven-branched Candlestick, of somewhat earlier date was found sculptured in the Catacombs at Rome, and is figured by S. D'Agincourt (*Plate VIII. Sculpt. vol. 1. Atlas.*)

With regard to the situation of these Sacramental Lights, it will have been apparent that, according to ancient English and Norman custom, they should not be placed on the Altar table. Ritual authorities (such as Thiers, Bocquillot, De Vert, Martigny, Viollet-le-Duc, and many others, are agreed that there is no authority for placing Candlesticks on the Altar itself before the tenth century. Nothing should be placed thereon but the Sacramental Elements and their necessary accessories. Anastasius, in his lives of the Popes,

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Cerofers in Rochets over Cassocks.

From an original Flemish painting (circa A. D. 1400) attributed
to a Van Eyck.

S. Hilary, Walafrid Strabo, speak of them as placed before the Altar. They often, however, appear placed on the Altar in the illuminations in English MSS. of the fifteenth century, and in the engravings in the printed Service Books. So also in the "Companion to the Altar," the "Worthy Communicant" and many other such books of devotion published for the use of English Churchmen between 1680 and 1740.

Durandus, *circa* 1300, uses an equivocal expression, Two Candles, "in cornibus Altaris;" Ciampini (*De Sacris Edificiis*, 151), Quaresmius ("*De Terra Sancta*, II. 646), describe and figure the Altars in the Church of the Holy Sepulchre at Jerusalem, repaired in the twelfth century, in some cases with a Thurible and lighted Candlestick before, sometimes with two Thuribles before, sometimes with two lighted candles—never upon, but at the corners of, the Altar.

As late as 1759, at the Cathedral at Rouen, there were no Lights, either on the Altar or Retable, but the Candelabra were held by four Angels, standing on four columns of brass, immediately above the Retable. (*De Moleon*, 126.)

As Viollet-le-Duc remarks, the movable Retable upon the Altar is quite a modern invention, and should not be there; and the fixed one dates from the time when the Celebrant and Choir were stationed in front of the Table and not behind it. According to him and Thiers, these fixed and elevated Retables, like that of Canterbury, came into use about the eleventh century. (See also *Thiers*, 161.)

The ordinary Rule, in the thirteenth century, in England, and indeed throughout the West, was to have two Candlesticks of large size, with lighted Candles. In the Inventory of St. Paul's, 1273, were two Candelabra of silver, given 1195, with figures of animals, &c., weighing four pounds; and two others (1302) with gilt knobs resting on lions; and two other pairs of copper.

As before observed, the Post-Restoration engravings in the Anglican Prayer Books, and Books of Devotion, show that it was then customary to place the Candles lighted upon the Altar Table.

The Candles brought in by the Acolytes before the Priest, set down at the step of the Altar, held up at the reading of the Gospel, and preceding the Priest when he went out, were over and above these, and are particularly specified in all the Rituals.

The Lutherans in Germany, Sweden, Denmark, and elsewhere, have retained the two lighted Candles (mostly placed upon their Altar) for their Celebrations, as may be seen at this present day. *Calvör de Ritibus* (*Lib.* II. 751): "Duos solemnes cereos ad Missam nostram accendimus in typum illius Luminis Cujus Sacramenta ibi conficimus."

Flowers, sometimes woven into garlands and crowns, were, from the earliest times, placed by the Primitive Christians as offerings and embellishments upon or around the Altar, as appears from S. Augustine (*De Civit.*

Dei, xxii.), Fortunatus (*Carm. viii.* 29), S. Gregory of Tours (*De Gloria Confess. s. xxx.*, and others), S. Jerome (*Opera*, v. 24). Paulinus of Nola (*Natal S. Felicis*) exhorts all Christians to "maintain by these pious means a perpetual spring in the Temple of God."

"Ferte Deo, pueri, laudem, pia solvite vota,
Spargite flore solum, pretextite limina fertis;
Purpureum ver spiret hyems, sit florens annus
Ante diem; sancto cedat natura diei."

"Bring praise, ye youths, to God; fulfil your pious vows,
Strew flowers upon the ground, weave garlands for his House;
Winter breathe purple Spring: bloom let the year display
Ere its due time; e'en Nature yield unto the Sacred Day."

At Pentecost, in particular, as appears from John of Avranches (A.D. 1070), the Churches should be decorated with Flowers of many various colours, to denote the many gifts of the Holy Spirit.

CHAPTER III.

I.—CAUTELS OF (CAUTIONS RESPECTING) THE MASS.

NO instructions are given in any of the Reformed Anglican Offices or Canons as to what should be the spiritual and corporal condition, the demeanour and behaviour of the Priest, during his Celebration of the Divine Mysteries; nor are any injunctions given as to the personal care, caution, devotion, and intention which are necessary, proper, or becoming before and during such Celebration.

The following, however (*inter alia*), are contained in most of the ancient English Missalia, and other Office Books subsequent to the beginning of the fourteenth century, for they are not to be found entered therein previously to that period.

Those in the York (printed) Missale, for they are not in the MSS, are nearly identical with those of Sarum, but the Hereford Cautels differ in certain respects.

The Hereford Cautels require (which was the rule throughout England) that every Priest whom Canonical necessity did not excuse, was bound, once at least in the week, to receive the Body of Christ, and that the Body of the Lord conserved for the sick should be renewed every Sunday.

The First Cautel is that the Priest about to celebrate Mass should in the best way prepare his conscience by a pure Confession; vehemently desire the Sacrament, and intend to complete it ("conficere"—several have "confiteri"). Let him know by memory, and well, the notices respecting the manner of performing the Office. Let him be careful in his gestures; be very composed and devout; for since every one is bound to love God with his whole heart and soul and strength, he is approved *not* to love God who, at the Table of the Altar where the King of kings and Lord of lords is handled and taken, appears irreligious, indevout, immodest, distracted, wandering, or lazy. Let each, therefore, attend to this: that he is sitting at a great Table: let him think how he ought to be prepared: let him be cautious and circumspect:

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let him stand erect, not leaning upon the Altar: let him join his elbows to his sides: let him lift up his hands so that the extremities of his fingers may be seen a little above his shoulders. Let him suit the meaning to the words and signs; for great things are latent in signs, greater in words, the greatest in intention. Let him join three fingers as often as he makes the Signs, and compose the two others within his hand. Let him make the Signs directly, not obliquely, and sufficiently high, lest he overturn the Chalice; not circles instead of Crosses; and when he is to incline, let him incline, not obliquely, but bowed with his whole body directly before the Altar.

In the Second place, let him not suppose, but know certainly, that he has due materials; that is, wheaten bread with a modicum of water. Respecting the wine and water, he may thus certify himself; let him require of the Assistant that he should taste both the wine and the water; the Priest himself ought not to taste it; let him pour a drop into his hand, let him dip his finger and smell; so he will be the more certain. Let him not trust to a sealed bottle, nor to the colour, for both are often deceptive. Let him see that the Chalice be not broken. Let him consider the wine: if it be sour, let him by no means celebrate; if it be acid, let him take no notice; if too watery, let him abstain, unless he knows that the wine prevails over the water; and in every case, if he happen to be doubtful either on account of sourness or mixture, or want of clearness, whether it can be consecrated (*"confici"*), we counsel him to abstain; for in this Sacrament nothing should be done in doubt, wherein it is to be said most assuredly, "For This is my Body," and, "For this is the Chalice of my Blood." Let him choose convenient Oblations, and pour in wine sufficiently; for this Sacrament ought to serve for the senses, to be seen, touched, and tasted, that the senses may be refreshed by the species, and the understanding may be fostered by the thing therein contained. Moreover, water should be poured in in a very small quantity, so that it may be absorbed by the wine, and may receive the flavour of the wine; for there is no danger, however small a quantity of water be added, but there is danger if much; for water is added solely for signification, and one drop signifies as much as a thousand, therefore let the Priest be careful that he pours it not in with a dash, lest too much fall in.

The Third is, that he read the Canon more slowly than the remainder, and especially in that place, "Who the day before He suffered." For then, respiring, he ought to attend and collect himself wholly, if he has been before unable, fixing his attention on each word; and when he shall say, "Take ye and eat all of this," let him respire, and say continuously, in one breath, "For This is my Body;" so no other thought shall mingle itself; for it does not seem reasonable to make stops (*"discontinuate"*) in a form so sublime, so efficacious, whose whole virtue depends upon the word "My," which is said in the Person of Christ. Hence no stop ought to be placed between any word, since this by no means is valid to say, "For, This, is, my, Body," but let him pronounce

the whole together. In like manner, let this same be observed in the Consecration of the Blood.

Also, in pronouncing the words of Consecration upon any material, let the Priest always intend to accomplish that which Christ instituted and the Church doeth.

The Fourth is, that if he have several Hostiæ to consecrate, he ought to elevate that one which he hath purposed for himself from the commencement of the Mass; and keep that with the others, so that he may direct his sight and intention to all at once; and both in signing and saying, "For This is my Body," let him think of all which he shews forth. We counsel, moreover, that the Priest should know the Canon by memory; for thus it is said more devoutly; nevertheless, he should always have a book, that recourse may be had to it for recollection.

The Fifth is, that whilst he is receiving, he should never take the Chalice at one draught, lest through the shock a cough should unexpectedly occur; but let him take it twice or thrice, cautiously, that there may be no impediment. If he has to take more Hostiæ, as when the Hostia is to be renewed, let him first take that which he has consecrated with the Blood; after that the others which remain; let him take his own before the others, for concerning his own he believes and knows; concerning the others he believes but knows not: lastly, after the Ablutions, not before.

The Sixth is, that he restrict himself to the names of few in the Canon; nor perpetually, but as long as he wishes let him do it; when he wishes let him omit it. For the Canon is rendered prolix with a multitude of names, and by this the thought is disturbed. It is worthy however that a father, mother, brother, sister be named therein, and any who for the time may be commended, and specially those for whom the Mass is celebrated. But here the expression should not be vocal but mental.

The Seventh [after certain directions concerning previously washing the mouth or spitting] "Although the Mass should be celebrated most devoutly for the sake of contemplation, yet moderation should be used lest the Celebrant become remarkable either for excessive protraction or acceleration." Acceleration is a sign of carelessness, protraction is an occasion for finding fault. He will be safest in the medium. But every Mass is so to be esteemed and said by every Priest, as if it were said for the first time, and never afterwards to be repeated; for so great a gift ought always to be new.

Let the Priest therefore have diligence in accomplishing, reverence in touching, and devotion in taking. So thinking and acting, the Sacrament will be worthily handled, the Office rightly performed, and dangers and scandal avoided.

In repeating the Collects let the uneven number always be observed: One, because of the Unity of the Deity; Three, because of the Trinity of Persons; Five, because of the fivefold Passion of Christ; Seven, because

of the sevenfold grace of the Holy Spirit. The number of Seven must not be exceeded.

Also whenever the Prayer is directed only to the Father, at the end should be said, "Through our Lord Jesus Christ." If it be directed to the Father, and in it mention is made of the Son, at the end should be said, "Through the Same our Lord Jesus Christ." If the prayer be directed only to the Son, at the end should be said, "Who with the Father and the Holy Ghost." If mention be made of the Holy Ghost in any prayer, at the end should be said, "Of the Same Holy Ghost, God for all ages of ages." Amen.

So far the Sarum and York Uses coincide, but nothing of the above is in the Hereford Missalia.

The Sarum and York Missalia proceed thus, "Here begin Cautels to be observed, what should be done respecting the defects or accidents which can arise in the Mass, and especially respecting the Consecration of the Eucharist."

First, what is to be done when the Priest is defective.

If the Priest die or fail before the Canon, no other need complete it; if during the Canon, but before Consecration, some signs having been already made, then another should take it up from that place where he left off and finish it; if during the act of Consecration, after some words pronounced, another Priest should complete it, beginning with the words "Who the day before," &c.; if after the Consecration of the Body before that of the Blood, beginning "Likewise," &c. If before the Consecration of the Blood he perceive there is no water in the Chalice he ought forthwith to add some and proceed. If he perceive this after the Consecration of the Blood he ought to proceed without water, yet to grieve and be punished. If before taking the Body he perceive that water only is in the Chalice he should put it out, and put in wine and water and resume the Consecration with the words "Likewise," &c. If he perceive this after taking the Body he should place another Hostia with wine for Consecration and begin again with the words, "Who the day before," &c., and take again that consecrated Hostia and the Blood. According to Innocent, however, it is sufficient if he begin with "Likewise," &c., and so take the Blood. If he have already the Water in his mouth after the Body it is for him to swallow it. If he remember after the Consecration that he is not fasting or have committed any sin, or be excommunicate, let him proceed with the purpose of satisfaction and requesting Absolution; if before Consecration, he had better desist. If before Consecration a fly or spider or such like fall into the Chalice, or poison be put into it, the wine ought to be poured away, and after cleansing the Chalice other wine and water to be put into it. If after Consecration, the fly, &c., should be carefully taken out and burnt, and the poisoned wine poured out into a pure vessel and placed in the Sacristy, the Chalice again filled, and the Consecration be recommenced with "Likewise," &c.

If he think that he has omitted anything that he ought to have said he need not be concerned if it be not of necessity to the Sacrament ; but if it be so of necessity, as the form of words of Consecration, he ought to begin again and repeat all ; but this need not be done if the omission be of a conjunction, (e.g. "for"), or of words preceding or following this form.

If he doubt whether he has omitted such necessary words or no, he should repeat the whole over the Elements in a conditional form, with the intention of re consecration only in the case of having omitted them.

In case of distraction from actual intention and devotion at the time of consecrating, he should proceed ; for his intention is habitual, and Christ the Chiefest Priest will supply the defect ; but if this distraction be so great as to deprive him as well of habitual as actual intention, he should repeat the whole form of words with actual intention.

If the consecrated Hostia, from cold or any other reason, fall into the Chalice before the Fraction or after it, it should not be taken out, but the Priest should proceed. If the Eucharist fall to the ground, the place where it laid should be scraped, and the scrapings burnt with fire. If, through negligence, any of the Blood fall on any tablet which is on the ground, the Priest should lick it up, and the spot be scraped and the scrapings burnt. If from the Chalice any drop fall on the Altar, it should be sucked up ; if upon the linen, and it has penetrated to the other, or others, the Priest should do penance ; and the Priest or Deacon should wash that linen which the drop has touched thrice. Special care is to be taken, under pain of penances, that no mouse, or other animal, should eat the Sacrament, and that it should not become putrid, but be reverently taken whilst whole. If any portion be found under the cloth or Corporal, and it is doubted whether it be consecrated or no, it should be reverently taken after the Blood.

The Hereford Use has these further Cautels :—

If the Chalice fall before Consecration of the Body, the Corporals should, if possible, be changed, and the Chalice refilled, and let him proceed. If the change be not possible, let him proceed. If, after Consecration of the Blood, any fall on the earth or on the linen, the proceeding is to be the same as above directed at Sarum and York.

If anything fall into the Chalice before Consecration, the Priest is to extract it carefully ; if it be poisonous or filthy, the whole should be thrown into the Piscina, and the Chalice refilled ; if after Consecration, the Blood is to be taken by the Priest with caution, and what has fallen in be washed and burnt, or thrown into the Piscina ; if it be poisonous, the whole should be thrown into it or burnt.

If the entire Hostia fall into the Chalice, the Priest should consecrate as usual, and receive both together.

If water be omitted, it should be supplied before Consecration, not after. If after Consecration of the Hostia, both water and wine have been omitted,

then this Hostia should be put aside, and reverently taken after the Mass, and wine and water and fresh bread be prepared; or, as others think, the Hostia may remain and the Priest proceed.

As a general direction: if the linen or Corporal be stained, it should be washed; and if it remain, the part so stained be cut out and burnt. Neither should be used again unless the stain be quite gone.


If after the Priest has begun the Canon he be ill, let him lean on the Altar, or sit down, and proceed when he is better. If he cannot, let some other Priest go on with it. But if he cannot tell him where he left off, and the second Priest does not know where, he may put aside what has been placed, and take them reverently after the Mass, and begin all anew. But if no other Priest be present, the whole may be reserved till the morrow, and another Priest complete it. Hence the Assistants should not lie prostrate, but stand and attend to the proceeding, so as to be able to inform the Priest if he have omitted anything, and to notice where he left off.

If he break the Hostia before the proper time (that is before Pater noster), that is, before Consecration is complete, he should place the pieces before the Chalice on the Corporal or Paten, and proceed and elevate them at the proper time. If he does not remember this till he has given the Peace, or put a portion into the Cup, he should proceed, but do penance; or, as some say, begin again from before Pater noster.

CHAPTER IV.

PRELIMINARIES TO THE CELEBRATION OF HOLY COMMUNION, COMMONLY CALLED THE MASS.

I.—PREFATORY REMARKS.

HE mode of celebrating the Holy Communion called “the Mass,” next hereinafter set forth, is that proper to the First Sunday in Advent, which, being the Commencement of the Ecclesiastical Year, and superior in rank to all ordinary Sundays, forms the model for all subsequent Sundays in the year (except those which are Double Festivals, or coincide with the same); so also for all Festivals of the second rank, whether they fall on Sunday or no. As to Double Festivals, however, it is to be observed that the mode of celebration in such varies from that for this First Sunday in Advent only in having some additions thereto (*e. g.* a Procession), or variations therein, a larger number of Rulers of the Choir and Officiators of superior rank in finer Vestments, or in more elaborate Chants; whilst the pattern or groundwork remains substantially the same; and that in Sundays of inferior order and Minor Festivals, the variation is by way of diminution, and from Septuagesima to Lent by way of alteration in detail only.

The Ferial, or Week-day Office, and that for the Festivals of the lowest order, as will hereafter be mentioned, is very simple.

II.

This leads to the remark that any real difference between what has been called High Mass and Low Mass, High Celebration and Low Celebration, is and always was nugatory and untrue, being really a modern innovation. The real difference and distinction as regards Ritual is between the Ferial and the Sunday or Festival Celebration. The Wells Confue-

tudinary (*circa* 1310) says: "The Mass is said after Ferial manner ('ferialiter') without Dalmatic and Tunicle," that is "without Deacon or Subdeacon, and so without Music, Chanters, *i. e.* Rulers, Choirs, or Readers;" at certain times without Sequence, Tract, or Credo, but in every other respect it was precisely the same; every word, gesture, matter and thing, so far as form is concerned, is precisely alike, and was said and done identically by the Celebrant and people the same at one as at the other; as says Cardinal Bona: "The Formularies instituted for Solemn Mass are not changed in that which is private." The differences for Good Friday and in the Office for the Dead carry their own explanation; and in general the distinction between them is simply this, that at solemn Celebrations certain parts of the Office should be said or intoned, chanted, or sung by the Celebrant, his Assistants, and the Choir musically, whilst in the Ferial Office the same are said by the reciter without musical intonation or chanting. In the MSS. Missalia previous to the end of the thirteenth century no distinction is noted between Feriars and Sundays so far as the Ordinary and Canon are concerned.

III.

The whole of the Office should be repeated in a loud, distinct, and intelligible voice. The only exceptions to this rule are the Confessions and Absolutions, which should be, as they always were, repeated by Priest and people mutually, in a very low, *i. e.* humble voice, "so as scarcely to be heard by the Choir;" and the "Secreta," which were a short Prayer or two of the Celebrant privately, and had reference only to his own behaviour and devoutness.

By the Constitutions of Stephen, Archbishop, in the Council of Oxford, A.D. 1222 (*Lyndewode, Appendix, 2*), "Let the words of the Canon, especially in the Consecration of the Body and Blood of Christ, be uttered, pronounced (*proferantur*) fully and integrally. Lyndewode explains this to mean "without omission of words or clipping of syllables." By a similar order of the Statutes of Aberdeen (*Registrum, II. 27*) they were to be said "rotunde et distincte." The Provincial Constitutions of Walter, Archbishop, 1322, (*Lyndewode, ibid. 40*), repeat, "Let the words of the Canon, especially those which relate to the substantial part of the Sacrament, be pronounced, uttered, (*proferantur*) fully, integrally, and with the highest devotion of mind. Yet the Priest should not be so slow ('*morosus*,' '*tardum*,' Lynd.) in the premises as to cause weariness ('*fastidium*') in the hearers, and so deprive the Office of the fatness of devotion." So one of the Cautels directs the Priest to "read the Canon more slowly than the rest, and especially that place beginning 'Who the day before He suffered,'" &c. Other ancient Rubrics order the whole to be said "distincte et convenienter," especially the conclusions of the Collects, of the Canon, the Post-communions, which,

as Micrologus says, "Are to be pronounced louder than the rest in order that the foregoing prayer may be confirmed by the 'Amen of the people.'" And the same remark is made in the "*Ordo Senensis*," (A.D. 1212, *Trombelli's edition*).

It was not till about the year 1484 that in the Roman Communion the mumbling of the office was allowed.

The Priest and people should go through the whole Office together, and one should not anticipate or lag behind the other.

The consequence of the habit of mumbling portions of the Office, which began to prevail in the fourteenth and fifteenth centuries, was that the Priest sometimes did not wait till the Choir and people had finished what preceded; but having said that to himself, anticipated them by proceeding with the next portion, either mumbling or mentally only. Thus during the Introit or "Kyrie," he got through several of the Prefatory Collects; whilst the "Sanctus" was sung, he had proceeded half-way through the Canon; and during the "Agnus Dei" the residue of the devotions before Communicating. The indecorous habit of overlapping one part of the Office by another is partly to be attributed to the introduction from time to time of a number of devotions into it by individual Priests or Bishops, which do not appear in the ancient standard formularies, the alteration of certain Rubrics, and the undue prolongation of the musical portions. (*See De Vert. Cerem.* i. 322, &c.)

This abuse soon extended to and became inveterate in the Ferial Office, where the Priest might be attended by a Server only, but, as De Vert and others have conclusively shown, it is at variance with and wholly unwarranted by any authoritative precedent. The only true distinction to be admitted is between an Office recited and an Office chanted and musical, both of which are legitimate.

Although this be so, and the Office ought to be continued in a regular successive and uninterrupted order, yet some of the actions of it may be contemporaneous. Thus, in the First Sunday after the Octave of the Epiphany, whilst the Priest and his Assistants are vesting themselves in the Sacristy, saying the "Veni Creator," "Judica me," and subsequent Collects and Psalmody, the Choir and people may be already assembled, and be singing the Introit and "Gloria Patri." So again, after the prefatory mutual Confession and Absolution, the Priest may say his own secret Collect, and the Acolytes or Servers may bring in the sacred vessels and Sacramental Elements, place them on the Credence, and prepare them thereon whilst "Alleluya" is sung, or whilst the Introit is repeated. So the Priest may, and indeed should arrange the Sacred Elements and the vessels belonging to them on the Altar-table before or whilst the Oblations are collected and the Offertorium sung. So the Chalice and Paten may be finally cleaned at the Credence and Piscina, and the Corporals folded and ordered by the Assistants upon the Credence whilst the Celebrant is saying the Post-Communions.

R R

V.—POSITION OF THE CELEBRANT AND CLERGY.

Throughout the whole of the Office the normal position of the Priest and his Assistants is standing only, according to all the thirteenth and fourteenth century formularies of English Use. No genuflection or prostration should ever take place; and if any obeisance or token of worship or reverence is to be made, it should be not by kneeling, but by bowing the head and body, or, at other times, by lifting up of the hands and of the eyes to Heaven. The only exceptions are, that (according to the later Missalia) the Officiators were allowed (on account of the length of the Office) to sit on the Sedilia provided for that purpose during the Epistle, Gradual, Tract, or Sequence and the Nicene Creed, when it was used. This appears to be still allowable; for although the people are directed to stand during the Nicene Creed, there is no such order as to the rest nor as to the Celebrant or his Assistants. So they should kneel in the short Psalm or Litany, and other prayers, which on Ferial Days and Festivals of the lowest order are said in prostration after "Sanctus," and before the Canon or formula of Consecration at all times of the year, except from Good Friday to Trinity Sunday, when they are omitted. These are wholly left out of the Anglican Canon, or repeated at other times. In the Anglican Canon there is a direction that the Priest should kneel when with the people he says a General Confession, and the Prayer of Humble Access. Both these gestures are however then quite abnormal; and it would be far preferable that this order should be satisfied by a profound inclination of the body in both cases, especially at the Prayer of Humble Access. In this latter at least the Priest is about to act in the place and stead of the Lord Jesus Himself, and to do that which He did; and as there is no pretence for asserting that He knelt previously to the Institution, or during its progress, or at its consummation (though His Apostles might have done so, and probably did do so), so neither ought the Priest to kneel when professing to follow the pattern which He set.

The normal position of the other Clerks and of the Choir is likewise standing during the whole of the Office, except during the Epistle or other Lectures, the Gradual, Sequence, Responory, and "Alleluia" respectively, when they formed part of the Office, during which they might sit, except otherwise directed; and except during Alleluia in Double Feasts, when all should stand. They ought to kneel during the Prayers in prostration above mentioned. The Boys should always stand whilst the Choir sings.

At the reading of the Gospel the whole Choir should turn standing towards the Reader till it be finished, bowing at the commencement of it toward the Altar, with "Gloria Tibi Domine," and the sign of the Cross. So also as before mentioned the Choir should turn to the Altar and bow and sign themselves with the Cross at the beginning of "Gloria in excelsis." So at the end, "In the Glory of God the Father." So also at the end of "Sanctus,"

when is, or should be said, "Benedictus qui venit," &c., "Blessed is he that cometh," &c., "Osanna," &c. So also at the beginning of the Nicene Creed; and so also in one turning to the Altar, bowing and crossing themselves at the sentence "And was incarnate, &c.;" again at the words "And was made man;" and again at "And was crucified also for us," but rising again at "under Pontius Pilate." So also at the end of the Creed at the words "And the life of the world to come." The same gestures should also be used at the beginning of the Offertory, and whenever the Priest turns to the people (*ante*, p. 91).

The Assistants (Deacon and Sub-deacon) should remain standing with bowed heads during the whole of the Canon or Prayer of Consecration.

The Deacon should, when unemployed, always stand on the first step of the Altar below the Priest; the Sub-deacon on the next below, or in the Presbytery; and whenever the Priest turns to the people or away from them they should turn also, except at the "Ite Missa est," and Benediction.

The proper place for the Celebrant before the Epistle is on the right side of the Altar, so also after reception of the Sacrament; all the rest should be done in the middle, unless there be no Deacon, when he shall read the Gospel from the left horn. Where there are no Assistants, or only one, and no Choir, the Priest should take the duty of the absent Assistant and the people and Server respond; and Incense may or may not be used, according to the number of the Assistants.

According to the Ecclesiastical Institutes of England (*Thorpe*, II. 395), referable to Ælfric (*Archbishop*, A. D. 1060), "Mass Priests shall not on any account, or by any means, celebrate Mass alone without other men, that he may know whom he addresses and who responds to him. He shall address the bystanders and they shall respond; he shall bear in mind the Lord's saying in His Gospel, 'When two or three,' &c. Also it is not right that Mass should be said in any place but a Church; not in houses: nowhere but in the places which God has chosen for it (an exception is however made in favour of the army in a tent). In the Council of York, 1195 (*Wilk.* I. 501), "Because the 'Hostia Salutaris' is pre-eminent among the Sacraments of the Church, so the devotion of Priests ought ever to be very careful about It; that It should be accomplished with humility, taken with fear, and distributed with reverence; and It should not be celebrated without a literate Minister" (*i. e.* Assistant).

The Laity should in general follow in demeanour the example of the Choir, but an especial injunction was laid upon them to kneel prostrate at the Consecration and subsequent elevation, and it would seem at reception.

The Bishop (if present, whether he actually celebrate or no) should say the Confession and Absolution; first kiss, and then give the "Pax," and ultimate Benediction.

Also, according to the St. Paul's Rite (A. D. 1290) his Benediction is to be sought when the Elements are brought in, and on mixing the water with

the wine. He ought to bless the Incense, and kiss the Text first before the Gospel is read.

VI.—OF THE ANGLICAN OFFICE.

The present Anglican Office for the Celebration of Holy Communion does in point of fact contain the substantial portions of the Ancient "*Missa Fidelium*," as used by the Fathers of the third, fourth, and subsequent centuries, and perfected by SS. Ambrose, Augustine, Gelasius, Leo, and Gregory; but, unhappily, in such a maimed and dislocated form that the sublimity, beauty, and intense devotion of the original order has been sensibly impaired: transpositions and inversions have been made apparently for the sake of change and alteration; and although much has providentially been preserved, yet it cannot be denied that the whole presents what in the pungent language of James I. may be denominated "an evil said Mass."

The Order for "Holy Communion, commonly called The Mass," contained in the First Book of Edward the Sixth, is of a different and more Catholic character. It may be described as an abbreviation and condensation, in some respects judiciously made, of the Common and Ordinary of the Mass such as it exists in the manuscripts of the twelfth and following century, with certain alterations and additions. The Canon, which had existed untouched for 1100 years, is however curtailed and altered and interpolations are made, such as the address before Consecration (written to deter instead of to invite communicants), and the Prayer of Humble Access (a summary of that in the former books), which ought to have preceded, but is awkwardly placed where it is. Several of the Proper Prefaces are without reason omitted. No directions are given as to how the Sacramental Elements are to be brought into the Church, nor as to any Solemn Fraction of the consecrated bread by the Priest previously to his own Communion. The main and substantial portions, however, of the former Office are retained and in their proper order and sequence. We might indeed be thankful if such an Office, with all its faults and omissions, were again restored to us.

VII.—TIME FOR CELEBRATION.

As a general rule the Solemn and Principal Mass should be celebrated after Terce (the Office at nine o'clock) had been said; for at that Hour Christ was crucified and the Holy Spirit given. Such is the Rule of Sarum and of Wells, York, and Hereford. At Exeter, however, in 1337 it was after Sext according to Grandison's order; so in that of John of Avranches (*Migne cxi. vii. 32*); although after Terce was the ordinary rule. Yet the custom even then (A. D. 1070) was that it should be said after Sext.

On Fasts however, Vigils, and Ember Days, and from Septuagesima to

Easter, it should be after None, since abstinence lasted until that Hour. On Ash Wednesday after Sext.

By the Constitutions of Cantelupe, Bishop of Worcester, A.D. 1240 (*Will.* i. 668), no Priest was to celebrate till after Prime was completed. By those of Raymond, Archbishop 1322 (*ibid.* ii. 513) no Priest was to presume to celebrate before he had performed the Morning Office, and Prime, and Terce. Lyndewode (*circa* 1400) explains that although this Canon only directly concerned Parish Priests, yet that every Priest was bound thereby. The object was to secure the due performance of the Choir Offices.

He adds, however that "Private" (*i. e.* without Deacon, Sub-deacon, or Choir) Masses should be celebrated in the first part of the day; but it is not lawful to celebrate before daybreak, except at Christmas at the Cockcrowing. The Ordinary Procession on Sundays (except on Palm Sunday) took place before Terce. In Double Feasts, however, the Procession was after Terce and preceded the Principal Mass, and so on Palm Sunday.

VIII.—PUTTING ON COVERINGS AND REMOVING THEM.

Before any part of the Divine Office or preparation for it is begun, let the Sub-deacon, with an Acolyte, or two Acolytes, in their proper Vestments, enter the Church, bringing with them the largest Corporal or linen Altar-cloth, and spread it upon the Altar, over the silk or velvet covering. As the minimum rule, it should cover the whole upper surface of the same; but regularly, it should fall at the sides nearly to the ground, with a thick fringe at the ends. In front it should hang down eight, ten, or twelve inches over the rim, including any border of lace, inscription, or other ornament which may be sewn thereto. Some examples of the fourteenth and next century show intervals of colour in this lace or border, but the best represent the whole as pure white, and it should be of linen only.

The fourteenth and fifteenth century Pontificals contain forms of Benediction of the same "Mappulæ ceu lintheaminum Altaris," "Ad tegendum involvendumque Altare;" as does that of Bangor (*circa* 1268). (*See p.* 272.)

The First Book of Edward has no direction as to this linen covering. The last Office directs only, "The Table having at Communion time a fair linen cloth upon it."

Immediately after the Office is concluded, let the same persons take off this linen covering, fold it up carefully, and replace it in the Vestry.

IX.—PRELIMINARY VESTING AND PREPARATORY DEVOTIONS OF THE PRIEST.

John of Avranches, Archbishop of Rouen, A.D. 1070 (*J. Migne* cXLVII. 32), speaks thus: "On Ferials let two bells be rung; on Festivals, all of

them. Whilst the Choir are singing the Introit, the Priest and other Ministers should have vested themselves in the Vestry with the sacred Vestments according to their Orders." He makes no allusion to any preliminary Devotions; nor, in general, are any such mentioned in any of the MSS. Missalia prior to the fourteenth century.

The Sarum and Wells Consuetudinaries direct that whilst Terce is being sung, and when the Procession is finished, the Officiator and his Ministers should vest themselves for saying Mass; that of Exeter, that whilst Terce and Sext are being sung, the Officiator and his Ministers should vest themselves to perform Mass. But neither do they notice any preliminary Devotions.

However, the later MSS. and printed Sarum Missalia have the following: "Let the Priest wishing to approach the Altar, put on his sacred Vestments and say 'Veni Creator,' " &c. And again: "When Mass is to be said, whilst the Priest is putting on his sacred Vestments, let him say the following Hymn, 'Veni Creator,' " &c. The Bangor (Maskell) Office is the same. That of York does not mention Vestments at all, but says: "When the Priest is washing his hands before Mass" (*i.e.* after he has vested himself), "let him say this prayer, 'Largire sensibus nostris,' " &c. The Hereford has: "At the Introit of the Mass, after the Priest shall have put on his Amice and Albe, standing before the Altar, let him begin the Antiphon, 'Introibo,' " &c.; but if he vest himself in another place, let him say 'Introibo,' " &c. in going to the Altar." No previous prayers, however, are mentioned.

The Prefatory Devotions of the Celebrant and his Assistants whilst, or immediately after vesting, before entering into the Sanctuary, are as follows, according to the Use of Sarum:—

Hymn. "Veni Creator Spiritus," &c.

V. "Send forth Thy Spirit, and they shall be created."

R. "And Thou shalt renew the face of the earth."

Orison. "God, to Whom every heart lieth open, every will speaketh, and from Whom no secret is hid, purify the thoughts of our hearts by the infusion of Thy Holy Spirit, that we may be enabled perfectly to love Thee, and meetly to praise Thee, through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of the Same Spirit, world without end, Amen."

[The York Use has instead of this: "Whilst the Celebrant is washing his hands, 'Fulfil our senses, O Almighty Father, that like as here are washed away the defilements of our hands, so by Thee the pollutions of our hearts may be cleansed, and an increase of holy virtues grow up within us. Through Christ our Lord, Amen.'"]

The Hereford Use has none of the above.]

Antiphon. "I will go in unto the Altar of God."

Psalms xliii. "Judica mea Deus."

"Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

"For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresseth me?

"O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling.

"And that I may go unto the Altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God, my God.

"Why art Thou so heavy, O my soul: and why art thou so disquieted within me?

"O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God."

"Glory be to the Father," &c.

"As it was in the beginning," &c.

Antiphon. "I will go in unto the Altar of God, unto God Who maketh glad my youth."

"Lord have mercy.

"Christ have mercy.

"Lord have mercy.

"Our Father. And lead us not into temptation. But deliver us from evil."

[So far the three Uses are identical.

According to Sarum Use only, here follows "Hail Mary full of Grace, the Lord is with Thee. Blessed art thou among women, and blessed is the Fruit of Thy womb Jesus! Amen."

According to York and Hereford printed Use only, for it is omitted from the MSS.

"Shew us, O Lord, Thy mercy."

"And grant us Thy salvation."

York only.

"Let Thy Priests be clothed with righteousness."

"And let Thy Saints rejoice."

Hereford only.

"O Lord God of Hosts, convert us."

"And shew us Thy countenance, and we shall be saved."}]

"O Lord, hear my prayer."

"And let my crying come unto Thee."

"The Lord be with you."

"And with Thy Spirit."

"Let us pray."

"Prevent, O Lord, we beseech Thee, our actions by Thy inspiration, and further them with Thy help, so that all our works may both be ever begun by

Thee, and when begun ever be finished through Thee. Through Christ our Lord."

[*York only adds:*

"O most gracious God, incline the ears of Thy compassion to my prayers, and enlighten my heart with the Grace of Thy Holy Spirit, that I may be enabled worthily to administer Thy Mysteries, to love Thee with eternal affection, and to attain everlasting joys through Christ our Lord, Who," &c.]

On the First Sunday in Advent (and all other Sundays, except such as are Double Feasts), according to all the Uses, there should be one Deacon and Sub-deacon to assist the Priest. In poorer Churches there should be at least a Deacon, or a Server, or Scholar of good character. If the Bishop officiate, three Deacons and three Sub-deacons; on Whit Sunday and Maundy Thursday, seven Deacons, seven Sub-deacons, and three Acolytes; on other Double Feasts superior in rank to Sundays, five (three *Exeter*) of each; on Good Friday, one of each only; on Easter Eve and Day, at York, seven or five of each.

CHAPTER V.

OF THE CELEBRATION ITSELF.

I.



HE Celebrant should by this time be vested in Surplice or Albe, with a Stole over it, which should be crossed and fastened over his breast, with an Amice, or broad kerchief, round his neck; and, if thought fit, with a Maniple over his left arm; over all these he should wear a Chafuble.

The Deacon and Subdeacon should wear Albes and Amices. The Deacon, moreover, a Stole, going from his left arm across his breast, and (for convenience sake, for this fastening is not obligatory) fastened beneath his right arm. Each, over these, should at this Season wear a short Chafuble or Tippet over his shoulders. To mark the difference between them and the Priest, both when unemployed should keep their hands beneath their Vestments. At times other than Advent, and from Septuagesima to Maundy Thursday, the Deacons should wear Dalmatics, and the Subdeacons Tunics, instead of Chafubles or Tippets. Grandisson (*circa* 1337) has this further direction in his Statutes of S. Mary Ottery: "We order that at the Mass, Priest, Deacon, and Subdeacon should always hold small kerchiefs in their hands, lest their Vestments become stained in the breast, and to wipe off perspiration. Whilst wine and water is ministered for the Chalice, or for washing, let a handkerchief be interposed; and when they sit, let some linen cloth be placed over their knees for this special purpose."

The Choir should now also be already in their places. The Clerks in black Copes over their Surplices; all the rest (except the Rulers) in Albes and Amices, or Surplices; the Boys in Albes or Roccæ girdled at the waist, or in small Surplices.

The Canons of 1603, in conformity with the regulations of the ancient English Ecclesiastical Law as expounded by Lyndewode, require the Clerks in Holy Orders taking part in the Service as a minimum to wear Surplices. (*See ante*, p. 27.)

Beneath these habits Clergy and all should wear Cassocks of serge or some such material. The colour of these seems to have varied, but it appears to have been purple or black in Advent, and from Septuagesima to Easter Day. (*See ante*, pp. 32, 36, 38, 48, 68, &c.)

The Choir, or the main and principal part of it, should, as already remarked (*ante*, p. 4), be stationed on one side of the Choir only, and not divided into semi-choirs, one opposite the other, as has of late become customary. But it should be changed periodically from one side to the other and back again, according to the following Rule, which is identical in the Sarum, Wells and Exeter, and Aberdeen Consuetudinaries, and, as may be gathered from the Office Books, was the same all over England from the days of Ælfred.

"The Choir ought to be alternate weeks in turn—for one week on the Decanal side, for another week on the Cantoris side. Nevertheless, in all Double Feasts, it ought to be on the Dean's side, if the Person there be present who should execute the Divine Office in these Feasts—Christmastide, Eastertide, and the Week of Pentecost. In these continuous Double Feasts, however, the Choir is changed every day. In certain times of the year, also, the course runs on ('tabula discurrit') not by weeks, but by days: thus, from the Sunday next before Christmas, when the course of each Choir is complete on the Saturday preceding, up to the Octave of the Epiphany, if it fall on a Sunday; but if it fall in any intermediate Ferial, then this shall be observed up to the following Sunday. If, however, on this Saturday next before Christmas, the alternation of each Choir shall not have been complete equally, then the course shall run on by days, beginning with Christmas Day, up to the aforesaid period. So from Maundy Thursday up to the Octave of Easter, the Choir is changed every day. The Hebdomadary Rulers, however, ought not to be changed before Easter; but from Easter Day up to the Octave they are changed every Day. The same observance obtains in Pentecost week up to Trinity Sunday."

The Choir having thus taken their places, and the Celebrant and his Assistants being vested and ready to enter the Church and begin the Divine Office, let Two Rulers of the Choir, wearing silk Copes (on this the First Sunday in Advent of a violet or purple colour) over their other Vestments, enter the Church, and place themselves, with their Staves in their hands, in front of that part of the Chorus Cantorum which is near the west end of the same, where two stools and a carpet should be placed for them. In Double Feasts there should (as we have seen) be Four such Rulers; and then let the Precentor take his position in front of the Rulers, flanked by one or two of them on each side of him, as the case may be, and in a convenient position for instructing them as to what the Chants are to be. A Chair should be placed for him on the side where the principal Choir is on that day for that purpose.

II.—OF THE INTROIT OR OFFICIUM AND CONFESSION.

Let the Precentor now step forward, or go up to the Two Rulers or Two principal Rulers, and instruct them as to what the Introit is to be. Let the Two Rulers turn towards the Altar and begin the Introit by intoning the three or four first words, the Choir being turned towards the Altar also, and taking up and pursuing the same, thus:—

Rulers: "Unto Thee lift I up my soul."

Rulers and Choir: "My God I trust in Thee, let me not be ashamed; neither let mine enemies mock me; for all they that wait for Thee shall not be confounded."

Rulers: "Thy ways, O Lord, shew me."

Choir: "And teach me Thy paths."

Rulers and Choir: "Unto Thee lift I up," &c., as above.

Rulers: "Glory be to the Father."

Rulers and Choir, together: "Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end, Amen."

This Gloria Patri should be omitted from Passion Sunday to Easter Day inclusive.

No directions are given in the First Book of Edward respecting the previous devotions of the Priest and his Assistants, or as to the ordering of the Choir, nor are there any such in the present authorized office; but that of Edward has the following similar, but abbreviated, Rubric, respecting the Vesting and Introit:—

"¶ Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white Albe plain, with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunicles. Then shall the Clerks sing in English for the Office, or Introit (as they call it), a Psalm appointed for that day."

The present authorized Office is silent as to the Devotions and Vesting and the Choir and Introit. But since by the before-recited Ornaments Rubric it expressly adopts the Vestments of the First Book of Edward, and as this Vesting and these Devotions and Introit are previous to the commencement of the Office, and do not in any way interrupt or interfere with it, and are partly to be done privately, they ought to be used when practicable.

Whilst the Gloria Patri of the Introit is thus being concluded, let the Celebrant and his Assistants enter the Presbytery in the following order (as customary according to all the English Uses) :—

1. Two Acolytes, Cerofers, walking abreast, carrying two lighted Tapers.
2. A Thuribler. 3. A Subdeacon carrying the Book of the Gospels, an Evangelistarium. 4. The Deacon, carrying the Missale. 5. The Celebrant himself. (According to some the Priest should carry the Missale.)

As each enters the Presbytery, let him turn to the Altar and bow. Let the Subdeacon station himself at the right of the Priest, who is looking eastward, the Deacon at his left.

Then let the Precentor and Rulers, along with the Choir, sing through the Introit itself once more.

Which being ended, let the Celebrant and his Assistants, standing, the people kneeling, all towards the Altar, say mutually the Confession and Absolution in a very low tone, as becomes sinners, so as scarcely to be heard; which Confession and Absolution is always to be said by the Bishop if present, who, if not officiating for this purpose should stand on the right hand of the Priest, before him and the Subdeacon.

[*Priest.* “Let us Confess unto the Lord, for He is good, and His mercy endureth for ever.”]

Priest. “I confess to God, the blessed Mary, and all the Saints, and to you, I have sinned exceedingly in thought, word, and deed of my own fault, and intreat Holy Mary, All the Saints of God, and you to pray for me.”

Let the Ministers, Choir, and People reply. “Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in goodness, and bring you to eternal life.”

Then let the Ministers, Choir, and people say the Confession as above, and the Priest reply as above, but let the Priest add: “The Almighty and merciful Lord grant you Absolution and remission of all your sins, space for true penitence, amendment of life, and the grace and consolation of the Holy Spirit.” *Let the Ministers, Choir, and people reply, “Amen.”*]

Let the Celebrant now ascend the steps to the Altar, and standing in front of it, on the highest of the steps, with his Assistants in a line behind him, each on his proper step, bowing profoundly and joining his hands (not clasping them), pray, the Choir and people also, for a short time in silence.

[The York and Hereford Uses only have here this short Litany, to be said by the Priest and his Assistants. According to the fourteenth century MS. in the British Museum (Harl. 4919), this was sometimes used elsewhere also, and at Sarum :—

“O God, being turned, Thou shalt quicken us.”

“And Thy people shall rejoice in Thee.”

“Shew us, O Lord, Thy mercy.”

“And grant us Thy salvation.”

“Let Thy Priests be clothed with righteousness.”

"And Thy Saints rejoice."
 "From my secret faults cleanse me, O Lord."
 "And from those of others spare Thy servants."
 "O Lord, God of Hosts, convert us."
 "And shew us Thy countenance, and we shall be saved."
 "O Lord, hear my prayer."
 "And let my crying come unto Thee."
 "The Lord be with you."
 "And with Thy Spirit."

Sarum and York Use have next:—

"Let us pray."
 "Our help is in the Name of the Lord,"
 "Who hath made Heaven and earth."
 "Let the Name of the Lord be blessed,"
 "From this time forth for evermore."]

Here (according to S. Osmund and Rouen Use) let the Celebrant embrace the Deacon and Subdeacon, saying, "Receive the kisses of Peace and affection that ye may be fit to perform the Divine Offices at the Sacred Altar." And this should invariably be observed except in the three days before Easter.

Let the Acolytes set down their Tapers, one on each side, at the step of the Altar. Let the Subdeacon put down the Gospels on the right side of it, and the Deacon also the Office book near it. Then let the Priest standing at the Altar say the following prayer secretly [in all the Uses] with the Choir and people:—

"Take from us, O Lord, all our iniquities, that we may be worthy, with pure minds, to enter into the Holy of Holies, Through Christ our Lord, Amen."

Let him then add:—

"In the Name of the Father, and of the Son, and of the Holy Ghost" and then let him cross himself and kiss the Altar.

After this Secret Prayer, the Priest and his Assistants should stand erect, and according to the Use of Rouen, as detailed by John of Avranches (*Migne*, 32), and so, most probably, of S. Osmund, the Priest should bow to the Deacon, who should return the obeisance, the Deacon to the Subdeacon, and the Subdeacon to the people.

The First Liturgy of Edward VI. has in like manner the following abbreviated directions and prayers in lieu of the above:—

"The Priest standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect.

"Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid: cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit: that we may perfectly love

Thee, and worthily magnify Thy holy name : through Christ our Lord. Amen."

Then shall he say a Psalm appointed for the Introit.

In like manner the present Anglican Office :—

"¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table¹ shall say the Lord's Prayer, with the Collect following, the people kneeling.*

"Our Father which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen."

The Collect.

"Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name ; through Christ our Lord. Amen."

These prayers should, like the former, be said in a low tone, the Priest with his Assistants turned toward the Altar ; for he is to turn toward the people first when he repeats subsequently the Commandments. When they are concluded, he should say, "In the Name of the Father, and of the Son, and of the Holy Ghost," Crossing himself.

Now let the Introit be repeated by the Rulers, the Celebrant, Choir, and people, but without "Gloria Patri," or the Psalm.

III.—THE BRINGING IN OF THE ELEMENTS.

As no directions are given in the Anglican Ordinal as to how or when, or by whom the Sacramental Elements are to be brought into the Church, let the following ancient mode be adopted.

¹ *Note.*—"North-side." By this was surely intended the North Corner or Gospel portion. If the North end had been intended, it would have been so defined, which it is not. Remark that up to the year 1485, or thereabouts, the "Dextrum Cornu Altaris" meant the South end to the right of the spectator and Priest. About that period copies of the Pontifical began to be printed at Rome, wherein the "Dextrum Cornu" was treated as being to the right side of the Crucifix or Cross, which stood in front of the Priest on or above the Altar. This change became authoritative, and the Reformed Missale of the Council of Trent adopted this change of interpretation. So that the Anglican Office has here apparently adopted the modern Roman meaning. The ancient signification lingered in the North and other parts of France up to the year 1710 and beyond.

Now let the Sacramental Elements be brought into the Church, together with the instruments and accompaniments of the Celebration, in the following order and manner, according to all the English Uses.

Let the two Acolyte Cerofers (who should have set down their candelabra at the steps of the Altar) go into the Vestry, or to that portion of the Church in which the same are kept, and with reverence and solemnity bring out thereof, one of them the Bread in a pyx or covered box or cup, and the Wine and Water each in a separate cruet or goblet, and set them down respectively on the Credence; the other Acolyte following the first, with one or more basins, with water in one, and a towel, "*Absterforium, Aqua mantile.*"

Then, or at some time before the beginning of the Collect for the day, let the two Acolyte Cerofers take up their candelabra and go together to the door of the vestry. Let a third Acolyte, vested in an Albe, and over it a silk tippet or mantle of the colour of the day, come forth thence to meet them, with all veneration carrying the Chalice placed on the Paten in his hand, the Corporals being folded and placed over the Chalice, the whole covered with the Offertory Veil, one end of which should be thrown over one of his shoulders. Let this Acolyte, preceded by the Cerofers, carry the Paten and Chalice to and set them down on the Credence. He should then take off the Corporals and lay them, folded as they are, reverently on the Altar, kissing the Altar before he goes back. Then let the Cerofers again set down their Tapers at the step of the Altar.

[Whilst this was being transacted, at Solemn Masses (according to York, Sarum, and Exeter Uses), if Incense be used, let an Acolyte bring Incense in a boat to the Deacon; who, having asked a blessing from the Priest, should put it into the Thurible, and let the Priest incense the Altar in the middle and at each side. Then let the Deacon cense the Priest, and give him the Book of the Gospels to kiss. This incensing is not noticed in the Rouen or Hereford Uses; but the kissing the Gospels is common to them all.]

IV.—KYRIE ELEYSON.

According to all the Uses then should follow "*Kyrie Eleyson.*"

At Solemn Celebrations let the Precentor instruct the Rulers of the Choir as to what the chant of the same should be, who thereupon with the Priest, or the Priest alone in Ferial or Common Masses, should intone the first word or two of the same, and the whole be sung through by the Priest, Rulers, Choir, and people together, thus:—

"*Kyrie eleyson, thrice.*

"*Christe eleyson, thrice.*

"*Kyrie eleyson, thrice.*

This "*Kyrie Eleyson,*" "*Lord have mercy,*" was always anciently, and should be now, a very important portion of the Eucharistical Office, and the

singing of it on Festivals and Sundays occupied a considerable space of time. On these latter occasions, between each repetition of the Kyrie, was inserted or "farfed," a variety of different ejaculations or expressions of praise or deprecation corresponding to the Festival or Season, so that the "Kyrie," &c., became a distinct portion of the Liturgy. Nine of these Kyries formed part of the recognized Sarum Office; in some of the MSS. eleven. Of these S. Dunstan composed one for Michaelmas Day, which was regarded with great favour, beginning "Kyrie Rex splendens," &c. "O Lord, King resplendent on Thy Heavenly throne, Hail for evermore, and in Thy clemency upon Thy people ever, Have mercy." Many more of these "Kyries" are appended to the MS. of S. Osmund's Consecutinary once belonging to S. Patrick's, Dublin, and now in the University Library, Cambridge. York Use had ten, six of them the same as that of Sarum; Hereford sixteen. In the Appendix to the Surtees Society edition of the York Missal (vol. ii.), Dr. Henderson, the learned editor, has printed twenty-nine. They are noble compositions, and formed part of the Office from the earliest Anglo-Saxon times.

In the Ferial Office the "Kyrie" was simple, not farfed.

The First Book of Edward has in like manner:—

"The Psalm (i.e. the Introit) ended, the Priest shall say, or else the Clerks shall sing,

"iii. Lord have mercy upon us."

"iii. Christ have mercy upon us."

"iii. Lord have mercy upon us," without farfes.

The present Anglican Office has, in like manner, the following nine Kyries, with a tenth or repetition of the same at the end therein.

The variation from the former Rite mainly consists in this, that Christ is not invoked at all, and that between each Kyrie is farfed, or interpolated successively, one of the ten Commandments; and that to each "Kyrie" is added the words "And incline our hearts to keep this law," and after the tenth Commandment to "Kyrie" is appended "And write all these Thy laws in our hearts, we beseech Thee."

This insertion of the Ten Commandments is unexampled in any Liturgy, ancient or modern, and was on that account strongly objected to by Bishop Overall, and others; nor is it easy to discover for what particular reason it was made. To put the best construction upon it, it may have been intended as a preliminary examination of conscience before Communion.

As in the former Use,

Let the Precentor or Ruler of the Choir and Priest, or the Priest alone in Ferial Masses, intone the first words, "Lord have mercy," so as to show the distinction of tone, and the whole be afterwards sung through by Conductors, Priest, Choir, and people.

“¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

“*Minister.* God spake these words, and said: I am the Lord Thy God: Thou shalt have none other gods but me.

“*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

“*Minister.* Thou shalt not make to thyself any graven image,” &c.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Thou shalt not take the Name of the Lord Thy God in vain,” &c.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour,” &c.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Honour thy father and thy mother,” &c.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Thou shalt do no murder.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Thou shalt not commit adultery.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Thou shalt not steal.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Thou shalt not bear false witness against thy neighbour.

“*People.* Lord, have mercy upon us,” &c.

“*Minister.* Thou shalt not covet thy neighbour’s house,” &c.

“*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.”

V.—GLORIA IN EXCELSIS.

When the last “Kyrie” is finished, then at Solemn Celebrations when “Gloria in Excelsis” is said, let the Celebrant advance to the centre of the Altar, and having been instructed by the principal Ruler of the Choir (who had previously been instructed by the Precentor) what the chant should be, let him intone the three or four first words from the middle of the Altar, and thereupon let all the Rulers, Clerks, Choir, and people turn to the Altar and bow, and thus sing through the whole to the end.

T T

"Gloria in Excelsis," however, should be omitted in this place throughout Advent whatever be the Service, and from Septuagesima to Easter Day, as being inconsistent with the descent to earth, and the fasting and humiliation of our Lord, except in Double Feasts. It should be said here on all Sundays and Feasts of the First and Second Class throughout the year (but not in votive celebrations for the dead, nor on Ferials), except as above, and was so said from the times of Gelasius in the beginning of the fifth century, whose version supposes a much earlier use. The Greeks call it the "Great Doxology," the Latin MSS. "The Sunday Morning Hymn;" and Usher (vii. 335), fixes its date at A.D. 158.

[As "Kyrie Eleyson" and "Gloria in Excelsis" were often prolonged to chants of great length, the Celebrant and his ministers were allowed to sit in the Sedilia provided for that purpose until they were finished; always provided that the Priest began both from the middle of the Altar.

The later printed Missalia allow, and even direct, the Celebrant to say privately to himself only as well the Introit as the "Kyrie" and "Gloria in Excelsis;" but this usage is unknown to the MSS. before the fourteenth century was well advanced, and was probably introduced to shorten the service which, from the additions made to it from time to time, had become very long.]

Then follows in the First Book of Edward:—

"Then the Priest standing at God's board shall begin,

"Glory be to God on high.

"The Clerks: And in earth peace, good will towards men.

"We praise Thee, we bless Thee, we worship Thee," and so on, ending,

"Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. Amen."

This First Book of Edward implies that although the Priest should stand in beginning the "Gloria," he might sit whilst it was sung.

The present English Ordinal omits all mention of "Gloria in Excelsis" being sung in this place, and relegates it to the end of the whole Office—where it is entirely out of place and keeping—and that with the maimed conclusion of Edward's First Book. Yet since the saying of this Hymn at this point in the Eucharistic Office was a Catholic custom in the West from the very earliest times, and constituted a main portion of the "Sacrifice of praise and thanksgiving," it should here accordingly be repeated by Celebrant, Choir, and people pausing for the purpose, at least silently, or it may be as a Hymn or Anthem before the succeeding Collect, and that in its integral form.

Here follows the general Rubric in S. Osmund's and all the English Uses.

"Whilst the Priest stands to fulfil the Office at the Altar, let the Deacon stand behind him on the first step before the Altar, and behind and below him the Subdeacon in his order on the second step, so that as often as the Priest turns to the people the Deacon turns himself in like manner: the Subdeacon employing himself in seeing that the Priest's Vestments are properly arranged.

"Whatever is said by the Priest before the Epistle ought to be gone through at the right horn of the Altar (except 'Gloria in Excelsis'), so also after reception of the Sacrament; all the rest in the middle of the Altar. Whenever, however, there is no Deacon, the Priest should read the Gospel from the left horn."

As before observed (p. 318), the signification of these words "right" and "left" has been reversed in the modern Roman Missal.

VI.—COLLECTS.

Next, according to all the ancient English Uses and the First Book of Edward, let the Priest, standing as before, turn towards the people as if saluting them, and elevate somewhat and join his hands, and say, "The Lord be with you."

— *Let the people reply, "And with thy spirit."*

Let the Priest turn again to the Altar, and disjoining his hands, and outspreading his arms and hands, say, "Let us pray," and then rehearse the Collect for the Day.

Note that whenever the Priest salutes the people with "Dominus vobiscum," "The Lord be with you," he should also preface the Collect or Memorial with "Oremus," "Let us pray." Among the Orientals and in the old Roman Rubrics the Salutation is "Pax vobis," "Peace be with you."

To the Collect, according to the ancient English Uses, were always added (except on Christmas Day) certain other Collects called "Memorials," with a preceding introductory Antiphon, Verse, and Response. The whole number of Collects, by a strict rule, should always be uneven. Three in honour of the Holy Trinity, Five of Christ's five-fold Passion, Seven in honour of the seven-fold gifts of the Holy Ghost, according to the number contained in the Lord's Prayer. Thus, in Advent the second Collect was a Memorial of S. Mary and of the coming Nativity, with a third for All Saints; in Lent a Memorial for the Penitents and of the Incarnation (*i.e.* of S. Mary); after Easter until Pentecost of the Resurrection, and of All Saints; and between Pentecost and Advent of the Holy Spirit, of the Holy Trinity, S. Mary, All Saints, for the Whole Church, and for Peace; some two or more of them (*ante*, pp. 117 and 176).

The same number of and the same Collects should be repeated at the principal Mass as had been said at the previous Mattins. All those after the first should be said without "The Lord be with you," &c., but the people

should always answer "Amen." The first and second Collect only should be prefaced with "Oremus," "Let us pray."

"Then (in Edward's First Book) the Priest shall turn him to the people and say,

"The Lord be with you.

"The Answer: And with thy spirit.

"The Priest: Let us pray.

"Then shall follow the Collect of the day, with one of these two Collects following, for the King.

"Priest: Let us pray.

"Almighty God, whose kingdom is everlasting," and the rest, or

"Almighty and everlasting God," and the rest.

Both these Collects are identical with those in the present English Office, and the second is taken from the Exeter Office at Prime.

These Collects for the King and Royal Family were not infrequently introduced, although not rubrically directed, at this point. According to a Scotch Council of the thirteenth century (*Wilk.* 1. 617), the Collects were to be five, except in Double Feasts, including one for the Peace of the Church, and one for the King and Queen and their children.

The present English Office, unfortunately, inverts the due order adopted by Edward's First Book, and without mentioning the Salutation of the people by the Priest, or the reply by them, directs that one of the same two Collects for the King or Queen should be said *now before* the Collect for the Day, that is immediately after the last "Kyrie Eleyson," with which it has no apparent connection.

"Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

"Let us pray.

"Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church," &c., or

"Almighty and everlasting God," &c.

"Then shall be said the Collect of the Day.

There are no directions given in this Rubric as to the Person who is to say the Collects, or his posture or gestures or proper position. The old rules should therefore be as far as possible preserved.

The Priest, before the first Collect, should turn to the people, with hands joined, and say, "The Lord be with you;" and they should reply, "And with thy spirit." The Priest, turning to the Altar again, disjoining and outspreading his hands, and raising his arms somewhat, should begin, "Let us

pray" (as in Advent). "Almighty God," &c. This Salutation by the Priest, and reply by the people, is the more necessary here, as it is found in the most ancient Offices of the Church, from Justin Martyr to S. Chrysostom downwards; and the word "Collect" is applied to these prayers because, according to the unanimous voice of the Ritual Commentators, the Priest thereby collects and fums up all the devotions of the people together, and offers them up collectively to God (*ante*, pp. 153, 176).

The ancient directions being precise, that the number of Collects should at the Mass (not at Mattins) be uneven, and that the same should now be said as had been said at Mattins, and that there should be at least three, and no more than seven; the full number should be made up by the addition of one or more of those for Peace and for Grace, used at Mattins, or one or more of those which are appended to the Office for Holy Communion. This should specially be looked to in Advent and Lent. In this latter season the Memorial of the Penitents should never be omitted.

As to the conclusion of the Collects, see *ante* (p. 119). The same rules should be observed here; the first and last reciting the full form of the Trinity of Persons and Unity of the Godhead; those which intervene ending "Through Christ our Lord," only.

The people and Choir should answer, "Amen," aloud, to all the Collects which are said aloud; to those which are said mentally only, this response would be mental also, except where the Priest raises his voice at the end, when the "Amen" should be aloud.

VII.—EPISTLE.

Now in Solemn Celebrations on Greater Festivals, on Sundays, Maundy Thursday, and the Vigils of Easter and Pentecost, whilst the last Collect is being ended, the Subdeacon should prepare himself to read the Epistle. If he be wearing a Chasuble or Tippet, he should take it off, and give it to an Acolyte to hold, his normal dress for this duty being the Albe or Surplice, with an Amice. After this he should walk (if necessary, with the Epistolarium in his hand, or preceded by an Acolyte carrying it) down the Choir (the South side of the Choir, *Exeter Cons.*) to the Pulpit or Ambo towards the West end of the Choir, if there be but one; towards that appropriate to the Epistle, if there be two. At Hereford there were two, and, as in many other places, one above the other. If but one Ambo, the Epistle should be read from the lower part of it, and facing the Choir. On Feriars, however, and lesser Feasts the Epistle, if not read by the Priest himself, should not be read from the Ambo or Pulpitum, but from a Lestricum or Desk, down in the Choir on the South side of it. The Epistle having been thus read by the Subdeacon, let him return (by the North side of the Choir, *Exeter Cons.*), and resume his Vestment and place.

According to all the Anglo-Saxon and Norman and English Pontificals, it was always the proper office of the Subdeacon to read the Epistle. His commission at Ordination was, "Take the Book of the Epistles, and receive power to read them in the Holy Church of God."

The First Book of Edward has the following, which is in no degree inconsistent with the above :—

"The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,

*"The Epistle of S. Paul, written in the Chapter of
to the*

"The Minister then shall read the Epistle."

The Rubric of the present Communion Office is as follows :—

"And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the Chapter of beginning at the Verse. And the Epistle ended, he shall say, Here endeth the Epistle."

The direction here that the Priest shall read the Epistle must be interpreted in a wide sense, as meaning that it must not be read by a layman; for general custom has sanctioned that it may, and even should, where there are more Clergy than one, be read by an Assistant. The universal custom from the time of S. Cyprian, was that it might be read by a person in inferior Orders; *i.e.* the Deacon or Subdeacon; if none, by the Celebrant; but it had better be read by the Priest than by an Acolyte. No place is particularized whence it should be read, nor is the posture of the Reader indicated, either here or in Edward's Book. The ancient customs may therefore be followed.

The Reader should always stand, but the other Clergy may sit during the Epistle, in the Sedilia, or elsewhere; and so the Choir Boys and people, until the Gospel be begun, with the exceptions *ante*, p. 306.

VIII.—THE GRADUAL, ALLELUYA, SEQUENCE, OR TRACT, AND GOSPEL.

According to all the Ancient Rituals, next after the reading the Epistle at Solemn Masses on Sundays, Festivals, and Ferials, should follow the Gradale with Alleluya; at certain other times it was followed by a Sequence or Tract.

The Gradale was called by that name because where Ambones or Pulpita were in use, it was sung on the steps going up to the same. Afterwards, where these were disused or altered, it seems to have been chanted at the great Lectern, which always stood in the middle of the Choir, towards the Westward. The Sarum Rubric is this, "*The Epistle read, let two Boys in Surplices, having first bowed to the Altar at the step of the Choir, walk down the middle of the Choir to*

the Pulpitum or Ambo, and there from the steps of the same, sing the Gradale and their Verse.

Thus, in Advent: Boys: the Gradale, "All they: Choir and People: who wait for Thee shall not be confounded, O Lord!" The Boys: Verse: "Thy ways, O Lord, make known to me, and teach me Thy paths." Let the Boys again begin: "All they:" Choir and people: "Who wait for Thee," &c. Now let the Boys return again to their places, bowing to the Altar as they return. This repetition should always be made, except only in Double Feasts, the fifth and sixth days of Easter Week, in Ember and Rogation Days, and except when a Tract follows. The repetition should take place also in the Second Mass on the Nativity; in Commemorations of the Holy Ghost and of the Trinity; in the Masses of the Holy Cross and "Salus Populi," and of Peace; in Commemorations between Septuagesima and Easter; and in Masses of S. Mary where there is no Sequence or Chant.

The Gradual adds to this that the Gradale should be so sung in all Sundays in the year not being Double Feasts, and in Simple Feasts of three and nine Lessons and on Maundy Thursday. In the Day of Souls by three Clerks of the second rank without change of Vestment; but in Double Feasts by three such Clerks in silk Copes from the same place. In all Feasts and Feriars and Octaves where there are no Rulers of the Choir, the Gradale should be begun and the Verse said at the step of the Choir by one Boy only in a Surplice. In Feasts where the Invitatory is sung by two (*i.e.* those which are equivalent in rank to Sundays and within Octaves) when there are no Rulers, two Boys in Surplices should sing the Gradale at the Choir step.

The York Rule is very similar (*see Surtees' Edition, 47*), although expressed somewhat more generally.

The Hereford Rule is somewhat different and general. The Gradale Alleluya and its Verses are to be sung from the Lectricum in the midst of the Choir on Sundays and all Feasts of Nine and Three Lessons, Commemorations, and Feriars throughout the year, except on Principal, Double, and Semi-double Feasts (*ante, p. 82*), on Palm Sunday, the Vigils of Easter, and Pentecost, when they are to be read in the Pulpit.

The custom of singing a portion of a Psalm before the Gospel is as old as SS. Ambrose and Augustine.

The Alleluya.

Then, next on Sundays and greater Festivals (except from Septuagesima until Easter Day and Ember Days (except those at Pentecost), and on Vigils, when it was omitted), should follow the solemn "Alleluya," by the Clerks, Choir, and all the people, standing, and turned to the Altar, except the Celebrant and his two Assistants, who might sit till the Gospel began.

Whilst the Gradale is being sung, let two Clerks of the higher grade be putting on silk Copes in the Vestry, and advance through the midst of the Choir to the Pulpitum or Ambo to sing "Alleluya," which should be chanted after them by the whole Choir with a prolonged Cadence or Neuma on the final syllable, which Cadence, however, was omitted if a Sequence followed.

Whenever the Verse of the Gradale is said by two Boys in the Ambo, two Clerks of the higher grade should sing "Alleluya" from the same place (except in Octaves with Rulers, when those Rulers sang it from their places, and except when the Gradale was said at the Choir step, when two Clerks of the second form sang it, without re-vesting, from their places). Thus:—

The Clerks. "Alleluya." *Choir.* "Alleluya."... *The Clerks, the Verse* "Shew us, O Lord, Thy mercy." *Choir.* "And grant us Thy Salvation." *Clerks.* "Alleluya," without a Cadence if, as on the First Sunday in Advent, a Sequence followed, but if a Sequence did not follow, then the Choir should repeat again "Alleluya" with a Cadence. In Feasts when "Alleluya," "Praise the Lord, ye youths," is sung (*i.e.* in Eastertide), two Boys should sing the "Alleluya" at the step of the Choir in Surplices, and so in the Saturday of Easter week. In other Feasts and on Feriats it should be sung by one Boy only at the step of the Choir.

Having finished their "Alleluya," let the Clerks who have sung it return bowing to the Altar at the step of the Choir, and go and put off their Silk Copes in the Vestry.

In Double Feasts all the Clerks and Rulers should stand during "Alleluya," and on Easter Day and the three following, at the Verse also.

In Double Feasts the Precentor and Rulers should intone, and three Clerks should sing, the "Alleluya" from the Pulpit, and the Choir follow it up. In Festivals of the Second order, and within the Octaves of Christmas, Easter, and Pentecost, the "Alleluya" was sung by the Clerks from the Pulpit or Ambo, without change of Vestments. In Feriats and lesser Festivals without Rulers, generally the Gradale should be sung by one Boy in Surplice from the step of the Choir, and the "Alleluya" by another. The singing of "Alleluya," and repetition of it at Easter, is mentioned by S. Augustine as an ancient tradition, and he defines the "Neuma" to be "Sonus quidam letitiæ sine verbis."

The form of singing the Gradale, with "Alleluya," at Easter Day was this:—

Let the Precentor and Rulers intone, and Three Clerks in Silk Copes in the Ambo sing the Gradale, "This is the Day:" Clerks, Choir, and Boys: "which the Lord hath made; let us rejoice and be glad in it."

Verse by the Three Clerks: "Let us confess unto the Lord, for He is good, for His mercy endureth for ever."

The Precentor and Rulers: "Al-" *The Three Clerks and Choir:* "leluya."

The Three Clerks: "Our Passover is slain for us, Christ." No second "Alleluya" now succeeded, because a Sequence followed next.

However, in the Vigils of Easter, and from the Octave of Easter up to Trinity Sunday, both exclusive, "Alleluya" was always sung twice at the Principal Mass, whatever were the Service.

The Sequence, or Tract.

The "Alleluya" finished, on Sundays in Advent, Easter and Pentecost weeks and their Octaves, the sixth day from the Nativity, and in Feasts with Rulers of the First and Second Order, and on Sundays from Easter to the Ascension (except from Septuagesima to the Vigil of Easter, and in Feasts of many Confessors, and of S. Michael in montetumba), but not at other times, followed the Sequence or Prose, called a *Sequentia*, either because it came after the Gradale or because the Gospel followed. It was, in fact, a succession of Leonine Verses of irregular metre, forming a rhythmical Poem of Praise, generally without stanzas, but with a long succession of rhymes, which was sung to a Chant of varying and changing melody, each portion of the melody recurring at certain intervals. The first of these Sequences were composed and sung by S. Notker, Abbot of S. Gall, about the end of the ninth century. They soon became authorized and popular parts of the Eucharistic Office, and very many of them are contained in all the subsequent Office Books. There are seventy-nine in the Hereford Missale, and about the same number in those of Sarum and of York. Dr. Henderson, in his edition of the latter, has printed 179, ninety of which are contained in the Bodleian (775) MS., written in the reign of Ethelred between the years 994 and 1017; but others were composed and used in England after that period.

Many of them are noble and elevating sacred poems. Some of the best known are the "Dies Iræ," "Lauda Syon," "Adoro Te devote," "Veni Sancte Spiritus," "O Filii et Filiae," "Stabat Mater," "Alleluya concinat Orbis," "Victimæ Paschali," "Lætabundus." Of these the "Stabat Mater" was anciently sung as a Prose or Tract on Passion Sunday at Rouen and elsewhere, the original Chant of which Rossini borrowed and amplified.

No special directions as to the method of singing the Sequence are found in the Rubrics of the Missalia, although very particular rules are given as to the mode of singing the Tract, when that was used in place of the Sequence. Durandus tells us that the Gradale was sung by the principal Cantores, but the Sequence not by them only, but was a common jubilation of the whole Choir, and its irregular form is alluded to by John of Avranches (*Migne*, 54): "The Pnuma of the Sequence which is sung after Alleluya signifies the Praise of eternal glory, where no articulation of words is necessary, but only thought, pure and ever intent upon God."

According to the Rubric, however, in the several Breviaries for Second

Vespers in the Feast of S. Andrew (which seems to apply to all Profes or Sequences as well as to that which was then sung), supplemented by the Sarum, Wells, and Exeter Consuetudinaries (*De Officio Rectorum Chori*), the Prose or Sequence, when not in Procession, was sung thus: "The Responsory ended, whilst the Verse of the same is being sung, let the Rulers of the Choir go, the Principal to the higher grade, the Secondary to the second grade, and say to each of the Clerks, 'Sir, to the Prose.' Thereupon let them put off their black Copes, and such as desire it their Almuces also, for singing the Prose. Let the Prose be sung in the Station of the Boys, in Surplices from each side, nevertheless so that the Principal Rulers of the Choir stand in the midst of the Choir turned to the Altar, the Secondary Rulers on the step of the Choir (the step down into the Statio Puerorum), turned to the Clergy, between whom let the three Clerks stand who have sung the Verse and the Responsory, and let all say the Prose together."

According to the Consuetudinaries, however, the Precentor ought to enjoin them and the Principal Rulers to intone the commencing words, and chant the first strophe. Then the Clerks altogether should sing the same through to the end, the Choir in the meantime sitting, and accompanying them throughout with the chant of the Prose on the last vowel of the first Verse thereof, the Precentor and Secondary Rulers and Choir following the same course on the other side. "This (*continues the Rubric*) is the way to sing the Prose through the whole year, whether at Vespers or Mattins." At Mattins, however, there were no Profes, except on Christmas Day and the three following. When there was no Procession they were sung thus. If there were, the mode in which they should be sung in Procession on those Days is given in conformity with the above Rule in the Processionale. "At the end let all the Clerks who have sung the Prose, each in his station, turn to the Altar, and say 'Gloria Patri,' which is to be observed throughout the whole year after singing the Prose."

"Amen" should not be said after the Sequence. If the Bishop celebrate, the whole body of the Clergy, except his Deacon and Subdeacon, should come down from their places to the Pulpitum, or Station, to sing the Sequence along with the Rulers and Cantores, and remain there until the Gospel be finished.

Whatever else be omitted, at least the solemn "Alleluia," responded to by a Verse from some Psalm, ought to be sung before the Gospel in all Solemn Celebrations, except between Septuagesima and Easter, in conformity with the custom of the Church from the very earliest epoch.

Between Septuagesima and Maundy Thursday the Sequences and Alleluia should be wholly discontinued, and instead thereof during that Season on Ash Wednesday, on Sundays, and on every Monday and Friday at the Mass for the Season, and in Festivals of Nine Lessons during it, should be sung a "Tract" by Four Clerks of the higher grade (at Exeter *two only*) in red or black Copes (*in Albes, Hereford*), on Feriars in Surplices, two of whom should stand near

the entrance (step into) to the Choir on that side on which the Choir is on that day, facing towards the Altar, and the two others on the opposite side sitting at the end of the first bench. On Ash Wednesday, the First Sunday in Lent, Wednesday and Saturday in Ember Week, Palm Sunday, and Wednesday and Good Friday in Holy Week, and the Vigils of Easter and Pentecost, it was sung by these Clerks in Choir, without changing Vestment or place, along with the Choir from alternate sides.

The Tract was usually a mournful Psalm, or part of a Psalm, and sung thus, *e.g.* on the First Sunday in Lent.

The Four Clerks: Who so dwelleth under the defence. *The Two Clerks of the Principal Choir:* Shall abide under the protection of the God of Heaven. *The Choir sitting all the while.*

Let the Choir on that side now (on this day), standing up, repeat the whole Verse, and then sit down.

Let the two other Clerks on the other side follow: He shall say unto the Lord, &c.

Let the Choir on that side stand up and repeat it, and so on to the end.

Let the whole Four Clerks at the end sing the last Verse together with the Choir.

That portion of the Choir not employed in singing should sit; that (if any) which is to sing should stand.

On Ordinary Sundays and days in Lent it was sung by the Four Clerks only, two and two, and the Choir took no part.

The mode of singing the Tract varied somewhat in different Churches. Thus, at Hereford on the first Sunday in Lent, the first Verse was begun by the Four Clerks and sung through by the two of the Principal Choir, the Second by the other two, the Third by the Principal Choir, the Fourth by the other Choir, and so on.

And at Exeter, on the same Sunday and on Palm Sunday, two Rulers in silk Copes sang the First Verse at the step of the Choir, the Principal Choir the Second, the secondary Choir the Third, the Rulers the Fourth. At Exeter also, on other Sundays and Feasts during this Season, the two Rulers sang the first Verse, and the Choir replied with the Second.

On Ferials within Lent, and the Vigils of Easter and Pentecost, the general rule was that the Tract should be sung from side to side in the stalls, without change of Vestment or place; the Rulers singing and Choir repeating the First Verse, the Choir on the other side the Second, each side standing up as they sing.

On Palm Sunday the Rulers whilst singing the Tract should carry Palms in their hands.

This singing of a Tract instead of Alleluya or a Sequence at this Season, is noticed by all the Ritualists as an established custom; by the Ordo Senensis and John of Avranches, and all the Anglican Consuetudinaries. John of

Avranches: "To the Epistle at proper times a Tract follows; the Responfory, which denotes active life, is sung alternately; Alleluya prefigures eternal glory. By the Tract, which is sung no one (*i.e.* no Choir) responding, and in its melodies bears the likeness of moaning, is signified the contemplative life, in which perfect men deplore their sins and linger, occupying themselves with God only."

The York Rubric expressly orders that during the Epistle, the Gradual, Alleluya, Tract, or "*Tropus vel Sequentia*," the Priest and his Assistants should sit until the Gospel is begun to be read.

The same is expressed or implied in all the other Rituals and Consuetudinaries. John of Avranches says, "The Subdeacon beginning the Epistle, let the Priest sit down near the Altar and beckon to the Deacon to do the same; let the Subdeacon remain in Choir whilst not ministering. A Responfory (*i.e.* the Gradale) or at proper times a Tract or Alleluya follow. By the Responfory, which is sung alternately, is designed active life, in which the Church, working good, earneth the Eternal Glory, which is figured by Alleluya. The Cadence of the Sequence, which is sung after Alleluya, signifies the praise of Eternal Glory, where no speech of words is necessary, but thought alone, pure and ever intent upon God. The Readers of the Epistle and Gospel and the Chanters of the Gradale and Alleluya on Feast Days ascend the Pulpit."

IX.—VESTING THE AQUILA. PREPARATION OF ELEMENTS. GOSPEL.

After the Epistle is read, at some time before the Deacon advances to read the Gospel, let one of the Cerofers and a Boy from the Choir go forward and vest the Eagle in the Gospel Pulpitum or Ambo, or the portable Gospel Lectern, which should have been placed previously (if used) upon the uppermost step from the Choir in front of the North horn of the Altar, by drawing over it the embroidered Veil or cloth of linen or silk which belongs thereto. This done, let them return reverently to their places, bowing to the Altar.

Preparation of Elements.

During the same interval let the Subdeacon (having returned from reading the Epistle, and he or the Acolyte having replaced the Epistolarium on the right horn of the Altar or on a cushion or desk, and having kissed the hand of the Bishop, if he be present), with the help of the Cerofers, or in Ferial Masses let the Acolyte, prepare on the Credence the bread and wine (which as before mentioned, should have been previously placed there along with the Sacred Vessels by the Acolytes for the purpose), for the administration of the Holy Eucharist. This he should do by taking out of the Pyx or box a sufficient quantity of breads, and placing them on the Paten. Next he, the Acolyte holding it if thought fit, or the Acolyte should pour wine into the Chalice;

then take the goblet of water to the Priest (who is still sitting in his seat until the Gospel be begun) for his blessing, which having been obtained, let the Subdeacon, the Acolyte holding it if thought fit, or the Acolyte, pour a little water into the Chalice, and cover the whole on the Credence with the Offertory Veil.

In Greater Double Feasts the water may be taken for this Benediction by the Precentor, or some dignitary, and be mixed by the Deacon.

According to Hereford Use these acts were done by the Deacon during or after the Offertory, immediately before the Sacramental Elements were handed to the Priest. The Benediction of the water should be thus:—*Deacon, Subdeacon, or Acolyte*: “Bless ye.” *Priest*: “The Lord.” “By Him mayst thou be blessed, from Whose Side came out Blood and Water. In the Name,” &c. “Amen.”

Next, during the singing of the last Alleluya, let the Deacon, before he proceeds to read the Gospel, having either taken off his Chasuble, Tipper, or other such Vestment if then worn, or, what was usual, thrown it over his left shoulder like a Stole, and so arranged it as not to interfere with his actions, receive the Corporals from the Subdeacon or Server, and place them on the Altar, first dipping his hands in the basin of water which is on the Credence, and wiping them with the towel.

These Corporalia should be at least two, better three in number (*ante*, p. 270).

The larger should be spread over the middle of the front of the Table, and that part whereon the Cross is embroidered should hang down for eight or ten inches over the rim, so as to display the Cross. This end may have a fringe or border of the same, but the whole should be pure white.

The Second, or smaller Corporal, with the Cross in the centre, which may serve for covering the Chalice and Hostia before and after Consecration, should be folded in a square and placed to the left of the Celebrant. If a third be needed it should be placed near it, and kerchiefs of fine linen be ready prepared and placed on the Credence for the washing the hands of the Priest.

Let the whole Congregation, Clergy, Choir, and people be now standing.

Reading the Gospel.

Then on Sundays and Festivals let the Deacon proceed to read the Gospel thus:—

When advised that the Eagle in the Ambo or desk is duly vested, and after having arranged the Corporalia as above, let the Subdeacon (if incense be used) cense the Altar before where the Gospels are; then let the Deacon take up the Book of the Gospels from off the left horn of the Altar (where it had been placed in the beginning of the Office), and kissing the book and making an obeisance to the Priest (who has now risen from the Sedile, and is

standing looking Northwards at the right horn of the Altar), facing the South, let him ask a blessing of the Celebrant, or Bishop, if present: "O Lord, bid a blessing." Let the Priest reply, the Deacon remaining bowed, "The Lord be in thy heart and in thy mouth, to pronounce the holy Gospel of God," crossing him over the head, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The Hereford and Exeter are nearly the same. The York form of this Benediction is, "The Lord open thy mouth to read, and our ears to understand the holy Gospel of the God of Peace." "In the Name," &c. The Deacon should reply, "Grant me, O Lord, right speech and a well-sounding voice, that my words may please Thee, and for Thy Name's sake be to all hearers for life eternal."

If the Priest celebrate without Deacon or Subdeacon, he, standing in the middle of the Altar, should say the same words in the first person to himself.

Let the Deacon now, preceded by the Cerofers, Thuribler, and Subdeacon, and by a Cross if it be a Double Feast: the Subdeacon solemnly bearing the Text on his left arm (the Subdeacon sometimes might carry a Cushion only, the Deacon holding the Text, or might carry the Text on a Cushion), go down the midst of the Choir processionally to the Gospel Ambo, and place the Text upon the Eagle or Desk, first offering it to the Deacon to kiss; and if Incense be used, let it then be incensed. Let the Deacon stand on the highest part of the Ambo (or if a Desk or Lectern near the Altar be used, in front of the same), and facing the North. Let the Subdeacon place himself to the left of the Deacon, somewhat in front of him, taking hold of the Book, and turning over the leaf for him, if requisite. Let the Cerofers stand one on each side the Cross-bearer in front, and the Thuribler, if incense be used, behind the Deacon. "Let the Deacon (*says John of Avranches*), when he ascends the Pulpit, stand higher than the Cerofers, for the Gospel excels the Law and the Prophets; by the Thuribler who stands near the Deacon is designated the fragrance of the Gospel and the great things of Christ. On beginning the Gospel we make a Cross on our foreheads, to expel all evil suggestions."

Let now the Deacon say, "The Lord be with you." The Choir replying, "And with thy spirit." Then let him make a Cross with his right hand over the Book, saying, "Here followeth the Holy Gospel," &c., or, "Here beginneth the Holy Gospel;" then making the same sign over his forehead, and with his thumb over his breast, "According to Luke," &c.

Let the whole congregation, Bishop, Priest, and Clergy, with the Choir and people (including the Reader himself), now humbly standing, the Bishop laying aside his staff, turn to the Altar, bow, and cross themselves, and sing out, "Glory be to Thee, O Lord." John Belet, the Englishman, writes, A.D. 1162: "Men ought to hear the Gospel with heads uncovered; women, with heads covered or veiled; and if a virgin by chance have her head uncovered, her mother or some other woman ought to throw a veil or cloth over it." Let the Deacon now, facing the North (which from very early times was



III.

*Deacon in Albe, Amice, and
folded Chasuble,*
Returning from reading the Gospel
in the Ambo in Advent.



IV.

*Sub-deacon in Amice, Albe, and
Tunicle,*
With Offertory Veil over his arm,
carrying a Crewet, "Burette."

(*De Vert*, II. 314.)

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a strict requirement) begin to read the Gospel in a loud tone, and let all the Clergy, Choir, and people turn towards the Reader, and remain thus until the same be finished, and the Creed be begun. The mystical reasons for thus reading towards the North are, that Lucifer has his abode in the North (Is. xiv. 13); that the women's side is the North, who are liable to be tempted by evil spirits; that the North is the abode of darkness and cold, which the Gospel is to enlighten and warm; and by the North is figured the infidelity of the Gentiles, to whom the Gospel is preached by Apostles, kindled with the light of the Holy Ghost.

The Gospel finished, let the Cerofers extinguish their Lights. Let the Deacon take up the Book, and present it to be kissed by the Subdeacon, who shall then present it to the Deacon who is standing at his right, to be kissed by him. Then let all the people and Choir, crossing themselves, say, "Thanks be to Thee, O Lord."

Return to the Altar.

Now let the Subdeacon give the Book to the Deacon, who should carry it back to the Altar, holding it straight before his breast, in the same Processional order in which it had been taken to the Ambo or Pulpitum. He then should give it back to the Subdeacon, who should replace it on the Altar, after having been kissed by the Celebrant, who, according to York Rule, said to him, "Blessed is he that cometh in the Name of the Lord." At Exeter, the Subdeacon carried back the Gospels to the Altar. If the Bishop be present, the Book should be taken to and kissed by him. If the Bishop celebrate, then the other Subdeacons, with the Principal Subdeacon, who should have a Subdeacon on each side of him, next the other Deacons with the Principal Deacon in like manner, should accompany them processionaly back to the Altar. The Text of the Gospel should be so kissed after the Celebrant had first intoned the "Credo."

The directions in the First Book of Edward are only these:—

"Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,

"The holy Gospel, written in the Chapter of

"The Clerks and people shall answer,

"Glory be to Thee, O Lord.

"The Priest or Deacon then shall read the Gospel."

Those of the present English Office are as follows:—

"Then shall he read the Gospel (the people all standing up), saying, The holy Gospel is written in the Chapter of beginning at the Verse."

It is remarkable that in neither of these Rubrics is there any mention of the place in the Church where it is to be read, nor of any gestures or posture of the Priest or Reader during this reading. In the present Office, moreover, not even the person by whom it is to be read is designated. Room and liberty is therefore left for adopting the ancient Rite, so far as opportunity, convenience, and discretion will allow.

X.—THE NICENE CREED.

“Credo,” “I Believe in one God.”

When the Gospel is concluded, the Celebrant himself ~~should advance to the centre of the Altar, and, turned to the East, with joined hands, a little raised, say or intone with a loud voice, together with the Rulers of the Choir (if any), the four or five first words of the Nicene Creed. The Chant should immediately be taken up by the Clergy, Choir, and people, and the whole sung through by all of them together, without any pause whatever.~~

At the beginning of, and during this Creed, let all the Congregation, without exception, standing, turn to the Altar, and continue so turned to the end thereof, and let every one bow or kneel and Cross himself as directed (*ante*, pp. 91, 92).

The Bishop should take off his Mitre, and bow or genuflect. Also at “The life of the world to come,” every one should bow to the Altar, and make the sign of the Cross upon themselves, from the top of the brow to the breast, and from the extremity of the left shoulder to the extremity of the right shoulder, and end by touching the centre of the breast. Besides this there was a general Rule, first laid down by Urban IV. and John XXII., and repeated by the English Canons, that all should reverently bow at the mention of the name of Jesus Christ.

The Crossing of the forehead or body at the conclusion of the Creed is mentioned or referred to by all the early ritual writers, and by SS. Jerome, Augustine, Cyprian, and Cyril as to the Apostles’ Creed.

According to the ancient English Rite, the Nicene Creed was always everywhere said at the principal Sunday Mass, whatever was the Service; but it was not said on Vigils, nor generally on Week days nor inferior Feasts, nor at Funerals, nor at Masses celebrated without Deacon or Subdeacon. It was said, however, throughout the Octaves of Christmas, Easter, and Pentecost, in every Double Feast, in the Days of Apostles and Evangelists, the Holy Cross, S. Mary Magdalene, S. Michael, and S. Mary the Virgin, of the Saint to whom the Church is dedicated, and at marriages. At York, also, on Corpus Christi Day, the Conversion of S. Paul, the Festivals of S. Peter, All Saints, and of the Four Doctors. At Hereford, also, on that of S. Augustine of England. At Exeter, also, in the Feast of S. John Baptist, and throughout

the Octaves of Apostles and Evangelists, as well as on the Feast Days of the same, and of the Four Doctors. The remainder as at Sarum.

The First Book of Edward has the following directions only :—

“After the Gospel ended, the Priest shall begin,

“I believe in one God.

“The Clerks shall Sing the rest.

“The Father Almighty, Maker of Heaven and earth, and of all things visible, and invisible: And in One Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, GOD of GOD, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into Heaven, and sitteth at the right hand of the Father: and He shall come again with Glory, to judge both the quick and the dead, Whose kingdom shall have no end.

“And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together, is worshipped and glorified, Who spake by the Prophets. And I believe One Catholic and Apostolic Church. I acknowledge one Baptism, for the remission of sins. And I look for the resurrection of the dead: and the life of the world to come. Amen.”

Nothing is here said as to the posture or gestures of the Priest or people, or of the place where the Creed is to be said. The present English Office :—

“And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

“I believe in One God the Father Almighty,” &c., as above.

Nothing is here said as to the place where the Creed is to be repeated, nor by whom, nor of any gestures of the Priest. There is therefore perfect liberty afforded of following the ancient mode.

XI.—SERMON.

After the Creed is concluded should generally follow the Sermon (if any). Such was the usual custom in England and France. At Rome and some other places, as Siena, it was often, especially on Eastertide, after the Gospel; and this, from Justin Martyr and many of the Fathers, appears to be the

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more ancient custom, which was long continued in the South of Europe, as stated by Honorius of Autun and the other Ritual writers. Frequently in England it was after the Proceſſion and Bidding Prayer, in the interval between Prime or Terce and the Solemn Maſs. Sometimes it was preached after "Sanctus."

According to the Excerptions of Ecgbert (*Thorpe*, II. 98), and the Canons of Archbishop Ælfric, the Sermon was obligatory on all Sundays and Holidays in Lent at leaſt, and the cuſtom of S. Auguſtine, S. Ambroſe, and S. Leo was the ſame.

The Sermon, however, at this point in the Office is not mentioned or particularized in any of the Rituals.

The place from which it was preached, according to Ferrarius, Georgius, Le Brun, De Vert, and the other Ritual writers, might be from the Episcopical Chair, from the Altar Steps, from the Pulpitum, Tribunal, or Ambo, or from a movable Suggestum or ſtage, or raiſed Deſk in the Nave; in France it was often from the Jubé. In England it was uſually in the Nave at the weſt end of the Choir.

If the Celebrant preaches he ſhould lay aſide his Eucharistic Veſtments and wear a Canon's Cope or Tippet over his Albe or Surplice.

With the Sermon ends the "Miſſa Catechumenorum," according to S. Auguſtine: "Poſt Sermonem fit Miſſa Catechumenorum; manebunt fideles;" "incipit Miſſa Fidelium." The Solemn Penitents are alſo ejected at this point: an obſervance which continued till a late period in France and other parts of Europe.

Previous to the Sermon ſhould alſo be publiſhed Notices of Feaſts and Faſts, Indulgences, Excommunications, Banns of Marriage, and other notices. On Holy Thurſday is the Reconciling and re-admitting of Penitents.

The Rubric as to the Sermon in the Firſt Book of Edward is as follows:—

"¶ *After the Creed ended, ſhall follow the Sermon or Homily, or ſome portion of one of the Homilies, as they ſhall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the Body and Blood of our Saviour Chriſt, then ſhall the Curate give this exhortation, to thoſe that be minded to receive the ſame.*

"*Dearly beloved in the Lord, ye that mind to come,*" &c.

"¶ *In Cathedral churches or other places, where there is daily Communion, it ſhall be ſufficient to read this exhortation above written, once in a month. And in Pariſh Churches, upon the week days it may be left unſaid.*

"¶ *And if upon the Sunday or Holyday, the people be negligent to come to the Communion: Then ſhall the Prieſt earneſtly exhort his pariſhbioners,*

to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them :

“ Dear friends, and you especially upon whose souls I have cure and charge, on next, I,” &c. And thereupon next follow the Offertory sentences.

That of the present Office is—

“ ¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

“ ¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*”

The Offertory sentences with the collection of Alms follow next after the Sermon, with the Prayer for the Whole State of Christ's Church Militant, the Exhortation being postponed till after that collection be concluded. This change was apparently made to secure there being at all events an almsgiving, though there might be no Celebration, a practice not accordant with Christian tradition.

XII.—INCENSING PRIEST, BOOK, AND CHOIR. OBLATION, OFFERTORY.

[At the Principal Mass in Cathedral and Collegiate Churches *whenever* “Credo” is repeated, according to all the English Uses the Solemn Ceremony of incensing all the Clergy and Choir, and of the kissing by them of the Book of the Gospels, should take place after the Celebrant had kissed them and had himself been incensed.

To this end the Priest, having first intoned “Credo” as before mentioned, and whilst the Choir and people are singing it throughout, saith the remainder thereof to himself. Now the Deacon, Subdeacon, and Thuribler, having returned from reading the Gospel (whilst “Credo” is proceeding), the Deacon should receive the Thurible from the Thuribler and incense the Celebrant; then the Subdeacon (or the Deacon taking it from him) should hold out to him and afterwards to his Assistants the Gospel (Librum Evangelii) to kiss, then kiss it himself. If the Bishop celebrate there should be two Subdeacons, each carrying a Text, and two Thuriblers, one of each of whom should subsequently go down the Choir on each side. If the Bishop do not celebrate, and it be a Double Feast (as in that case there would not be two Subdeacons), let a Boy from the Precentor's side carry down the second Text.

Let the Boy or Boys then proceed down the Choir to incense the Choir; first the Precentor, who, in greater Double Feasts only, stands with the other Rulers in the middle of the Choir, having the two Principal Rulers one on each side of him; then the Principal Ruler or Rulers, then the two Secondary Rulers, then the members

of the Choir successively according to their rank, beginning on the Dean's side and with the Dean; then those on the Cantoris side; then the second form in the same order, and then the first. Each person should bow to the Thuribler as he is incensed, and forthwith let the Subdeacon present to each the Text to be kissed. This finished, let the Subdeacon with the Thuribler return back to the Altar and replace the Book of the Gospels or Text thereon. Then, according to the later Rite, let the Priest now be incensed by the Deacon, and let the Subdeacon hold out to him the Text to kiss for the second time, and let the Acolyte and Subdeacon proceed to incense the Choir in the manner above stated.¹

After arranging the Elements as aforesaid and making the Oblation, let the Priest now go to the right of the Altar, dip his hands in Water, and wipe them (the Subdeacon and other Ministers bringing to him a Basin and towels for that purpose), saying, "Munda me Domine," &c. ("Cleanse me, O Lord," &c.) Whilst he is thus dipping hands the Deacon should cense the Altar, beginning with the left horn and all around it and the Relics as usual.

When "Credo" is not sung, as on Ferials, the incensing the Choir should be wholly omitted, and the Celebrant should forthwith after the Gospel proceed to intone the Offertory prefaced by "The Lord be with you," and "Let us Pray;" and then let the Deacon offer to him the Book of the Gospels or Text to kiss as before directed, and let the Offertory be said, and whilst it is being said, let the Deacon bring the Chalice and Paten to the Priest as before mentioned; then let the Priest, making the Oblation as above mentioned, say, "Suscipe Sancta Trinitas," &c., and let the Sacrifice be incensed and the Priest by the Deacon, and let the Subdeacon offer him the Text to kiss; then let the Priest wash his hands, and let the Deacon incense the Altar, beginning with the left horn, and after that give the Thurible to the Acolyte, who shall take it away to the Vestry, and let him then go and minister to the Priest.

This finished, let the Priest turn to the People and say, "The Lord be with you," and the Choir reply, "And with thy Spirit." Then let the Priest say towards the Altar, "Let us pray." Then let him say the Offertory, which ("Credo" being finished) should be intoned by the Precentor and Rulers and repeated and sung through by the Choir and people, and in Ferials during Advent and Lent, not however on Sundays, with a Verse following.

In the Sacramentary of Gelafius and of S. Gregory, the Offertorium is ordered to be sung after the Gospel. In his Antiphonary, edited by Cardinal Gentili of the eleventh century, the Offertory has two Versicles added; *scil.* in Advent the same as those at Sarum; after which was repeated the latter sentence of the Offertory more than once if necessary, *e.g.* on S. John Evangelist's Day three times. On Quinquagesima Sunday there are Five Verses after the Offertory, the last sentence of which is to be repeated three times.

The Offertory at this point is mentioned by S. Augustine (*Retrañ.* II. 11). It forms part of all the Romani Ordines, and is mentioned by all the Liturgists. The Romanus Ordo II. has "Oremus," "Tunc camitur Offertorium cum Versibus; deinde transit Sacerdos ad suscipiendos Oblationes id est panem et vinum. Post Oblationem ponitur Incensum super Altare."

¹ *Note.*—It is the suggestion of Dr. Rock (*Cb. of the Fathers*, III. 192), to clear up the difficulty of construction existing in the later Office Books, that Two Texts must here have been used, one the "Liber Evangelii," the Book from which the Deacon had been reading the Gospel; a second, another provided on purpose for this second kissing: but it may have been on both occasions the same volume.

The Offertory was anciently almost invariably taken from some Psalm, so also the Verse in Response. Thus in the First Sunday in Advent it is, "Unto Thee, O Lord, lift I up my soul. O, my God, I trust in Thee," &c.

A Ferial Verse was, "Direct me in Thy truth, and teach me; for Thou, O God, art my Salvation," &c.

Now, whilst the Choir are singing the Offertory, or in Ferials the Verse, the Acolyte ministering to the Subdeacon, the Subdeacon to the Deacon, the Deacon to the Priest, let the Priest receive the Sacramental Hostia or Breads (placed on the Paten) and then the Chalice from the Deacon, both on each occasion enveloped in the Offertory Veil, who should each time kiss the hand of the Celebrant. Both these actions might, if more convenient and in small or Ferial Communion, be united into one, the Deacon giving to the Priest the Chalice with his left hand, the Paten with his right. If the Bishop be present, his Benediction should be asked for and be given in these words: "By Him from Whose side flowed Water and Blood for our Redemption, be It blessed." Let him now arrange the Sacrifice in its proper place—that is the Chalice containing wine and water—in the middle of the Altar, and, as it seems, the Paten with the Breads before it; then let him, bowing slightly, raise the Chalice with both hands [having the Paten upon it, or both together] offering the Sacrifice, saying with devotion the Prayer "Suscipe Sancta Trinitas hanc Oblationem," "Receive, O Holy Trinity, this Oblation," "In nomine Patris," "In the Name of the Father," &c. Then let him replace the Chalice on the Altar, take off the Paten, and cover the Chalice with the smaller Corporal. Let him then take the Breads off the Paten and put them before the Chalice on the larger Corporal, and place the Paten on his right hand on the Altar, covering that also partly with a Corporal.

Let now the Priest, the Deacon ministering to him, cense the Elements thrice crosswise, thrice round them, and then on both sides, then the space between him and the Altar, saying these words, "Dirigatur Domine," "Let my prayer, O Lord, be directed unto Thee like as Incense," &c.

The mode of reading the Gospel, of saying "Credo," Incensing the Choir and Altar and making the Oblation, and Incensing them, is the same as above in the Sarum and Wells Consuetudinaries. The York Rubric directs that "Whilst 'Credo' is sung when it is used, the Subdeacon with a Text should go round the Choir, then turning to the people, the Priest should say, 'The Lord be with you;' turning back to the Altar, 'Let us pray,' and let him sing the Offertory with his Ministers;" (the Oblation is not, be it observed, particularized); "then let him wash his hands and arrange the Hostia upon the Corporal cloths, then the Chalice, and say 'Suscipe' &c., and then wash his hands again," &c.

The Hereford Rubric directs that "the 'Credo' finished, let the Priest turn to the people and say, 'The Lord be with you. Let us pray.' Then let him say the Offertory, which said let the Deacon minister to him what are necessary to the Sacrament, that is bread, pouring wine and water into the Chalice, first asking Benediction of the water from the Priest: 'Bless ye.' The Priest: 'The Lord. By Him mayst thou be blessed from Whose Side came out Water and Blood. In the Name,' &c., 'Amen.' And afterwards let him take up the Paten with the Hostia and place it upon the Chalice, and then, holding the Chalice in his hands, let him say devoutly, 'Suscipe Sancta Trinitas,' &c. Having said this, let him replace the Chalice and cover it with the Corporals, and place the bread upon the Corporals decently before the Chalice now containing wine and water, and let him kiss the Paten and replace it to his right on the Altar, the Corporals covering it a little, then let him go to wash his hands, saying 'Veni Creator,' " &c.

Grandisson's Exeter Rubric directs at length that "Immediately after the Gospel the Priest should go before the middle of the Altar and begin 'Credo,' then proceed to say it secretly to himself. When he has done so, the Subdeacon should present to the Deacon, the Deacon to the Priest, the 'Text' to be kissed by him and his Ministers. Immediately thereupon, whilst the Choir is singing 'Credo,' and before the Incensing of the Choir, the Elements are to be placed and arranged on the Altar and the Oblation made by the Priest, with the same prayer, 'Suscipe Sancta Trinitas,' and incensed by the Deacon, all precisely as in the Sarum Rite. Then the Priest is to be Incensed by the Deacon, who offers to him a Text to kiss for the second time. The Choir is then Incensed in the manner aforesaid. All this is to be done whilst the Choir are singing 'Credo.' *When that is finished*, crossing himself over the face, turning to the people, elevating somewhat his arms, and joining his hands, let the Priest say, 'The Lord be with you;' then turning to the Altar with, 'Let us pray,' he with his Ministers is to say the Offertory, which, with the Verse, is to be sung by the Choir. Then let him go to the right horn of the Altar and wash his hands," &c.

When "Credo" is not said the order of proceeding is precisely the same, as above detailed as used at Sarum.

The Order of John of Avranches is this (*Migne*, 53): On Feasts and Sundays after the Gospels have been kissed by the Priest, they are to be subsequently carried round to all the people by the Subdeacon with Incense, to be kissed. During this interval "Credo," if used, is recited, after which the Celebrant, with the Salutation, "The Lord be with you," &c. "Let us Pray," begins the Offertory, and whilst that with its following Verse is sung, the Oblation of Bread and Wine is first (according to S. Osmund's Use as above detailed), brought by the Subdeacon to the Deacon, and by him to the Priest. On Festivals a "Cantor" brought the water to the Deacon to mix with the wine, covered with a linen cloth, but on other days the Acolyte did this. The Priest is now directed to order the Oblation, placing the Chalice to the right of the Hostia (for the Lord shed Blood from His Right Side), and to cover them with the Corporal. The Priest is then to offer Incense over them, and then to deliver the Thurible to the Deacon, who is to incense the Priest and Altar, and then to deliver the Thurible to the Subdeacon to incense the Clergy and people (*i.e.* if "Credo" be said), just as at Sarum and elsewhere, in the mode above stated.]

Elements on Altar, Offertory.

During the singing of the Offertory and of the following Versicles the people anciently made their Oblations, if the day were one of those on which they were given; as were Sundays and most Feasts. Each person walked up to the front of the Altar to leave his gift in the basin held by the Clerk or Assistant, or sometimes by the Celebrant with his hand covered by his Stole or Maniple; the gift was usually enveloped in a white linen cloth. The best flour or bread and wine were selected by the Priest for the Holy Oblation; the rest were put aside for the poor; and some portions were blessed, and after Communion distributed under the name of *ευλογία*, among the people. This mode of proceeding, according to Amalarius, Remigius, and Le Brun, lasted to the eleventh century and beyond.

Gradually the alteration was made, that the Holy Oblation was taken

only from the Offerings of the Clergy, and afterwards the Oblations in kind of the people were discontinued, and money or other valuables substituted. The *ευλογία*, however, always continued, and is blessed and distributed at this day on the Continent. Such was the mode of procedure in the thirteenth century.

The Anglican Office.

The Nicene Creed having been said or sung, the Sermon, if any, preached, and the Notices having been given out, let the Ruler or Rulers of the Choir or the Officiating Priest turn towards the people, saluting them with, "The Lord be with you;" they replying, "The Lord be with you." The Celebrant turning to the Altar, "Let us pray." Then let him or the Ruler or Rulers intone the few first words of the Offertory, and the whole Choir and people sing it through. Whilst this is done let the Celebrant with his Assistants say the remainder of the Offertory to themselves, and forthwith let the Acolyte with the silk Mantle, who should be standing at the Credence, take up the Paten whereon should previously have been placed the bread of Oblation, and with his hands enveloped in the Offertory Veil, present it to the Subdeacon, who should in like form present it to the Deacon, and the Deacon, with his right hand, to the Celebrant, who, receiving it also with his right hand, should set it down on the Altar in front of him. Just in a similar manner should the Deacon, receiving the same from the Subdeacon in his left hand, pass the Chalice to the Celebrant, who should set it down behind the Paten, rather towards the back of the Altar. Each time the Deacon should kiss the Celebrant's hand. If the Bishop be present his Benediction should be asked. If the more ancient mode be preferred, which was probably that of S. Osmund, then the Chalice should be set down on the Altar in the first instance to the right of the Paten.

In ordinary Celebrations these actions may be done by a Subdeacon, Server, or Acolyte, alone; and, if convenient, the Subdeacon and Deacon or Acolyte may take up to the Celebrant, from the Credence, at one and the same time (his hands being enveloped in the Offertory Veil) the Paten with breads in his right hand, and the Chalice, with the wine and water in it, in his left. When this is done let the Offertory Veil be folded up by the Deacon and placed on the Altar on the right horn thereof.

The First Book of Edward directs thus:—

"¶ *Then shall follow for the Offertory one or more of these Sentences of Holy Scripture, to be sung whiles the people do offer, or else one of them to be said by the Minister, immediately afore the offering.*"

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Matt. v.*" And so on, none being appropriate to any certain Days or Seasons.

“Where there be Clerks, they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering.

“In the mean time, whiles the Clerks do sing the Offertory, so many as are disposed, shall offer to the poor men’s box, every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.

“Then so many as shall be partakers of the holy Communion, shall tarry still in the Quire, or in some convenient place nigh the Quire, the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the Quire, except the Ministers and Clerks.

“Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the Corporas, or else in the Paten, or in some other comely thing prepared for that purpose: And putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean water: And setting both the bread and wine upon the Altar: Then the Priest shall say,” &c.

“And forsomuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures sufficient bread and wine for the Holy Communion (as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same) it is therefore ordered, that in recompence of such costs and charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just valour and price of the holy loaf (with all such money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course as they were wont to find and pay the said holy loaf.”

The present Anglican Office orders thus:—

“¶ *Then shall the Priest return to the Lord’s Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matt. v.*” And so on.

“¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided*

by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

“¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.”

It is to be remarked that neither in Edward's First Book nor in the present Office is there any direction when, how, or by whom the Sacramental Elements are to be brought into the Church, nor from whom nor whence the Priest is to take them, nor where he is to place them on the Table. The only Rubric bearing upon the point is that wherein it is said, “*The Bread and Wine for the Communion shall be provided by the Curate and Churchwardens at the charges of the Parish,*” which might possibly imply that the Churchwardens were to bring them up to the Priest at the Holy Table. Full liberty is therefore left to adopt the ancient mode.

Here follows the general Rubric in all the ancient Formularies, which should be now carefully observed.

“When the Priest approaches [stands at] the Altar to perform the Divine Office the Deacon and Subdeacon should station themselves orderly on their own Steps. [The Deacon on the first step behind the Priest, the Subdeacon on the second behind the Deacon. Whenever the Priest turns to the people the Deacon should turn also; the Subdeacon kneeling, arrange the Chafuble.] If a Bishop celebrates, all the Deacons should stand on the same step, the principal Deacon in the middle. So likewise all the Subdeacons on their step. All the other Deacons and Subdeacons should imitate the gestures of the principal; the principal Subdeacon, however, alone should wait upon the Priest when he turns to the people. The Acolytes should be in waiting just outside in the Choir during the Secrets till the Priest, clasping his hands, bows towards the Altar, then they should go and help the Subdeacon in the washing the hands.”

XIII.—PRAYER OF OBLATION. WASHING OF HANDS.

Let now the Priest place the Paten with the Breads in it upon the Chalice, and slightly elevate them with both hands, bowing his head and (according to the Hereford Rite, which is the oldest, being the twelfth century form—having first said to himself, “I will receive the Cup of Salvation, and call upon the Name of the Lord”) repeating the Orison “*Suscipe Sancta Trinitas*” “Receive, O Holy Trinity, this Oblation which I offer to Thee in remembrance of the Passion of our Lord Jesus Christ, and grant that it may ascend unto Thee, pleasing in Thy sight, and may work the eternal salvation of myself and of all the faithful, through Christ our Lord. Amen.”

[The later printed Sarum Office has this form: “Receive, O Holy Trinity, this

Y Y

Oblation which I an unworthy sinner offer in honour of Thee, and of the Blessed Mary, and of all Thy Saints, for my sins and offences, and for the Salvation of the living and the repose of all the faithful departed. In the Name of the Father, and of the Son, and of the Holy Ghost, may this Sacrifice be acceptable to Almighty God."

According to York Use the Priest should here first wash his hands, then arrange ("componat") the Bread upon the Corporal, and say, "Receive, O Holy Trinity," &c., as in Sarum, as far as "The Holy Ghost;" then the Chalice with wine and water: saying "May this Sacrifice be acceptable to Almighty God. In the Name of the Father," &c.; but this York form seems to be wholly exceptional.]

There seems no reason why these Prayers of Oblation should not be used now.

The First Book of Edward omits any Prayer of Oblation at this place, and postpones all mention of it till after "Sanctus," where it is conjoined with the Prayer for the Whole State of Christ's Church.

When the Prayer of Oblation is finished, then according to all the Uses, let the Priest set down the Chalice in front of him in a seemly way in the middle of the Altar Table, and taking off the Paten let him cover the Chalice with the smaller Corporal or with one end of the larger one if there happen to be but one. Then let him take the Breads, or those which he intends to consecrate for himself and his Assistants, off the Paten, and place them before the Chalice on the larger Corporal, placing the Paten a little to the right on the Table, and covering it partially with the end of the larger Corporal or with part of the Chalice Veil. Then if Incense be used, at Solemn Celebrations, let the Subdeacon bring the Incense to the Deacon, who shall place it by way of Offering on the Altar; then let the Priest, with the help of the Deacon, Incense the Elements thrice in the form of a Cross, thrice round them and at the sides and in front of them. This should not be done at ordinary or Ferial Celebrations, and is not mentioned in the York or Hereford Uses at all.

When this is finished, whether Incense be used or no, let the Priest turn towards the Credence, whence the Subdeacon should bring the basin with water and the Acolyte a towel, and he should dip his hands in the basin and wipe them with the towel, and both should be replaced on the Credence.

[The following are not found in the MSS. before the end of the fifteenth century, and do not form part of the authorized Missale.

As he does this, he may say to himself privately, according to the late Sarum Use, "Munda me." "Cleanse me, O Lord, from all impurity of mind and body, that I may be able purely to fulfil the Lord's holy work."

According to York printed Use: "I will wash my hands in innocence, O Lord, and so will I go to Thine Altar;" with "Veni Creator."

According to Hereford printed Use, "Veni Creator," &c.: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth. In flame

with the fire of Thy Holy Spirit our reins and hearts, that we may serve Thee with a chaste body and please Thee with a pure heart, through Christ our Lord."]

The Prayer of Oblation in the present Anglican Office, however, here follows, but it is conjoined with and prefaces that for the Whole State of the Church, which, according to all the ancient Uses from Justin Martyr downwards, was not used here, but placed after "Sanctus" and before the formula of Consecration. It is as follows:—

After which the Priest shall say (turning to the people), "Let us pray for the Whole State of Christ's Church Militant here in earth."

Then turning to the Altar,—

"Almighty and Everlasting God, Who by Thy Holy Apostle hast taught us to make prayers and supplications and to give thanks for all men, we humbly beseech Thee most mercifully to accept our Alms and Oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty."

The remainder of this Prayer (p. 350 post) should properly come after "Sanctus" and the first part of the Canon of Consecration.

According to all the ancient English Uses, after this Ablution let the Priest return to the front of the Altar, with joined hands and face upraised, and then, bowing profoundly, say secretly, "In spiritu humilitatis" "In the spirit of humility and a contrite heart may we be received by Thee, O Lord, and may our Sacrifice be so made in Thy sight that it may be accepted by Thee this day, and may please Thee, O Lord, my God."

[This prayer answers to the "Prayer of Humble Access," which, in the First Book of Edward, is omitted at this point, but placed after Consecration immediately before Communion; and in the present Office is placed immediately before Consecration.]

He then, after kissing the Altar and signing the Sacrifice and himself, with "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen," should stand erect and turn again to the people and say silently, "Orate fratres," "Pray brethren and sisters for me [a sinner] that my and alike your Sacrifice may be acceptable to the Lord our God."

According to Sarum Use, let the Clerks and people reply silently, "May the grace of the Holy Spirit kindle and enlighten thy heart and lips, and may the Lord accept worthily this Sacrifice of Praise at Thy hands for our sins and offences." The York Use has no Response. That of Hereford is, "The Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee."

Now may follow other "Secreta."

These Secret Prayers of Priest and people at this point, according to the exhortation "Orate fratres," &c., always formed an important portion of the

Sacramental Liturgy, and varied like the Collects and Gradale with the Day or Season. Thus on the First Sunday in Advent the Secreta were, "May these Sacred things cause us, O Lord, cleansed by Thy mighty power, to attain more purified to their origin ('principium'). Through," &c. Another of the Blessed Virgin: "O Lord, we beseech Thee, strengthen in our minds the Sacraments of the true Faith, that we who confess that He Who was conceived of the Virgin was very God and Man, by the power of the same saving Incarnation, may be found worthy to attain to eternal joy. Through."

The Hereford and York Secreta are the same, omitting that of the Virgin; the York adding, "*And other from the Memorials.*" At the end of the first and last prayer should be said "Through Jesus Christ Thy Son," &c.

These "Secreta" are of the same antiquity as those after the Introit and subsequent to Communion. They vary in almost every Liturgy, with one to almost every Mass. Numerous examples are found in the Gelasian, Gregorian, and other Sacramentaries published by Muratori, Menard, and Martene, in Leofric's Missale and the "Red Book of Darbye," and subsequent English MSS. Bishop Rattray (see *Maskell, Pref.* xvi.) quotes from S. James's Liturgy how "the Missa Fidelium began with the 'Εὐχὴ ἡδὲ σιωπῆς' 'Silent prayer,' which is the first of the three mentioned by the Council of Laodicea; the second and third are therein said to be 'δια προσφωνήσεως.' These two last are the Εὐχαῖς for themselves and all others mentioned by Justin, who relates how after the Priest had washed his hands, and the kiss of Peace, the Deacon brought the δῶρα, the gifts of the people, to the Bishop, to be by him placed on the Altar, and he and the Priests having prayed secretly, he making the sign of the Cross with his hand upon his forehead (as the Apostolic Constitutions say) began the 'Anaphora' or Oblation." The Liturgy of S. Chrysostom has similar secret Prayers (cited *Georgius* II. 245). The pseudo Alcuin (*cap. xi.*) comments upon these Secreta, and notices that at the end was said "World without end," &c. Amalarius (*inter alia in his Ecloga, c. xxiv.*): "The Bishop makes a Secret prayer over the Oblation, that God would regard the Offering made, and depute it to subsequent Consecration, that of it may be made the Body of the Lord." In a Vatican MS. Cent. IX. (quoted *Georgius* II. 242): "Then after the Secret Orison, 'The Lord be with you.'" In this MS. and one quoted by Martene (IV. *Article vi. and vii.*): "Afterwards, the Priest having received the Oblations of the people, commends them to God in a brief Prayer, and then aloud, 'The Lord be with you.'" The Gregorian Sacramentaries, and other MSS. where the Order of the Mass is summed up in a few words, say, "the Prayer is said over the Oblations, which ended, the Priest says with a loud voice 'World without end,'" &c. These "Secreta" are mentioned and commented on by all the Liturgists (see *Historp* 1.). Maskell (Preface to Liturgy of Church of England) quotes an "Expositio Missæ," by Cochlaeus: "The first Orison over the future Body of Christ is sung ('Canitur') secretly" (meaning only "is recited," as says Cardinal Bona,

“Sine cantu privatim celebrabant;” and again (*De Cursu Gall.* c. 46), “Verbum ‘canendo’ interpretatur de privata recitatione”).

In the Missale of Leofric of the ninth or tenth century, and in the “Red book of Darbye” of the early part of the eleventh, are two or three hundred of what are there called “Missæ,” each consisting of a different Secretum, Preface, and Post Communion. Of these Dr. Henderfon has found 250 in the Gregorian Sacramentaries, as edited by Muratori and Menard, 20 in the Gelasian, 1 in the Leonine, 6 in that of Alcuin (*edit. Pamelius*); 3 are mixed, and 32 original not found elsewhere. Anciently there was only one Secretum appropriate to each Mass, but in the more modern Office Books they became more numerous, and might equal in number the Collects. Neither the First Book of Edward nor the present Office notice these Secret Devotions. But as they are most Catholic and may be said with a pause, and without breaking the order of the Service, they should always be used at discretion.

At the end of them, to warn the congregation thereof, the Priest should say aloud, “World without end,” and the Choir and people should answer “Amen,” loudly and fervently, as S. Jerome says (*Pref. ad Epist. ad Galat.*) “so that it shall resound like thunder throughout the whole Church.” Then “The Lord be with you.”

Anglican Prayer for Church Militant.

Next according to the ancient Order, and the First Book of Edward, should follow the “Sursum Corda” and the Proper Prefaces.

The present English Rubrics, however, invert the ancient Order, and direct as above mentioned that the following should now be said first; the first part of the same answering to the Prayer of Oblation.

“After which done, the Priest shall say,

“Let us pray for the Whole State of Christ’s Church militant here in earth.

“Almighty and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully [*to accept our Alms and Oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty.”

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

[So far is the Prayer of Oblation. The subsequent petitions are taken, but abbreviated and toned down, from the “Te Igitur,” or first part of the Canon, from the Title to the Bidding Prayer, and from the various Offices for the King, for the Salvation of the people, for the sick, and for the departed, found at the end of the Missale. This latter part is out of place here, and should be as and where it is in Edward’s First Book.]

“Beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant that all they that do confess Thy Holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours ; and specially thy Servant *VICTORIA* our Queen ; that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O Heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments : And to all Thy people give Thy heavenly Grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy Holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly Kingdom : Grant this, O Father, for Jesus Christ’s sake, our only Mediator and Advocate. Amen.”

XIV.—*ANGLICAN CONFESSION AND ABSOLUTION.*

The present English Office here proceeds thus :—

“¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

“Dearly beloved in the Lord, ye that,” &c.

No such exhortation is to be found at this point in any previous form for the Celebration of Holy Communion. It is peculiarly out of place, the subject matter being proper for the Sermon, and such as ought to have been considered by persons preparing to communicate long before, and not now for the first time. Moreover, it speaks of the “Holy Sacrament” as if it were then present, whereas the Consecration is yet to follow. The present English Office then proceeds :—

“¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

“Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life,

following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this Holy Sacrament to your comfort; and make your humble Confession to Almighty God, meekly kneeling upon your knees."

"¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

"Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, to the Honour and Glory of Thy Name; Through Jesus Christ our Lord. Amen."

"¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.*

"Almighty God, our Heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; Through Jesus Christ our Lord. Amen."

"¶ *Then shall the Priest say,*

"Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

"Come unto Me all that travail and are heavy laden, and I will refresh you.

St. Matth. xi. 28.

"So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

St. John iii. 16.

"Hear also what Saint Paul saith.

"This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 Tim. i. 15.

"Hear also what Saint John saith.

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins.

1 St. John, ii. 1."

This is again a most unhappy misplacement, and should have remained where it was in the First Book of Edward, namely, after Consecration and before Distribution. The invitation to confess is addressed to those who come to receive the Holy Communion, who are to draw near and "receive this Sacrament," whereas there is as yet no Communion—no Sacrament in existence for them to receive, and may never be, if in consequence of the previous deterrent exhortation the proposed communicants withdraw. [As to these Confessions, see *ante* pp. 304, 316.]

According to all the ancient Norman and English formularies, after the Offertory, the arrangement of the Elements on the Table, the Prayer of Oblation, the Ablutions, and the Secret Prayers, the Priest about to intone the "Sursum Corda" should take the now empty Paten, the Breads being now on the Corporal, off the Table and give it to the Deacon, who should pass it to the Subdeacon or Acolyte, who should hold it covered with the Offertory Veil during the Canon or Act of Consecration. There is no doubt, however, that, as already observed, up to the twelfth century, and when Communicants were numerous, the Breads were in part consecrated upon the Paten on the Altar. After that period, when Communicants were fewer, the usage began that the Breads were consecrated wholly on the Corporal, and the Paten was used mainly for the Solemn Fraction after Consecration. In both cases, however, it was afterwards used for distribution to the people. Now that Communicants are again more numerous, this usage of handing the Paten to the Deacon to hold would seem to be superfluous.

XV.—SURSUM CORDA. PREFACES.

According to the Gelasian and Gregorian Sacramentaries, and so down to the Norman and later English Rituals, in that of Leofric, ninth century, the Red Book of Darby of the eleventh, John of Avranches of the eleventh, followed by all the Liturgists, next succeeds in the ordinary Sunday and daily Office, as follows: *The Priest* (having said aloud at the end of the Secret Prayers, "Per omnia" "World without end" *Response*, "Amen") *should turn to the people and raise his hands, saying aloud*, "The Lord be with you." *Response*. "And with thy spirit." *Priest*. "Sursum corda" "Lift up your hearts." *Response*. "Habemus" "We lift them up unto the Lord." *Priest*. "Gratias agamus" "Let us give thanks unto the Lord our God." *Response*. "Dignum" "It is meet and right so to do." *Priest* (turning to the Altar, standing upright, placing his hands on each side of the Chalice, and speaking alone) "Vere dignum et iustum" "It is very meet, just, right, and salutary that we should at all times and places give thanks to Thee, O Lord, Holy Father, Almighty, everlasting God."

[So far is invariable. Here succeeds the Ordinary or the Proper Preface if used.]

To cite authorities for the antiquity and universality of this portion of the Eucharistic Office would be to make quotations from every one of the Fathers, S. Augustine in particular, and the Liturgies East and West, from the very earliest period. The Constitutions attributed to the Apostles give the "Sursum Corda" exactly as now used, as well as the Gregorian and Gelasian and all other Sacramentaries. S. Augustine, in his sermon on Easter (*cxvliii. aliter lxxiii.*) says, "Ye have the Sacraments in their own order; just after the Orison we are admonished to Lift up our hearts, ye reply, 'We lift them up unto the Lord.' The Bishop or Presbyter who offers says, 'Let us give thanks unto our Lord God' and ye attest this, 'It is worthy and just so to do.'" It has been affirmed by Innocent, Durandus, and Georgius that at Rome up to the thirteenth century and elsewhere the Choir only responded. But the vast majority of the Liturgists state that the Responses should be by the people as well as the Clergy, and Georgius himself (iv. 9) gives an instance from a Comment of the Ninth Century, where it is said that "Clergy and people respond," and another where "the people respond" (*and see Martene i. c. iv.*) Amalarius (*Lib. iii. c. 120*), "The Priest with his auditors ascends into the Supper-room, when he says, 'Lift up your hearts;' his auditors reply, 'We lift them up,' &c. Then he admonishes his audience that for such a gift they should give thanks to God, and they confirm this, 'It is meet and just,' &c. (*See also Cyprian Serm. vi., "De Orat. Dom." Durand. iv. 33.*)

The Gregorian Sacramentary (*Muratori* ii. 1) has, "Postmodum legatur Evangelium, deinde Offertorium; et dicitur Oratio super Oblata: quâ completâ inde dicit Sacerdos excelsâ voce 'Per omnia secula seculorum,' Amen. *Priest. 'Sursum corda,'*" &c.

Ordinary Preface.

The Ordinary Preface, to be said daily, except in Feasts and their Octaves having Proper Prefaces, is "Per Christum Dominum," "Through Christ our Lord." [So far should also be said in three of the Proper Prefaces for Lent, for the Ascension, for Pentecost of the Holy Cross and its Commemorations.] "Per Quem Majestatem." "Through Whom Thy Majesty Angels praise, Dominations adore, the Powers of Heaven tremble at, the Virtues of the Heavens and the blessed Seraphim in associate exultation together celebrate." [This paragraph should also be said in Lent up to Maundy Thursday except on Sundays, Feasts of the Holy Cross and its Commemorations, and in all Feasts of the Virgin.] With whom we beseech Thee to allow our voices also to be admitted in suppliant Confession, saying, 'Sanctus,' &c., 'Holy, Holy,' &c.

The same rule nearly obtains in the Leonine, Gelasian, and Gregorian Sacramentaries (*Muratori*, i. 311, 495, 695; ii. 2 and 8).

The English Rubrics direct that all the Prefaces throughout the year,

whether Ordinary or Proper, should always be said in one tone in a loud voice before the Altar by the Priest until he arrive at "*Sanctus*."—In some of the Office Books they are set down to be said by the Deacon.

Proper Prefaces.

The origin of Proper Prefaces has been attributed to Pope Pelagius II., A.D. 380, who is said to have composed nine, and in an Epistle to the Bishops of Germany recommended them for use; Pope Urbanus, A.D. 1096, adding a tenth of the Blessed Virgin. Baluze has attributed this order to Gelafius (A.D. 492). Bona, however, and most other writers consider the Epistle of Pelagius to be spurious. The Decree certainly was not observed, for up to the eleventh century the Liturgical Books contain many hundreds, so that there was a peculiar Preface for almost every Mass (*Bona*, II. 10). They reach back almost to Apostolical times (*See Du Cange, in voce*), and are mentioned in the Apostolical Constitutions (*Lib. VIII. c. 12*). The Gelasian and Gregorian Sacramentaries contain a large number, which always begin with "*Vere Dignum*," "*It is very meet, just*," &c. S. Cyprian says: "*Quando autem stamus ad orationem Sacerdos ante Orationem Prefatione premissa parat fratrum mentes*," &c. These Prefaces are found in numbers in the Gothic, Mozarabic, and Gallican Liturgies, and in some of those of the Oriental Churches. The Greeks, however, have but one Preface. In the English Missalia, such as that of Leofric, and the Darbye Book, they are very numerous and various.

In the eleventh and twelfth centuries the inconvenience of these numerous Prefaces was perceived. In this country, A.D. 1175, the Council of London (*Can. xv.*) decreed: "*We have found ten Prefaces only in the Sacred Catalogue to be received:—One in Eastertide, 'Et Te quidem in omni,' 'And Thee indeed in all time.' The Second on Ascension Day, 'Qui post Resurrectionem,' 'Who after His Resurrection.' The Third in Pentecost, 'Qui Ascendens,' 'Who Ascending above all Heavens.' The Fourth on Christmas Day, 'Qui per Incarnati, 'Who by the Mystery of the Incarnate Word.' The Fifth of the Epiphany, 'Qui cum Unigenitus Tuus,' 'Who when Thine only begotten.' Sixth of the Apostles, 'Et Te Domine,' 'And Thee, O Lord, we suppliantly pray.' The Seventh of the Holy Trinity, 'Qui cum Unigenito Tuo,' 'Who with Thine Only begotten.' The Eighth of the Cross, 'Qui Salutem humani generis,' 'Who the Salvation of mankind.' The Ninth of the Lenten Fast only, 'Qui corporali jejunio,' 'Who with corporal Fasting.' The Tenth of the Blessed Virgin, 'And Thee in veneration of the Blessed Mary.' We therefore, with the authority of Pope Alexander (A.D. 1159), strictly enjoin that no one shall presume to add to these Prefaces.*" Similar Decrees were made in Councils on the Continent. Others attribute the tenth Preface to Urban II., 1088, others to the Synod of

Placentia, 1095. Besides these there were other Prefaces for Consecration of a Church, Ordinations, &c.; and on Trinity Sunday, and on all subsequent Sundays up to Advent immediately before Sanctus was, instead of "Therefore, with Angels," &c., specially added "Quem laudant" "Whom praise Angels and Archangels, Cherubim and Seraphim, who never cease to cry with one Voice, saying."

According to these Rules, as in force in the twelfth and thirteenth centuries, the Proper Prefaces should be—

1. For Christmastide, The Circumcision, Purification, and other Festivals and Commemorations of the Virgin, and on Corpus Christi Day (circa 1270).
2. For the Epiphany.
3. On Ash Wednesday, and throughout Lent, except on Sundays (when the Common Preface was said), but no Preface was said on Maundy Thursday unless the Bishop celebrated.
4. For the Vigil and Day of Easter and Eastertide up to the Ascension on Sundays and Easter Services.
5. On the Ascension and in the Octave.
6. On the Vigil and on Pentecost Sunday up to Trinity Sunday, and in all Masses of the Holy Spirit.
7. On Trinity Sunday and Commemorations of the Trinity, and from thence on all Sundays up to Advent Sunday.
8. In all Feasts of Apostles and Evangelists (except of S. John in the week of Christmas) and throughout the Octave of SS. Peter and Paul.
9. In the Feasts and Commemorations of the Holy Cross.
10. In the Annunciation and other Feasts and Commemorations of the Virgin.
11. For certain special occasions, as the Dedication of the Church, Ordinations, &c.

Moreover, besides the actual Proper Preface, a Paragraph was on these occasions, from the time of S. Gregory downwards, introduced into the Canon after the words "Communicantes et memoriam venerantes," specially referring to the same Feast or Season; and in those for Christmas up to the Purification, for the Epiphany and during its Octave, on the Vigil and during Eastertide, and on Sundays up to the Ascension, and on the Days of Apostles and Evangelists only, after the words "Concelebrantes" "Together celebrating" in substitution for "Per Quem Majestatem" "Through Whom Thy Majesty," was added "Et ideo" "And therefore with Angels and Archangels, with Thrones and Dominions, and with all the Host of the Heavenly Army, we sing a Hymn of Glory without end, saying 'Holy, Holy,' " &c. The same order is found in the Leonine, Gelasian, and Gregorian Sacramentaries (*Muratorius* i. 311, 495, 695; ii. 2-8); and in the Bangor Pontifical, A.D. 1268 (*See the Appendix to York Missal, Surtees Society Edition, vol. II. 331*).

Anglican "Sursum Corda" and Prefaces.

The First Book of Edward contained an abbreviated *Ordinary Preface*, to which was appended (contrary to precedent), "Therefore with Angels and Archangels," &c., which form in the ancient Rite was appropriate to the Proper Prefaces for Festivals alone, and reduced the Proper Prefaces to five. The directions are as follow :—

"Then (*i.e.* after putting the Bread and Wine on the Altar) the Priest shall say :—

"The Lord be with you.

"*Answer.* And with thy spirit.

"*Priest.* Lift up your hearts.

"*Answer.* We lift them up unto the Lord.

"*Priest.* Let us give thanks to our Lord God.

"*Answer.* It is meet and right so to do.

"*The Priest.* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to Thee, O Lord, Holy Father, Almighty everlasting God.

"¶ *Here shall follow the Proper Preface, according to the time (if there be any specially appointed), or else immediately shall follow,*

"Therefore with Angels," &c.

Then follow the Proper Prefaces.

Upon Christmas Day.

"Because Thou didst give Jesus Christ," &c.

Upon Easter Day.

"But chiefly are we bound to praise Thee," &c.

Upon the Ascension Day.

"Through Thy most dearly beloved Son," &c.

Upon Whitsunday.

"Through Jesus Christ our Lord," &c.

"¶ *Upon the Feast of the Trinity.*

"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to Thee, O Lord Almighty everlasting God, Which art one God, one Lord, not one only Person, but Three Persons in One Substance: for that which we believe of the Glory of the Father, the Same we believe of the Son, and of the Holy Ghost, without any difference, or inequality : Whom the Angels," &c.

"After which Preface shall follow immediately,

"Therefore with Angels and Archangels, and with all the holy

Company of Heaven, we laud and magnify Thy glorious Name, ever praising Thee, and saying," &c.

The present English Office, after interpolating an exhortation out of its place, and the Confession and Absolution, proceeds :—

"¶ *After which the Priest shall proceed, saying,*

"Lift up your hearts.

"*Answer.* We lift them up unto the Lord.

"*Priest.* Let us give thanks unto our Lord God.

"*Answer.* It is meet and right so to do."

"¶ *Then shall the Priest turn to the Lord's Table, and say,*

"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord,* Holy Father, Almighty, Everlasting God.

* These words
[Holy Father] must
be omitted on Trinity
Sunday.

"¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,*

"Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, Holy," &c.

[This, as before observed, according to the ancient Rite, followed only after the Proper Prefaces for the Greater Festivals. These Proper Prefaces are, as in Edward's First Book, only five in number, which, as well as the Ordinary Preface, by ancient custom were said or sung by the Priest alone, as far as the "Sanctus."]

" PROPER PREFACES.

"*Upon Christmas Day, and seven days after.*

"Because Thou didst give Jesus Christ Thine only Son to be born as at this time for us ; Who, by the operation of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels," &c.

"*Upon Easter Day, and seven days after.*

"But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord : for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world ; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels," &c.

"Upon Ascension Day, and seven days after.

"Through Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into Heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels," &c.

"Upon Whit Sunday, and six days after.

"Through Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came down as at this time from Heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels," &c.

"Upon the Feast of Trinity only.

"Who art One God, One Lord; not one only Person, but Three Persons in One Substance. For that which we believe of the Glory of the Father, the Same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels," &c.

"After each of these Prefaces shall immediately be sung or said,

"Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, 'Holy, holy,' " &c.

XVI.—SANCTUS.

Next, according to all the English and Norman Uses, the Rulers of the Choir, instructed by the Precentor, and with him and the Priest, or the Priest alone in Ordinary Services, should, turning to the Altar and bowing, begin intoning the "Sanctus, Sanctus."

The Sarum, Hereford, and York direction is,

"Whilst the Priest is saying 'Sanctus, Sanctus,' let him raise his arms somewhat and join his hands as far as the words 'In the Name of the Lord,' then let him, all the Choir, and people, sign themselves over the face, and bow towards the Altar."

The "Sanctus" should be sung throughout by Priest, Rulers, Choir, and people to the end, turned towards the Altar, and standing (except on Feriars without Eastertide, when the Choir and people should kneel).

The words of the "Sanctus," from the time of Gelasius at least, and in all

the English and Foreign Rituals before and after Leofric's book (*circa* 900) are as follow :—"Sanctus, Sanctus, Sanctus Domine Deus Sabaoth : pleni sunt Cœli et terra Gloria tua, Ofanna in Excelsis, Benedictus qui venit in Nomine Domini, Ofanna in Excelsis." "Holy, Holy, Holy, Lord God of Sabaoth, Full are the Heavens and the Earth of Thy Glory, Ofanna in the Highest, Blessed is He that cometh in the Name of the Lord, Ofanna in the Highest."

It is needless to cite authorities for the antiquity and universality of this part of the Office ; S. Cyprian, S. Augustine, and others of the Fathers frequently comment upon it ; the Trisagion or "Hymnus Angelicus" (Græce "ἐπινίκιον") is found in every Liturgy.

In an old Pontifical ascribed to Pope Damasus in the life of Sixtus II. (A.D. 119-128) it is said, "He appointed that in the Action of Masses, the Priest beginning it, the people should sing through the Hymn 'Sanctus, Sanctus'" &c. The same is related by Baronius (*Anno* 142, *Num.* *xiii.*). So in the MSS. Liturgical decrees of the Roman Pontiffs formerly belonging to the Queen of Sweden in the Vatican (*Georg.* II. 15). Amalarius and all the succeeding Ritual writers repeat the same tradition.

By the Apostolic Constitutions (*lib.* *viii.* *c.* *xii.*), "Omnis populus simul dicat 'Sanctus'", there it ends "Benedictus in secula, Amen." It is mentioned in the Liturgies of SS. James and Chrysostom, and in all the Gothic, Gallican, and Mozarabic. The Council of Vaison, A.D. 529, Can. III., ordered it to be said in all Masses. The three first Romani Ordines, "Stantes erecti Subdiaconi incipient Hymnum Angelicum," "dicta oratione super Oblationes et Episcopo alta voce incipiente 'Per omnia,'" &c. "Post Salutationem et exhortationem finita Prefatione incipiant Subdiaconi Hymnum Angelicum id est 'Sanctus' in quo bis repetitur, 'Hofanna.'" The pseudo Alcuin and the Capitularies of Charlemagne (*lib.* *vi.* *c.* *cccxxvi.*) and many other authorities of that age, "Let the Priest himself, with the holy Angels and people of God with one voice, sing 'Sanctus.'" The same is repeated by all the subsequent Liturgists. According to the Sarum, Wells and Exeter Consuetudinaries the Principal Ruler of the Choir or the Hebdomadary is to inquire of the Precentor of the Chant of the "Sanctus" and then to communicate it to the other Rulers, and he himself or the Hebdomadary Celebrant alone (if no Rulers) is to begin it aloud, when it should be taken up and sung through by the Choir and people.

Amalarius says that the "Sanctus" &c. are the voices of two orders, Angels and men, that of Angels being the "Sanctus" that of men the "Ofanna." This "Ofanna in Excelsis Benedictus," &c. is part of the very earliest examples of this Hymn. Lightfoot (*Horæ Hebraicæ*, p. 410, and *Comment. on Matthew*, 28-50) shews it to mean "Do Thou indeed make us saved," and that it was a Hebrew word used in the Feast of Tabernacles, wherewith the Jews, carrying branches, saluted Jesus.

The "Sanctus" was in certain dioceses after the eleventh century

"farfed" at the end. Thus in the MS. Sarum (*Harl.* 11,414) of the early fourteenth century we find a Rubric directing that "On Saturdays at the daily Mass of S. Mary throughout the whole year, 'Benedictus Mariæ Filius Qui venit,' " &c., should be said; and this "farfing" is extended in the later English Missalia to all the Feasts and Commemorations of the Virgin.

From a consensus of mediæval authorities it is certain that "Sanctus" as well as "Gloria Patri," "Sicut erat," "Kyrie Eleyson," and the "Credo" were always sung by the people and Priest together. The Priest was especially forbidden to begin the Canon until "Sanctus" was finished. Notwithstanding this, as Le Brun (i. 194) remarks, in the fourteenth and fifteenth centuries the Celebrant began to let the people sing it themselves only, whilst he went on with the Office by himself.

The First Book of Edward preserved the ancient traditional form.

After which Preface shall follow immediately,

"Therefore with Angels and Archangels, and with all the holy Company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying,

"¶ Holy, Holy, Holy, Lord God of Hosts: Heaven and earth are full of Thy glory: Ofannah in the Higheft. Blessed is he that cometh in the Name of the Lord: Glory to Thee, O Lord, in the Higheft.

"This the Clerks shall also sing."

The present English Office has without reason curtailed and altered the primitive form of the "Sanctus" and reduced it to the following, eliminating the latter portion and substituting for the same, "Glory be to Thee O Lord Most High," which is not a Scriptural phrase, nor found in any Liturgy. It is earnestly to be hoped that all those who have it in their power will use the original form.

"¶ *After each of which Prefaces shall immediately be sung or said,*

"Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy Glory: Glory be to Thee, O Lord most High. Amen."

Prayer of Humble Access.

Next in the present English Office follows the Prayer of Humble Access, which, as already observed, has been transposed from its proper place (which is when the Priest first goes up to the Table in the beginning of the Office), and ought to be said standing, and not kneeling.

"¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

"We do not presume to come to this Thy Table, O merciful Lord,



From a photograph of a Mosaic in S. Vitalis at Ravenna.

A. D. 546.

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trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. Amen."

This is to be said, "In the name of these that shall receive." The Priest should say it turned to the Altar, bowing low and in a suitably subdued tone of voice. The people should not accompany him aloud as he pronounces it "In their name," but mentally only, or in a whisper.

In the First Book of Edward this was placed in a much more appropriate position, to wit, after Consecration, just before the Communion of Priest and people. Here it is most inappropriate and unreal, speaking of "Thy Table" when it is not yet "The Lord's Table," and of the Body and Blood of Jesus Christ, which are not yet there and possibly never may be.

XVII.—OF THE CANON OF CONSECRATION.

According to all the ancient English and other Formularies, when "Sanctus" was finished all the people should kneel or fall prostrate, and continue so during the recitation of all the Canon until after "Pater noster" at the "Agnus Dei," when they all should rise up and sing it through with the Choir. During the same period all the Clergy, Choir, and Boys should be standing (except on Feriars during the Prayers) looking towards the Altar with bowed heads.

Now let the Priest forthwith with hands joined (not "cancellatis" or clasped) and eyes upraised begin the Canon, bowing, and continuing in that posture till the words "ac petimus" "and ask," saying, in a clear and distinct voice, turned towards the Altar, "Thee therefore, most merciful Father, Through Jesus Christ Thy Son our Lord supplicants we intreat and ask" &c.

The Canon of the "Missa Fidelium," the very essence, substance, and concentration of the faith and devotion of the Western Church during at least 1,500 years, was certainly existing nearly in its present form as early as the fourth century, in the times of S. Ambrose and S. Augustine of Hippo, and then with the tradition attached to it that it was the Liturgy of S. Peter. The form used by Gelasius in the fifth century and in the sixth by S. Gregory has come down to us; and we know from Bede that S. Gregory, who sent S. Augustine of Canterbury to England, added a few words, "dispose our days in Thy Peace, and command that we be delivered from eternal damnation, and be numbered among the flock of Thine Elect," and that it has remained unaltered from that day to the present time.

Four principal monuments of the form used in England from early Anglo-Saxon times to the thirteenth and fourteenth centuries still remain to us:—

I. The Missal of Leofric, Bishop of Exeter, in the Bodleian Library, Oxford, probably written at the end of the ninth century.

II. The Red Book of Darbye, in the Library of Corpus Christi College, Cambridge, of about the year 1060, which being written for a Community has some additional names and words in that part which prays for the living.

III. The Cotton MS. Vitellius, A. 18, written in England in the early part of the eleventh century.

IV. The Harleian MS., 1229, a noble English MS. of the early thirteenth century.

To these may be added that of the twelfth century appended to the Hereford Pontifical in Magdalene College, Oxford, which MS. has been altered and corrected by a modern hand (*circa* 1348), partly deficient at the commencement. That in the University Library, Cambridge (G. g. 3, 21), of the twelfth and thirteenth centuries, also partly deficient at the beginning before the word “*famulorum*,” and that of Anianus, Bishop of Bangor, A.D. 1268 (at Bangor), which closely corresponds with S. Osmund’s Use (printed by Dr. Henderson at the end of his edition of the York Missal), deficient at the beginning, and commencing with the name “*Sixtus*.”

It may be noted that all the above MSS. are without Rubrics, except the Darbye Book, which has two, and that of Anianus, which has several.

With respect to the Crossing during the progress of the Canon, it is to be remarked that the act of thus Signing the Elements with the finger was accepted and taken by the whole Western Church, certainly from the beginning of the sixth century, as equivalent to the potential symbol of Blessing by our Lord. From the times of Constantine this was so. S. Augustine mentions it (*Treatise cxviii.*), saying that none of the Sacraments are rightly performed without it. So Bede (*Comm. S. John, cxix.*); so Gregory of Tours, fourth century. Venantius Fortunatus (*I. v.*) writes:—

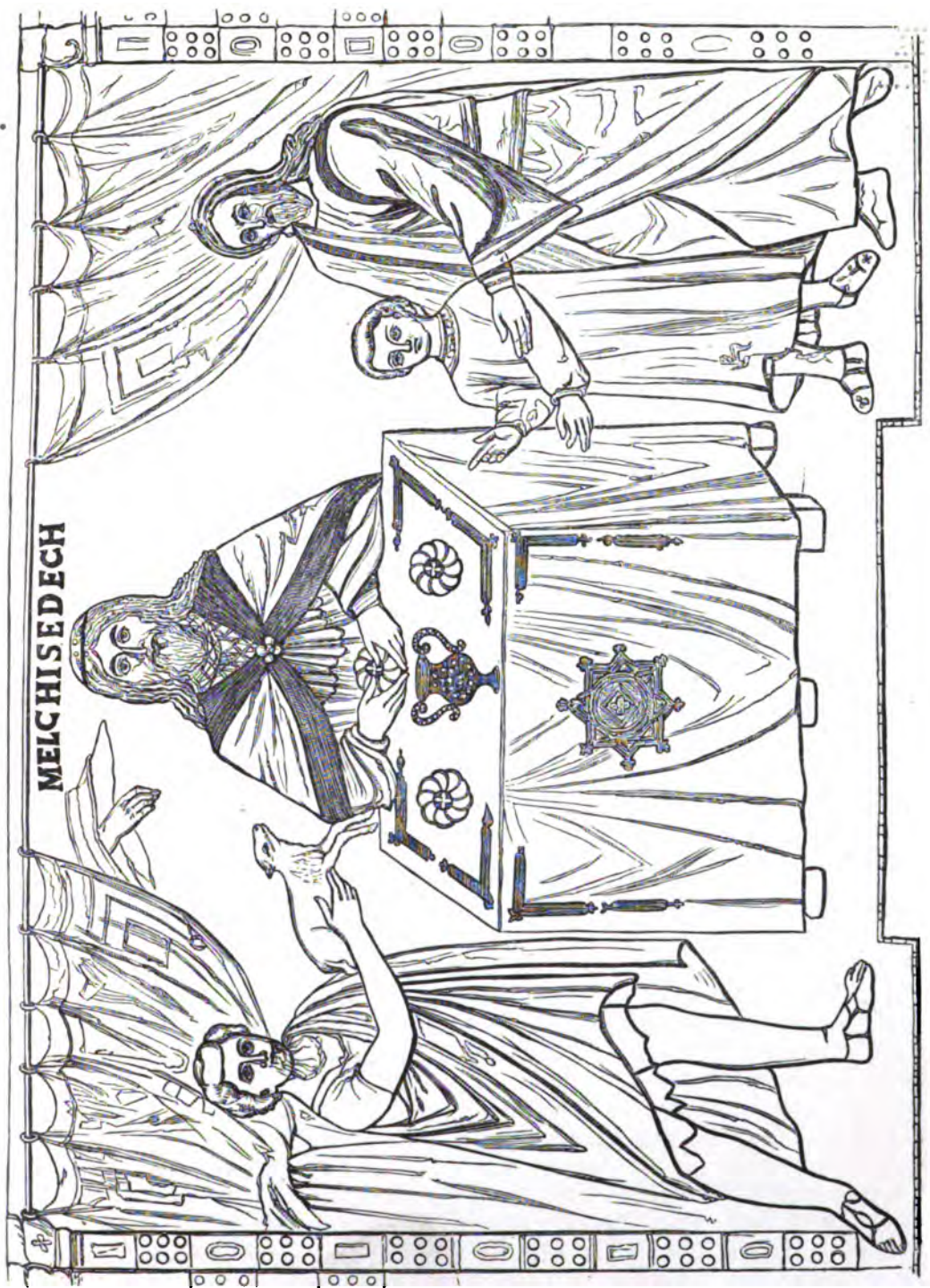
“*Qui tamen Altaris Sacra dum Mysteria tractat
Signando Calicem Signa beata dedit.*”

“*Who whilst the Altar’s Sacred Mysteries he transacts,
Signing the Chalice blessed Signals made.*”

They are marked in the Sacramentary of S. Gregory edited by Pamelius (i. 305), and are mentioned by most succeeding writers.

The number and time of these Signings certainly varied. Boniface the Englishman, Archbishop of Mentz (A.D. 751) inquires of Pope Zacharias (see his letters) as to the number and mode of these Crossings. Zacharias replied in his letter to Lul, which, however, is no longer extant.

S. Anselm, in reply to the questions of Waleran, Bishop of Nuremberg, as to these matters writes: “If we preserve the Verity of the thing, we may



From a photograph of a Mosaic in Apollinaris in Classe, Ravenna.

Circa A. D. 540.

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be dissimilar in acts of this kind without reprehension. When we say, 'These Gifts, these Duties, these Holy Sacrifices,' whether separate Crosses are assigned to the Bread and to the Wine, or the two are sanctified together by one Cross only, I see no blameable discord in this diversity, except perhaps that both are more conveniently marked with one Cross as they are sanctified by one word. For when we bless many persons or divers things we do not make separate Crosses on each, but we think one suffices for the whole." (*Opera*, 139.)

In the Gelasian Canon published by Muratori five are marked, but only at the beginning. In the Gregorian Codex of Muratori there are none, but in the Othobonianus MS. published by Menard there are nearly the number subsequently used, and at the usual places. The first "Romanus Ordo" has none, the Second Ordo and Amalarius speak of six sets, Innocent III. of seven. Most of the English MSS. have some; as that of Leofric has several; the Red Book of Darby has one or two; Vitellius, A. 18, has none; Harleian, 1229, omits some.

The result is that the points for making the signs were traditionally fixed and known, but that the number was variable and discretionary, and the deduction is, that one or two avail as much as the greater number. Durandus, however, mentions the number twenty-five in the order in which they are usually found in the printed Missalia. The printed Sarum has twenty-six.

They are here marked as found in Leofric's Missale, in the Hereford Pontifical, and in that of Anianus, which all agree nearly.

At Exeter in 1337, during the act of Consecration, the two Cerofers held their Candles lighted, and two Thuriblers burnt Incense in front of the Altar.

During the Canon, according to all the English Uses, the Priest invariably continued standing turned towards the Altar; at certain points he bowed and made the sign of the Cross over his face.

The remainder of the Clergy ought to stand continually likewise turned to the Altar, with heads inclined. So also the whole Choir from after the Offertorium. The Acolytes and Boys and Servers should retreat to the Choir and stand bowed in like manner.

After Consecration is complete the Celebrant and his Assistants and the Clergy should still remain in their former posture of standing till the Communion is over. The Choir and Acolytes and congregation, except it may be in communicating, should kneel.

A.

CANON OF THE WESTERN CHURCH.

I. *Let the Priest bow to the Altar, and with hands joined say:*

Thee, therefore, most merciful Father, through Jesus Christ Thy Son our Lord, we suppliants entreat and ask (*Here let him kiss the Altar and erect*

himself) that Thou mayest have accepted these ✠ Gifts, these ✠ Duties, these holy ✠ Sacrifices undefiled (*Elevating his hands*); Firstly, which we offer to Thee for Thy Holy Catholic Church, which mayest Thou vouchsafe to pacify, guard, unite, and rule in the whole orb of the worlds, along with Thy [most blessed] Servant [N.], our Pope, N., and our Bishop, N. (*The Bishop of that Diocese*) and our King, N. (*All these ought to be mentioned by Name*), all the orthodox and observers of the Catholic and Apostolic Faith.

II. (*Next he should pray for the living* [*"In corde" Her. ; "Cogitando," York*], and according to a Rubric in a fivefold order. 1. For himself. 2. For his parents after the flesh and spiritual parents. 3. For his spiritual friends, parishioners, benefactors, and those commended to his prayers. 4. For those standing around. 5. For all the Christian Commonalty; and herein he may name some of his friends specially committed to him, but nothing at too great length.)

Remember, O Lord, Thy servants and handmaidens, N. and N. [The Red Book of Darbye mentions here "All the congregation of the blessed Mother of God, their benefactors, and penitents"] and all standing around [and all faithful Christians] whose faith is recognized, and their devotion known to Thee, for whom we offer to Thee, or who offer to Thee this Sacrifice of Praise, for themselves and all theirs, for the redemption of their souls, for the hope of their Salvation, and safety, and render their vows to Thee, the [living and] True God.

III. Communicating *bowing slightly* [*Here may be introduced the Second portion of any Proper Preface, e.g. for Christmas—"And that Night (or Day) most sacred celebrating, wherein the pure Virginitv of the blessed Mary to this world brought forth the Saviour,"*] and also venerating the Memory Firstly of the glorious and ever-Virgin Mary, Mother of God and of our Lord Jesus Christ, so also of Thy blessed Apostles and Martyrs Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian [*"and of those whose Solemnity is this day celebrated in the fight of Thy Glory."* (*Vitell. A. 18*).] [*The Red Book of Darbye names here Hilary, Benedict, Martin, Gregory, Augustine, and others*], and of all Thy Saints, to whose deserts and prayers mayst Thou grant that in all things we may be fortified with the aid of Thy protection. Through the Same Jesus Christ our Lord. Amen.

IV. *Here let him regard the Hostia with great veneration* [*bowing slightly, Her.*]. This Oblation, therefore, of our Service as well as of all Thy Family, we beseech Thee, O Lord, that Thou mayest graciously accept, and dispose



From a Missale in the Bibliothèque Nationale, Paris.

Circa A. D. 1250.

(*Viollet-le-Duc, Mobilier*, III. 328.)

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our days in Thy peace, and command that we be delivered from eternal condemnation, and be numbered among the flock of Thine Elect, through Christ our Lord. Amen.

V. *Here let him again regard the Hostia.* Which Oblation do Thou, O God [Almighty] in all things we beseech Thee, vouchsafe to make ✠ blessed, ✠ recorded, ✠ ratified, reasonable and acceptable, that unto us it may become [*Let the Priest here join his hands, and with both lift up his Hostia somewhat*] the ✠ Body and ✠ Blood of Thy most beloved Son our Lord Jesus Christ.

Consecration.

VI. "Who, the day before He should suffer, took Bread into his Holy and Venerable Hands, and with eyes lifted up towards Heaven [*Here let him lift up his eyes*], unto Thee, God the Father Almighty, [*Here let him bow slightly and again erect himself, saying*] giving thanks to Thee, ✠ Blessed, Brake [*Here let him touch the Hostia with his right hand*], and gave to His disciples, saying: Take eat ye all of This for This is My Body." [*These words ought to be pronounced distinctly with one breath, and under one utterance, no pause intervening.*¹ *Here let the Priest reverently replace the Hostia in its place in front of the Chalice. Then let the Priest uncover the Chalice [i.e. with his left hand] and hold it between his [The modern Missalia add, "Not disjoining his forefinger and thumb until he makes the Benediction"] hands, [and as it seems holding it mainly with his left hand, "Aliis digitis," York], saying:*

"In like manner after Supper, taking also This very excellent Chalice into His Holy and Venerable Hands, again giving thanks to Thee [*bowing slightly*], He ✠ blessed and gave to his disciples, saying: Take and drink ye all of It for This (*lifting the Chalice slightly*) is the Chalice of my Blood of the New and Eternal Testament the Mystery of Faith which for you and for many shall be shed for the remission of sins. These things, as oft as ye may do them, ye shall do in remembrance of Me."² [*Here let him set down the Chalice in its place on the Altar and cover it again with the Corporal or Chalice Veil*].

VII. *Here let the Priest expand his hands in the form of a Cross* ["Arms Crossed," York and Hereford].

"Wherefore, O Lord, we Thy servants, as well as all Thy holy people, in

¹ Here, in the modern Missalia, follows the order for the Priest to bow and elevate the Hostia, but which is not found in those prior to the year 1400.

² Here in the modern fifteenth century Missalia, not before, is the order to elevate the Chalice to the breast or above the head.

remembrance as well of the blessed Passion of Christ Thy Son our Lord God, as also of His Resurrection from Hell, and moreover of His glorious Ascension into Heaven, Offer to Thy Very excellent Majesty of Thy donations and gifts, a pure ✠ Sacrifice, a holy ✠ Sacrifice, an immaculate ✠ Sacrifice. [The modern Missalia direct *the three first Crosses to be made over both the Hostia and Chalice, the fourth over the Hostia, the fifth over the Chalice*]. The ✠ holy Bread of Life Eternal, and the ✠ Chalice of everlasting Salvation. Upon which mayest Thou Vouchsafe to look with propitious and serene Countenance, and to have acceptable like as Thou vouchsafedst to have acceptable the Duties of Thy just servant Abel, and the Sacrifice of our Patriarch Abraham, and that which Thy chief priest Melchisedek offered Thee, a Holy Sacrifice, an immaculate Host."

VIII. *Here the Priest should speak with body bowed down, as far as the word "Participation," and with hands clasped (York and Hereford, and Sarum).*

"Suppliants, we beseech Thee, Almighty God, command these to be borne by the hands of Thy holy Angel unto Thy sublime Altar in the sight of Thy Divine Majesty, that as many of us as from this participation of the Altar [Here the printed Missalia order, *Let him raise himself, kiss the Altar to the right of the Sacrifice, and make the sign of the Cross on the Hostia and Chalice*] shall have taken the very sacred ✠ Body and ✠ Blood of Thy Son may be filled with all celestial Benediction [*Here he should make the sign of the Cross over his face*] and Grace, Through the Same Jesus Christ our Lord."

IX. [*Here let him pray for the dead.*] "Remember also, O Lord, Thy Servants and handmaidens N. and N. [*these names should be cited from Diptychs or Tablets kept in the Church Repository, or sent in to the Priest*] who have gone before us with the sign of faith, and slumber in the sleep of peace; to them, O Lord, and to all reposing in Christ, we intreat that Thou mayest grant a place of refreshment, light, and peace. Through the Same Jesus Christ our Lord. Amen."

[This prayer was made at this point in the Office from Apostolic times. It is not in the Gelasian Sacramentary, but in all the others, and is mentioned by Tertullian (*De Coron. iii.*), Cyprian (*Epist. lxiv.*), Chrysostom (*Hom. lxix.*), Cyril of Jerusalem (*Catech. iv.*), St. Augustine (*De Mortuis, c. i., Confess. ix. 13*), and in other places.]

X. "To us also sinners [*Here let him strike his breast*], Thy servants, hoping in the multitude of Thy mercies, vouchsafe to bestow some portion and society with Thy Holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia [*here by permission the names*

of certain other local saints], and with all Thy Saints, within the fellowship of whom, not a weigher of merit, but a bestower of pardon, admit us, we beseech Thee, Through Christ our Lord. Amen."

XI. "Through Whom all these things, O Lord, Thou dost ever create good [according to all the Rituals, the Deacon, having first washed his hands, should now approach the Altar and aid the Priest in uncovering the Chalice [in raising the Corporal, kissing his shoulder in retiring, Hereford], over which the latter should make with one of the Hostiæ the following Crosses], ✠ sanctifiest, ✠ quickenest, ✠ Bledest, and affordeest unto us. Through ✠ Him, and with ✠ Him, and in ✠ Him is unto Thee God the ✠ Father ✠ Almighty, in the Unity of the ✠ Holy Ghost, all Honour and Glory" [now with elevated voice] "World without end." *Response* "Amen."

[In the *Leofric Missale* the five last Crosses are wanting, and in those before the thirteenth century the two last.]

The Priest should repeat the words "World without end," with an emphatic voice, the Choir responding "Amen."

Let the Priest, now taking his Hostia in his right hand, grasping the Chalice in his left, with the aid of the Deacon elevate the latter as high as his breast or head, the Priest holding the Hostia over it.

[In some places on the Continent, as Micrologus and others shew, the Elevation was made upon the Paten upon which the Priest had replaced the Hostia; but this seems not to have been the case in Normandy and England, for at this moment the Subdeacon or Acolyte is holding the Paten empty, or the Priest has placed it to his right on the Altar, until after "Pateroster."

In Solemn Celebrations and large Communions the Chalice would be two-handled, and the help of the Deacon imperatively required for this elevation. In ordinary cases, and in Feriats where there is no Deacon or Subdeacon, the Server might help, or the Priest might make the Elevation by himself, in such a case holding the Chalice in his left hand, and with his right hand held over it one of the Hostiæ, and so elevate both. S. Anselm was of opinion that the Chalice should always be kept covered, lest anything fall into it (*Opera* i. 139). So at this Elevation it may, if thought fit, be first covered over with the smaller Corporal.

A number of contemporary Authorities shew that such, and such only, was the Elevation in common use in the Western Church (the Greeks elevate only the Corpus) from the times of Chilperic, Charibert, and of Lothaire whose coins exhibit a round Hostia over a Chalice, up to the beginning of the fourteenth century. John of Avranches (*Migne*, cXLVII. 55) writes:—"The Prayer (*i.e.* of Consecration) being ended, both Priest and Deacon lift up the Chalice having the Hostia upon it, and forthwith set It down again" (*See note*, p. 75, *ibid.*, to the same effect). Micrologus (c. xxiii.) at the same period (circa A.D. 1070), "Whilst we are saying 'Per omnia secula seculorum,' 'Amen,' we lift up the Body with the Chalice, set It down again, and cover It with the Corporal." Honorius of Autun (c. lxxxiii. 46, A.D. 1120, *Georgius* III. 73), "After the example of The Lord, the Priest takes the Oblation and

Chalice into his hands and elevates them." So in the "Speculum Ecclesiæ" of Hugo S. Victor (A.D. 1184) (*quoted Georgius, ibid., Hittorp, i. 1409*): "After the words of Consecration and the Crosses the Priest lifts both together aloft, and sets Them down again." The same is said by Hildebert of Le Mans (A.D. 1184, *ibid.*).

In the next century the separate elevation of each species immediately after the respective Consecration began, and in the fourteenth century was introduced into the Office books. The Ritual reason for Elevation was, that the Food which had been consecrated was so very excellent and superior to all common food, that it ought to be treated with signs of all reverence; but in none of the writers on this subject is any allusion made to any genuflection by the Celebrant or his Assistants, nor of any adoration, although the people were always to kneel or fall prostrate on their faces and worship.

Cardinal Bona (II. XIII. 2) impartially admits there is no ancient authority for separate Elevation nor for Elevation immediately after Consecration. Thiers (*De l'Exposition du Saint Sacrement, lib. i. v.*), after exhausting the subject from his point of view, states that the joint Elevation at the Lord's Prayer was still practised in his time (A.D. 1586); and De Moleon (*Voyages Liturgiques, 287, 1756*) takes the same view. The latter speaks decisively:—"Neither in the ancient Ordinal of Rouen, nor in the Roman Ordinal, nor in any of the ancient Authors or interpreters of the Divine Offices, is any mention made of the Elevation of the Hostia and Chalice separately, but only of that which was made at or immediately before 'Pateroster.'"

Georgius (*Lit. Rom. Pontif. III. 72*) shews that the first intimation of separate Elevation immediately after Consecration is to be found in the Institutes of Odo, Bishop of Paris, A.D. 1188, who ordered the Hostia to be so elevated as to be seen by the people. The Synod of Exeter, A.D. 1287, gave the same Injunction (*Georg. ibid. 77*). But in these last and other subsequent authorities no mention is made of any Elevation of the Chalice at all. In the Exeter decree it is enjoined also that the Parishioners at such Elevation reverently incline or kneel. Durandus (A.D. 1286, *lib. iv. c. 11*) mentions and enlarges on the separate Elevation of both, but as being a novel practice. The Greeks and Ethiopians Elevate just before Communion.

In the thirteenth century a small bell was sometimes rung at this Elevation, that the people might be informed that the Consecration was complete, and be invited to devotion. A Synod of Worcester, A.D. 1240, c. 8, ordered this. In the Church of St. Fides, belonging to St. Paul's, in 1295, was one small bell to be sounded at the Elevation of the Body of Christ (*Dugdale's St. Paul's*). None such are mentioned in the other Inventories. The greater "Campanella" of the Church was sounded at the same time.]

XII. [*Let the Priest next, helped by the Deacon, having now (or as customary in some places after the two or three first petitions of "Pateroster") set down the Chalice with the Hostia which had been elevated, reverently in their proper places on the Altar, and having covered over the Chalice with the smaller Corporal or Chalice Veil, with his hands placed on the Altar begin the Lord's Prayer in an elevated tone of voice, singing it with a traditional and musical inflection, which he should use on every Festival at least.*] "Let us pray."

"By Salutory Precepts admonished, and by Divine Institution informed, we dare to say,

"Our Father" &c., "and lead us not into temptation."

The Choir should reply, in tone "But deliver us from evil. Amen."

[This form of saying the Lord's Prayer, and in this particular place, is found in every Office of the Western Church from the earliest times, and probably in the origin of Christianity formed the principal portion of the Prayer of Consecration. It seems that it was sung or said at the same time by the Choir and people.]

B.

The Canon of Edward's First Book.

The Canon as modified in Edward VI.'s First Book is as follows:—

"¶ *When the Clerks have done singing (i.e. the Sanctus), then shall the Priest, or Deacon, turn him to the people, and say,*

"Let us pray for the whole state of Christ's Church.

"¶ *Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this Prayer following:—*

"Almighty and everliving God, Which by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech Thee most mercifully to receive these our Prayers, which we offer unto Thy divine Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess Thy holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love. Specially we beseech Thee to save and defend Thy servant Edward our King, that under him we may be Godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O Heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments: and to all Thy people give Thy heavenly grace, that with meek heart and due reverence they may hear and receive Thy Holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy Name, to celebrate the Commemoration of the most glorious Death of Thy Son: And here we do give unto Thee most

high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy Faith, and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that, at the Day of the general Resurrection, we and all they which be of the Mystical Body of Thy Son, may altogether be set on His Right Hand, and hear that His most joyful voice: Come unto me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

"O God Heavenly Father, Which of Thy tender mercy didst give Thine only Son Jesu Christ to suffer death upon the Cross for our redemption, Who made there (by His one Oblation, once offered) a full, perfect, and sufficient Sacrifice, Oblation, and satisfaction for the sins of the whole world, and did institute, and in His holy Gospel command us to celebrate, a perpetual Memory of that His precious Death, until His coming again: Hear us (O merciful Father) we beseech Thee; and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts, and creatures of Bread and Wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ. Who, in the same night that He was betrayed, took bread, and when He had blessed and given thanks, He brake It, and gave It to His disciples, saying: Take, eat, This is My Body Which is given for you: Do This in remembrance of Me.

Here the Priest
must take the bread
into his hands.

"Likewise after supper He took the Cup, and when He had given thanks, He gave it to them, saying: Drink ye all of This, for This is My Blood of the New Testament, which is shed for you and for many, for remission of sins: Do This as oft as you shall drink It, in remembrance of Me.

Here the Priest
shall take the cup
into his hand.

"These words before rehearsed are to be said, turning still to the Altar, without any elevation, or showing the Sacrament to the people.

"Wherefore, O Lord and Heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesu Christ, we Thy humble servants do celebrate, and make here before Thy Divine Majesty, with these Thy holy Gifts, the Memorial which Thy Son hath willed us to make: having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty

thanks, for the innumerable benefits procured unto us by the Same, entirely desiring Thy Fatherly goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving: most humbly beseeching Thee to grant, that by the Merits and Death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee (O Lord) ourself, our souls, and bodies, to be a reasonable, holy, and lively Sacrifice unto Thee: humbly beseeching Thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly Benediction, and made one Body with Thy Son Jesus Christ, that He may dwell in them, and they in Him. And although we be unworthy (through our manifold sins) to offer unto Thee any Sacrifice: Yet we beseech Thee to accept this our bounden Duty and Service, and command these our prayers and supplications, by the ministry of Thy holy Angels, to be brought up into Thy holy Tabernacle before the sight of Thy Divine Majesty; not weighing our merits, but pardoning our offences, Through Christ our Lord; by Whom, and with Whom, in the Unity of the Holy Ghost, all Honour and Glory be unto Thee, O Father Almighty, world without end. Amen.

“Let us pray.

“As our Saviour Christ hath commanded and taught us, we are bold to say. Our Father Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

“*The Answer.* But deliver us from evil. Amen.”

C.—Present Anglican Form of the Canon.

As previously shewn, the present Anglican Office inverts and confounds the ancient formularies, and after a short prayer of Oblation proceeds with what is called “the Prayer for the Whole State of Christ’s Church Militant here on earth” (a title borrowed from that to the Bidding prayer and from the Books of “Hours,” which were common in the fifteenth and sixteenth centuries), but in fact containing that part of the Canon which precedes Consecration, but much abbreviated, toned down, watered, and spoilt. Also a Form of Exhortation, Confession, and Absolution, and certain sentences of Holy Scripture, all which are inserted out of place before the “Sursum Corda” and “Sanctus,” whereas in the ancient Formularies and in Edward’s First Book they follow in due course after it, the Confession and Absolution

immediately before Communion. The present Form has the great fault of presupposing this Sacrament to be there present; whereas there is none such, but only the unconsecrated Bread and Wine. So also of omitting any direct petition for the repose and refreshment of the faithful departed; thus ignoring the faith and devotion of the entire undivided Church from the beginning, and severing the present Church from the mutual intercession of and Communion with that portion of it which has gone before us.

[The Second portion of the Anglican Church Militant Prayer is here again given, as it really belongs to this point.

"Beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively word, and rightly and duly administer Thy Holy Sacraments, and to all Thy people give Thy Heavenly Grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive Thy Holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, need, sickness, or any other adversity. And we also bless Thy Holy Name for all Thy Servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy Heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."]

The present Formulary (having, as before observed, omitted here the first part of the Canon, and misplaced it by throwing it back to follow the Prayer of Oblation), inserts here immediately before the Act of Consecration what has been denominated the "Prayer of Humble Access." This is likewise wholly misplaced at this point. So far as the Priest is concerned it ought to follow forthwith after the Offertory, when he places the Oblations upon the Table, and as far as both the Priest and congregation are concerned it ought to follow after Consecration and precede Communion. For it speaks of "The Lord's Table" which is not the Lord's Table, for as yet it has no Sacrament upon it; and of "eating the Flesh of Jesus Christ" and "drinking His Blood," whereas none such is yet there or to be had in any sense whatsoever, but is still in the ideal future. The latter portion, however, beginning "Grant us therefore," &c., is substantially the same with that part of the Canon immediately preceding the Act of Consecration, viz. "That unto us It may become," &c.

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From "The Divine Banquet, or Sacramental Devotions." Printed by Nath. Crouch, London, 1700, with Imprimatur of Henry Compton, Bishop of London.

"Then shall the Priest (i. e. immediately after the Preface) kneeling down at the Lord's Table, say in the name of all those who shall receive the Communion, the Prayer following.

"We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the Same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat of the Flesh of Thy dear Son Jesus Christ, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen."

Position of the Priest.

"¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

(1.) It is manifest of grammatical necessity that the whole of the Ordering the Bread and Wine, and the Acts of Consecration are to be done "Standing before the Table." These words are consistent with the "Standing" either on the East side or West side of the Table. "Standing" is a word implying permanence, and is therefore inconsistent with a subsequent motion to a different place at the end. In the same way the word "Before" has reference to situation and place only: Latin "Coram" "In the presence of." Had "In the sight of" been intended, surely that would have been so expressed.

(2.) The present Form contains also a recital of some truisms ending, "Hear us, O Merciful Father" which is not found in any previous formulary of any Christian Church in the world.

(3.) "Receiving these Thy creatures of bread and wine" is also an interpolation wholly without precedent.

(4.) "In the same night in which He was betrayed" which, although the words of S. Paul, is a novel recital for the first time introduced into the Canon, instead of, "Who the day before He should suffer" the original form.

(5.) "Took Bread." The Rubric, "*Here he shall take the Paten into his hands.*" This may imply that the Paten is at hand on the Altar, or that the Priest then receives it from the Deacon who may be holding it, and that some of the Bread is then on the Paten, or that the Priest should then place some there from off the Corporal; but there is no record that our Lord ever used a

Paten, or that it formed any part of the original Institution, so that the Rubric is in fact surplusage. As before observed, however, it is certain that anterior to the thirteenth century, a portion of the Bread was usually consecrated on the Paten.

(6.) "He brake it." The Rubric is, "*Here he shall break the bread.*" There can be no harm in this "breaking" provided the Priest takes care to make the Solemn Fraction before Communion afterwards. But it is very certain that according to the account of the original Institution, as interpreted by the universal practice of the whole Western and Eastern Churches, this is not the proper time for this Fraction, which is a principal and integral part of the whole Rite, and if wrongly performed may vitiate the whole. According to all the three accounts of our Lord's Action, it was this: 1. He Blessed or gave Thanks; 2. He Brake; 3. He Gave. The Benediction or Act of Consecration by Him was complete before He "Brake and Gave," and therefore agree S. Paul's words "The Bread which we Break is it not the Communion" &c., thus placing the "Breaking" in juxtaposition with, and immediately before Communion. All the Churches have agreed in considering the recital of our Lord's Action and the repetition of His words (*i.e.* the Doing as He Did) as equivalent to His "Took Bread" "Blessed" or "Gave Thanks" after which He Brake.

(7.) "This is my Body." Rubric, "*Here he is to lay his hand upon all the Bread.*" This is in conformity with the ancient Rite, and implies that a substantial portion of the Bread was not then on the Paten.

(8.) The Rubrics as to the Chalice do not call for any special observation, as they are not inconsistent with the ancient Rite. The words, "*Vessel, Chalice, or Flagon in which there is any wine to be consecrated,*" imply that more than one may be used. In large Communions it was not infrequent for the Priest and his Assistants to communicate from a small Chalice whilst the people received from a larger, it might be a two-handled one.

(9.) The Lord's Prayer is omitted at this point in the present English Office, and postponed till the Communion ended—a most lamentable change; for, first, it is at variance with the uniform practice of Western Christendom from the very earliest periods of which any records remain, wherein, the Consecration was always wound up and completed by the solemn repetition of the Lord's Prayer. Secondly, it is here peculiarly appropriate, for in it is a petition, "Give us day by day our daily bread" which was ever interpreted of the Spiritual Food which was to follow in Communion. Thirdly, the petition, "Forgive us our trespasses as we forgive" is also here most suitable to fit Communicants for subsequent Reception, and in far better words than the compilers of the English Rite have devised.

It should, therefore, always be repeated by Priest, Choir, and People at this point.

(10.) Anglican Prayer of Consecration.

"Almighty God, our Heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer Death upon the Cross for our redemption; Who made there (by His One Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and satisfaction, for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual Memory of that His precious Death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood: Who, in the same night that he was betrayed, *took Bread; and, when He had given thanks, †He brake It, and gave it to His disciples, saying, Take, eat ‡ This is my Body Which is given for you Do This in remembrance of Me. Likewise after supper He ¶ took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of This for This § is my Blood of the New Testament Which is shed for you and for many for the remission of sins Do This as oft as ye shall drink It in remembrance of Me. Amen."

* Here the Priest is to take the Paten into his hands:

† And here to break the Bread:

‡ And here to lay his hand upon all the Bread:

¶ Here he is to take the Cup into his hand:

§ And here to lay his hand upon every vessel (be it Chalice or Flagon) in which is any Wine to be consecrated.

THE SOLEMN FRACTION AND IMMISSION.

XIII. *According to all the ancient Uses, English and Foreign, the Priest should next say aloud, "Deliver us, O Lord, from all evils, past, present, and future, and the blessed and glorious ever-Virgin Mary Mother of God interceding, and Thy blessed Apostles Peter and Paul and Andrew, with all Thy Saints" Here the Deacon, if he or the Acolyte or Subdeacon had been holding it, should take the Paten and give it back to the Priest; or the Priest should take it up off the Altar if it were there, and place thereon the Consecrated Hostia which he had destined for himself, and it may be some others, and then, making the Sign of the Cross therewith over his breast, set it down again, continuing thus: "Give favourably Peace in our days that, aided by the help of Thy mercy, we may be ever both free from sin and secure from all perturbation" Here the Priest should take up one of the Hostiæ between his two thumbs and two fingers, and solemnly break it into two parts ("Over the Chalice"*

modern Hereford and York and Sarum; "over the Paten" is the more ancient custom), keeping one in his left hand and the other in his right hand, and proceed as follows "Through the Same our Lord Jesus Christ Thy Son." Here let him make a Second Fraction of that part in his right hand, and keep the other two Portions in his left hand "Who with Thee liveth and reigneth in the Unity of the Holy Ghost God world without end, Amen."

Let the Choir reply, "Amen."

[Here, if the Bishop celebrate, let the principal Deacon turn to the people, holding the Pastoral Staff in his right hand, with the curved portion turned towards himself, and say, "Humble yourselves for the Blessing." The Choir replying: "Thanks be to God." Then let the Bishop make Benediction over the people with the Eucharist ["on the Paten," York.]

These Solemn Episcopal Benedictions varied with the Season or Festival, and were different in almost every Diocese. A great many differing one from the other, and yet many the very same, are found in every Pontifical from that of Ecgbert downwards. They were sometimes collected into one volume called the "Benedictional."]

Next let the Celebrant [with that third portion of the Hostia which he is holding in his right hand make three Crosses over the Chalice (modern MSS. and printed Missalia of Sarum, York, and Hereford) and] pronounce with a loud voice, "The ☩ Peace of the Lord ☩ ever be with ☩ you." The Choir and people replying, "And with thy spirit."

[John of Avranches details what was doubtless S. Osmund's Rite (*Migne* 35): "The Subdeacons now leave their place, and by means of the Deacon carry the Paten, receiving it from him who, clad with the silk mantle, had been holding it (*i.e.* the Acolyte), to the Priest in order to Break in it the Body of the Lord. Then let the Priest complete the Consecration according to the Institutions of the Holy Fathers. When he comes to the words, 'Per Quem,' 'Through Whom all these things,' &c., let the Deacon approach, and, with his right hand, taking up the left end of the Corporal, with the Priest uncover the Chalice. The Prayer finished, let both lift up the Chalice (he mentions just after that 'Elevata Hostia de Altari') and set it down and cover it over. Let the Deacon now kiss the Altar and the right shoulder of the Priest. Then let the Priest say the Lord's Prayer with a loud voice, perfecting the Office of Consecration." In which Paten let the Priest divide the Body of the Lord into three parts; then let the Priest commit the third part into the Chalice, saying aloud "Pax Domini," &c., immediately adding secretly, "Fiat Commixtio." &c., "May the commingling of the Body and Blood of the Lord become unto us receiving Eternal Life."]

With these words, "And with thy spirit," ends the Canon proper according to the Gelasian and the Gregorian Sacramentaries. In the ancient MS. of the former, edited by Muratori, Notices of Fast, Saints' Days, Sick Persons to be prayed for are ordered to be now given. Then is added, "After these things the Priest Communicates with the Sacred Orders with all the people." One MS. of the Gregorian Sacramentary of the eighth or ninth century, has

a single "Agnus Dei." In that published by Hittorp (i. 6), which is that upon which Amalarius commented, and in the *Ordo* II. as edited by Mabillon, the "Agnus Dei" is to be sung by the "Schola," whilst the Deacons and Subdeacons are breaking the Oblation on the Paten for Communicating the people. The Leofric MS., nearly contemporary therewith, and the Red Book of Darbye, have "Agnus Dei" once; all the subsequent MSS. have it thrice repeated.

Nevertheless, a uniform Tradition from the very earliest records assures us that next subsequent to the Benediction or Consecration followed the Solemn Fraction, the Immissio into the Chalice, as well as the saying of the "Agnus Dei" (which last may perhaps be referable to a somewhat later period than the others), and the Giving of the Peace.

The Solemn Fraction.

1. The Fraction is the most solemn, ancient, and significant Action of the whole of the Formulary of Consecration, co-existent with it, and a constituent, indispensable part of it. Christ Himself, in order, took Bread, Blessed It, Brake It, gave It to His Disciples, saying, "This is My Body, Which is given for you," designating His Passion by that act. After His Resurrection at Emmaus, He took Bread and Brake It. He was known to the Apostles "in Breaking of Bread." The Faithful continued steadfastly in the "Breaking of Bread and prayer." On the Sunday they met together "to Break Bread." And this was the Bread of the Eucharist; for St. Paul (Cor. i. 10) says, "The Bread which we Break is it not the Communion," &c. The Breaking, and then dividing amongst the Congregation, is mentioned by Justin Martyr (*Apolog.* i.) and Cyril of Jerusalem (*Catechet. Myst.* xxii. and xxiii.), manifestly after Consecration. S. Augustine (*Epist.* 59 *ad Paulinum*), speaking of the Eucharist, "When It is blessed and sanctified, and is Broken for distribution." Cæsarius of Arles (*Lib. iii. Dialog. Interr.* 169), "We believe according to the Divine Word, that That is the Lord's Body which is consecrated on the Divine Sacred Table, and is divided, *without cutting*, to all the holy congregation, and participated without deficiency." Numerous other such proofs might be adduced. All the Liturgists speak of the Solemn Fraction being after Consecration (*Amalar.* iii. 3, *Walafrid* c. 11, *Micrologus* c. 18, *Ivo of Chartres Traictat Hittorp*, i. 807, *Hug. St. Victor* II. 39, *Honorius Gemma Animæ* i. c. 63, *Ernulf Bishop of Rochester Epist. Spicileg.* II. *quest.* 2, and others).

The Western Church seems always to have divided into three parts, the Greeks into four, the Mozarabic into nine; but all agreed in this, that the Solemn Fraction was after Benediction or Consecration completed by the repetition of the Lord's Prayer, and that the outward symbol of this Benediction was the Sign of the Cross, repeated twice or oftener.

"Next is" (*says Ivo*, A.D. 1030) "the Breaking of the Sacrament which

we have received from the tradition of the Lord, Who Broke His Body when consecrated by His own Hands, and distributed It to His disciples. Nor is it idly that we divide the Sacrament of His Body into three parts : The First represents the Body which rested in the Sepulchre ; the Second, which with the First we place on the Paten, signifies that part of His Body which is the Church at rest ; the Third, dropped into the Chalice, the Church Militant, which suffers with Christ."

Solemn Immissio.

2. The next succeeding act of the Priest should be the Solemn Immissio into the Chalice of one Portion or of one Hostia, with the words "Pax Domini ✠ fit semper ✠ vobiscum" ✠ with the Sign of the Cross thrice. This Immissio, according to the Gelasian and Benedictine Sacramentaries (see that for "Cœna Domini" published by Muratori representing the fifth century) took place thus : "After the Lord's Prayer 'Deliver us' &c. the Bishop breaks and covers with a Sindon the Offerings on the Altar, and coming before the Altar puts into the Chalice part of the Hostia." This "Conjunctio" is mentioned in the Coronation Office of Egbert's Pontifical, A.D. 735 (*Surtees, Ed. 104*). The Benedictine Order (*Muratori* II. 397, also published by *Thomasius*) of the ninth century, describes the whole of this part of the Office thus : "The Priest after the prayers (following the Lord's Prayer) taking the Oblations, places them on the Paten and breaks off a portion from the Oblation and puts it into the Chalice, and making a Cross says, "The Peace of the Lord ever be with you ;" and (a different and subsequent rite) "Makes the Peace to the people." Then the Priests break the other Oblations if necessary (*i. e.* if many Communicants) upon the Altar, and the Deacons, the Subdeacon holding it, break the other Oblations upon the Paten, whilst the brethren sing the "Agnus Dei," and then all communicate. The same form appears nearly in Lanfranc's Benedictine Rule (*Opera, Edit. Giles, 116*). This Act is not mentioned in Leofric's Missale, nor in several others subsequently, but is detailed or implied in the great majority of them. In the Red Book of Darbye the "Conjunctio Panis et Vini," took place contemporaneously with, or immediately after "Agnus Dei," and so in the Bangor Pontifical, where it is called "Commixtio Corporis et Sanguinis Christi."

The actual moment of Immissio varied somewhat at different epochs and in different churches. In some it was before Peace given, in others both Fraction and Immissio were after that, or at the same time, so also the triple division. The Authorities, however, show that by the ninth century it had become and continued to be the settled and habitual practice first (after the Lord's Prayer and "Libera nos" "Deliver us, we beseech Thee O Lord" &c.) to break the Hostia over the Paten (or as subsequently became usual, "pro majori cautela" over the Chalice) first into two portions, which the Priest

should hold one in his right hand the other in his left ; then he should divide that in his right hand into two others, of which he should keep one in his left hand and put the other into the Chalice, having previously pronounced the "Pax ✠ Domini," &c., "The Peace of the Lord ever be with you." The Choir replying, "And with thy spirit." Immediately the "Agnus Dei" should be said by the Deacon and Subdeacon *in a low tone, approaching the Priest on his right, the Deacon near him, the Subdeacon more remote, and then let the Precentor and Rulers intone*, and as after-mentioned, the Choir and people join in and continue it. The Priest in the meanwhile should replace the two portions in his left hand on the Paten or Corporal. Of these the Priest should afterwards receive one himself, and the other remain thereon with the other Hostiæ for other Communicants and for the sick.

Let the Priest having dropped as above mentioned this Third Particle into the Chalice, say in a subdued tone (the Choir being now employed in singing the "Agnus Dei") *the following Prayer*, the earliest form of which is "The Commingling [and Consecration] of the Body and Blood of our Lord Jesus Christ become unto us receiving for eternal life. Amen."

The English form (added after the former in Vitellius A. xviii., early eleventh century, in the Harleian 1229 early thirteenth, and in the subsequent MSS. and printed books) is "This very Sacred Commingling of the Body and Blood of our Lord Jesus Christ become unto all taking, health of mind and of body and a salutary preparation for promoting and attaining eternal life. Through our Lord Jesus Christ, Who with Thee" &c. *Reply of Assistants* "Amen."

The more modern and printed English Missalia direct, as has been said, the Solemn Fraction to be made over the Chalice. The Pontificals, however, down to the beginning of the fifteenth century, in the form of Benediction of the Paten, direct that it should be used "for breaking upon it the Body" &c. Hugo S. Victor, who was an Englishman, writes, circa 1180 (*Lib. II. c. 93, Hittorp* 1. 1409), "Whilst the Priest is saying 'Give favourably Peace' &c. he takes the Paten which the Deacon is holding and sets it down on the Altar that he may make the Fraction upon it. We, however" (he was an Augustinian), "make this Fraction for caution's sake over the Chalice. The third portion is put into the Chalice."

OF THE "AGNUS DEI."

XIV. Whilst the Celebrant is preparing to make the Solemn Immissio let the Deacon and Subdeacon advance towards him, the Deacon nearest, the Subdeacon the more remote, both on his right hand, and in Solemn Celebrations say, "Lamb of God, Who takest away the sins of the world, have mercy upon us," twice, and the third time ending, "Grant us Peace." In Solemn Celebrations for the dead, "Grant him or them repose," the last time "Everlasting repose."

In ordinary and Ferial Celebrations, and generally in parochial Churches where there are no Choirs nor a Deacon and Subdeacon, this should be repeated only once, and not sung.

That sentence or sentences of the Litany beginning "Agnus Dei" appear as a customary adjunct to the Canon in the seventh century. It was said (originally by the Assistants to the Celebrant only) before or whilst the Solemn Fraction and Immissio took place, and the Priest was preparing to Communicate himself, and he and the Deacons the people. Pope Sergius (A.D. 685), according to most of the Ritual writers, ordered it to be sung by the people as well as Clergy. But Mabillon (*Comm. in Ord. Rom. c. viii.*) has shewn that it must have been in use much earlier, as it is found, as above stated, in the Gregorian Sacramentaries and first "Ordines Romani." That the Anglo-Saxons said it appears from Ælfric's Homily for Easter, which, as at Sarum, orders that it should not be repeated on Easter Eve. (*Laws and Instit.* II. 359.) Originally the first sentence only was said, "Lamb of God, Who takest away the sins of the world, have mercy upon us." And this was the practice apparently up to the tenth century, and in some places till the fourteenth, as appears by the Ordines Romani, the Charlemagne Missalia, and others noticed by Martene (*De Antiq. Rit.* I. 524, *Georgius* III. 134, and *Rupert Tuiton.* II. cxviii.). In England the Leofric, Darbye, and Hereford MSS. in Magdalene College, Oxford, Vitellius A. xviii., and several others, have it only once, as above. And this continued to be customary in Ordinary Masses, and on Ferials, and where there was no Choir. In the tenth and eleventh century it had become usual to say it three times, ending the third repetition with "Grant us Peace" (*Martene*, I. 526-40, *Gemma Animæ*, I. 3, *Hugo S. Victor*, II. c. 11, &c., and many others). In the Tewkesbury MS. (G. g. 3, 21, *University Library, Camb., twelfth century*) it appears thrice; John of Avranches (A.D. 1070) directs that it should be sung thrice, as above; and Durandus (*Lib.* IV. c. 52) asserts that this was according to ancient custom. In the Bangor Pontifical, A.D. 1268, it appears thrice, the last being, "Grant us Peace;" and in the Office for the Dead, the last sentence ending "Grant them repose."

These sentence or sentences were, as observed above, originally said only by the Assistants or Server to the Priest, not by the Priest himself, nor by the Congregation; or sometimes by the Cantores also at Solemn Mass; and such continued to be the Rubrical rule. The Sarum, Wells, and Exeter Conventuaries, as well as the Missalia, all direct *totidem verbis*; "To say the 'Agnus Dei,' let the Deacon and Subdeacon approach the Priest, both on his right hand (the Harleian MS. alone says one to the right, the other to the left), the Deacon nearer, the Subdeacon further off." The Missalia all add, "And say privately, 'Agnus Dei'" &c., "thrice," the last ending, "Grant us Peace."

It is clear, however, from the authorities cited by Gerbert (*De re Musica*,

i. 454) and Martene, and the Ordo Romanus (*Hittorp*. i. 8), and many others, that this ejaculation was from very early times, and before the eighth century, sung by the Clergy and people together, during the Kiss of Peace. "The Cantores exclaim 'Lamb of God;' the Clergy pray and sing through 'Lamb of God' 'Lamb of God' is sung by all;" "The praises of Clergy and people" "Whilst giving the Peace to each other they sing 'Lamb'" &c.; "It is sung by all, sung in prayer, saying" &c.; Durandus repeats the same; John of Avranches, "Lamb of God" &c., "is sung by the Choir." By "the Choir" must be understood also the people, especially in Parochial Churches, and in ordinary and Ferial Celebrations.

The Consuetudinaries of Sarum, Wells, and Exeter all agree in directing that at Solemn Celebrations the Principal Ruler of the Choir should enquire of the Precentor what was the Chant appropriate to the "Agnus" for that day, who is to enjoin it on the other Rulers, and all are to begin it together; and it is to be sung through by the Choir and people. This mode does not apply to Ordinary and Ferial Celebrations, nor to Parochial Churches where there is no Choir. There the Assistants and congregation sing it.

The reasons given by Amalarius and the Liturgists for saying the "Agnus" are: "It is a deprecation for the people who are about to receive the Body of the Lord, that by the mercy of the Innocent Lamb their sins of thought and word may be taken away; and as by His Passion He took away the offences of the whole world, so He would now remove those of the Church, which is about to receive Him through the Eucharist." And again (*Walafrid Strabo*), "Whilst preparations are made for dispensing the Lord's Body, those who are to receive It beseech that He, the Innocent, Who was offered for them, may cause them savingly to receive the pledges of eternal salvation."

OF THE PAX OR SOLEMN PEACE.

XV. Whilst "Agnus Dei" is being sung by the Choir, The Solemn "Peace" should be distributed to all, thus:

Let the Celebrant kiss the Paten or Altar or Corporals or Chalice, or more than one of them, and then meet the Deacon on his right hand, and kiss him, saying, "Peace be to thee and to the Church of God," who, if the Bishop be present and not celebrating, or some Dignitary, should go forward and kiss the Bishop. If he be not there, then let him kiss the Subdeacon; or if more than one, those two nearest him; then the Ruler on the Dean's side, then him on the Precentor's side; and these two Rulers should pass on the Peace to the Dean and Precentor respectively, or to the greater Dignitaries present in the stalls nearest them, and the last successively to the Choir and congregation below them.

In ordinary Celebrations and in Parochial Churches, the Peace would be

distributed from the Celebrant to the Assistant or Servers, and from them to the congregation.

The action of the Priest or Bishop, thus in the place and stead of Christ giving solemnly the Peace at the culmination of the principal act of Christian worship and obedience, is as old as Christ Himself: "My Peace I leave with you, My Peace I give unto you;" "Greet ye one another with a holy kiss" (*John xvi.* 26); "with a kiss of charity" (*1. Peter v.*). St. Cyril of Jerusalem mentions it as taking place after the Oblation and Consecration (*Catechet.* xxxii. 2); Justin Martyr immediately before reception by the Priest, "We salute one another with a holy kiss when we have concluded the prayers" (*Apolog.* i. 65); St. Augustine (*Serm.* 3, *aliter* 83), "After this (*i. e.* the Paternoster) is said 'Peace be with you,' and Christians kiss one another. What the lips shew takes place in the heart." Baronius (*Annal.* A.D. 45, xxxiii.-iv.) cites many other testimonies from Athenagoras, Tertullian, Origen, Chrysostom, &c.

The particular point in the Office at which the Peace was given varied somewhat. The so-called Apostolic Constitutions (ii. lxi.) and the Council of Laodicea (*Can.* xix.) speak of the men kissing the men, the women the women, after the Oblation and before the Prefaces; so in the early Gallican Church (*Mabillon, Lit. Gallic.* i. v. n. 13). About A.D. 416, Innocent I., consulted by Bishop Dacentius, disapproved of the Pax "ante confecta mysteria," and said that when the Mysteries were transacted, and the people had given their assent to what was celebrated in the Church, they should demonstrate it by concluding with the "Signal of Peace" (*Georg.* ii. 140). With this agree the three first Roman Ordinines and Florus of Lyons (*No.* 89), all which shew clearly that in the seventh and following centuries the Peace was given after the Canon the Fraction and the Immissio concluded. "The Priest, mingling the Lord's Oblation so that the Cup of the Lord may contain the whole fulness of the Sacrament, imprecates Peace to the Church, saying, 'The Peace of the Lord' &c. The Church imprecates the same, replying, 'And with thy spirit.' This Peace having been so imprecated, all the Church, beginning with the Priest, mutually give to each other the Kiss of Peace, and this the Church observes from Apostolical tradition." The same Rule is detailed in the Capitularies of the kings of the Franks, and in those of Charlemagne, A.D. 794. Amalarius (iii. 31) and in his *Ecloga* (xxx.), and the *Missalia* of that time speak of the "Kiss which is given with the lips" as "The Peace which we offer with the lips." So all the other Ritual writers. This continued up to the time of Durandus at least (A.D. 1286, iv. 53): "The men give the Kiss, the sign of Peace, mutually one to the other," after the Fraction and Immissio are made. Their expressions are, "The people here kiss each other," "The Clergy and people mutually kiss each other," "By the religious custom delivered to us we receive and mutually give the Kiss of Peace from the Priest." John of





The Kifs of Peace given with the Osculatorium.

(From Rock's Church of Our Fathers, Vol. III. part ii.)

Avranches and Rouen (*Migne cxlvii. 57, De Moleon 285*): "Let the Priest, having divided the Body of the Lord, utter the Peace of the Lord with a loud voice; from him let one of the Canons receive the Peace, which let him distribute to the Superiors in each Choir. These should offer it to the others, the Inferiors, who should distribute it to the rest. As the Peace is given, the giver ought to bow to the receiver, and the receiver in return to the giver, thus fulfilling the command, 'Give honour one to the other.'"

The formal mode of giving the Peace was, according to Durandus and others, in Normandy and France, and so in England according to all the Uses, that the Priest kissed the Altar or the Chalice or the Paten first, then the Deacon, saying to him, "Peace to thee and to the Church of God," who kissed the Subdeacon, who passed the kiss to the Choir and the people, who personally embraced each other. This mode is kept up in many continental Churches to the present day. This form appears in the English Missale, Harl. MS. 1229, early thirteenth century, and continues in those subsequent. A nearly similar form is found in the Book of Dimma, of the ninth century (*Forbes Arbuthnot Missale, xiii.-xix.*).

The York and Hereford Uses add this Prayer, "Receive ('Habete') the Bond and Peace of Charity, that ye may be fit for the Sacred Mysteries of God."

In the thirteenth century another mode of giving the Peace seems sometimes to have obtained. The Celebrant, after the Clergy had finished their mutual embrace, kissed a small tablet of metal, ivory, or wood, with a handle behind, called "Osculatorium," "Tabula Pacis," or "Affer Pacis," also "Paxbrede," whereon was engraved a representation of the Crucifixion or the Resurrection, or some other sacred subject, and then presented it to be kissed by the Deacon, who then presented it to the Subdeacon, who, having kissed it himself, carried it down to the Clergy, Choir, and Congregation, to be kissed successively by them. By the Provincial Constitutions of Gray, Archbishop of York (A.D. 1250), and of Winchelsey of Canterbury (A.D. 1303), the parishioners were enjoined to provide an Osculatorium for each Church. None such, however, are mentioned in the Inventories of Church goods in the Cathedral and Parish Churches of that diocese, nor in those of Canterbury in that century, nor in those of Exeter up to 1337. Three, however, are enumerated as belonging to different chapels in S. Paul's, London, in 1295, and seven to the Church of S. Fides.

According to the Bangor, Sarum, York, and Hereford Uses, as well as the MSS. of the eleventh and following centuries, the following Prayer is to be said by the Priest before he gives the Peace, being also preparatory to his own Communion.

"O Lord, Holy Father, Almighty Eternal God, give me [us] so [worthily] to take this [very sacred] Body and Blood of our Lord [God] Jesus Christ, that I may be worthy through It to receive remission of my sins, and to be

fulfilled with Thy Holy Spirit, and to have Thy Peace [*this last is omitted in York and Hereford*]; for Thou art God alone and beside Thee there is none other, [and to be delivered from eternal damnation, and in the Day of Judgment to be placed with Thy Saints and Elect in everlasting rest *Hereford MS.*], Whose kingdom and glorious empire abideth without end world without end. Amen."

ANGLICAN FRACTION, IMMISSION, AGNUS, PEACE.

XVI. In the First Book of Edward VI. no directions are given for any Solemn Fraction whatever, nor for any Immission, but the verbal giving the Peace and the "Agnus Dei" are preserved; and the latter must, by the context, although not so expressly directed, have been said before the Communion of the Priest; for, as will be seen, other sentences of Holy Scripture, called therein "Post" Communions, but which are really Communion Anthems, are directed to be sung by the Clerks, beginning as the Priest doth receive the Holy Communion.

"Then [*i.e. after the Lord's Prayer*] shall the Priest say

"The Peace of the Lord be alway with you.

"The Clerks. And with thy spirit.

"The Priest. Christ our Paschal Lamb is offered up for us, once for all, when He bare our sins on His Body upon the Cross; for He is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy Feast with the Lord."

Then follow the General Confession by the Priest and people, with Absolution by the Priest and the Comfortable Words, all previous to the Prayer of Humble Access, and to the Communion of the Priest. But this is confusion, and not accordant with former principle and precedent. For it is clear that the Priest ought to have confessed his sins and prayed for Absolution before he began the Divine Office, or at least before he presumed to consecrate; and although it was an ancient and common usage (not indeed prescribed by Rubrics, but by a universal precept) that Communicants should confess before Communion, and if they had not done so at some previous time, then before Reception, yet that should take place not before the Communion of the Priest, but preparatory to their own.

[The duty of Confession before Communion is constantly insisted on by the Fathers, from S. Cyprian's time downwards (*see Morinus, de Penitent. c. ix. 514*). According to Martene (*De Rit. i. 150*) it was first formally instituted by Gregory III., A.D. 731. In a Gallican Missal of this date mentioned by Martene; in the Pontifical of Prudentius of Troyes, A.D. 840, and in that of Illyricus, and in another of Gratian of Tours just subsequent, the Confession is before or at the Offertory or Oblation. With the Greeks the Deacon and every Communicant first ask pardon of their sins, the bystanders replying, "May God pardon you" (*Goar Eucholog. 49*).

Simeon of Thessalonica (*Geor* 205), "We venerate the Body of Christ in the hands of the Priests who distribute It to those who are worthy; we prostrate ourselves with our faces downcast to earth, and we ask pardon for our sins."

The duty of this Confession publicly or privately before a Bishop or Priest is often insisted on in Anglo-Saxon and Norman documents in England, but it is not treated as indispensable to Communion. In 1281, however, Peckham, Archbishop, at the Council of Lambeth, required that Parish Priests should not give the Sacrament to any one unless they were satisfied that he had confessed; and in 1381 Simon of Sudbury, Archbishop, enjoined that whoever had not confessed his sins to his own Priest, at least at Easter, should not receive the Eucharist.]

Here according to the present Anglican Office "*At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation, 'Dearly beloved in the Lord' &c. [To be always, if possible, omitted.]*

"Here the Priest shall turn him toward those that come to the Holy Communion, and shall say :

"Ye that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: draw near with faith and take this Holy Sacrament to your comfort, and make your humble Confession to Almighty God [and to His Holy Church here gathered together in His Name], meekly kneeling upon your knees.

"Then shall this General Confession be made, in the name of all those that are minded to receive the Holy Communion [either by one of them, or else] by one of the Ministers [or by the Priest himself, all], both he and all the people, kneeling humbly upon their knees.

"Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us; we do earnestly repent, and be heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burthen of them is intolerable: have mercy upon us, have mercy upon us, most merciful Father, for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name: Through Jesus Christ our Lord.

"Then shall the Priest stand up, and turning himself to the people, say thus :

"Almighty God, our Heavenly Father, Who of His great mercy,

hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto Him : have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life : through Jesus Christ our Lord. Amen.

"Then shall the Priest also say,

[The Confession and Absolution in the present Anglican Prayer Book are verbally the same, with the omission of the words within brackets.]

"Hear what comfortable words our Saviour Christ saith, to all that truly turn to Him.

"Come unto Me all that travail, and are heavy laden, and I will refresh you. So God loved the world that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

"Hear also what S. Paul saith.

"This is a true saying, and worthy of all men to be received, that Christ Jesus came into this world to save sinners.

"Hear also what S. John saith.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the Propitiation for our sins.

The following is in Edward's Liturgy only.

[*"In the Communion time [i.e. as appears from the context before Reception by the Priest] the Clerks shall sing,*

"ii. O Lamb of God, that takest away the sins of the world : Have mercy upon us.

"O Lamb of God, that takest away the sins of the world : Grant us Thy Peace."]

In the present Anglican Office it is, most unhappily, the fact, that notwithstanding the significance and primitive universality throughout Christendom of the Solemn Fraction, the Peace, the Immissio, and the saying of the "Agnus Dei" before Communion, none of them are mentioned or alluded to.

Yet the faithful have a right to insist, in the language of the Homily on the Sacrament (Part I.), that "Before all things this we must be sure of especially, that the Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as His holy Apostles used it, and the good Fathers in the Primitive Church frequented it ; for, as St. Ambrose says, "He is unworthy of the Lord that doth otherwise celebrate this Mystery than it was declared by Him."

Every Priest who would fulfil this most Catholic and cogent precept should by all means be careful, in accordance therewith, to observe as


opportunity permits the before-mentioned Actions of the Solemn Fraction before Communion, the giving of Peace, and the Immissio; and the Assistants, with the congregation, by repeating, with all solemn devotion, the ejaculation from the Litany, "O Lamb of God, That takest away the sins of the world, Have mercy upon us," twice; and a third time ending, "Grant us Peace."

The fit and proper time for doing this would seem to be that which was usual in the ancient English Church, namely, at the Pause made immediately before the Communion of the Celebrant himself, where it will not interrupt or break the Office.

CHAPTER VI.

OF THE COMMUNION.

I.—OF THE COMMUNION OF THE PRIEST.

HE Priest and his Assistants ought always to Communicate standing. With the Priest this is obligatory, since the Priest represents in his own person that of our Lord Jesus Christ, Who certainly did not kneel, but, according to all probability, stood during the Original Institution. Such is the universal custom of the Church. This is expressly enjoined also in all the English and Scotch Consuetudinaries, that the Clergy should stand during the whole of the Office, unless directed to do otherwise (*e.g.*, to kneel at the "Prayers in prostration" after the Lord's Prayer, and before "Pax Domini" in Ferials). The people should either kneel or stand with their heads bowed.

Previous Prayers.

Before the Celebrant communicated, according to all the English Uses, he repeated one or more prayers (equivalent to the Anglican one of "Humble Access," if that were in its proper place). These, however, were not obligatory, nor were they always the same in different places and countries. As Micrologus (A.D. 1080, *c.* *xviii.*) remarks, "The Prayers which we bowing down say before we Communicate we use not after any order, but after the tradition of religious persons, namely, that beginning 'O Lord Jesus Christ, Who at the will of the Father,' &c., and that, 'The Body and Blood of our Lord Jesus Christ,' &c., which we say when we distribute the Eucharist to others. There are many other such prayers which some persons use privately at the Peace and at the Communion, but those who diligently observe ancient tradition have taught us to study brevity in these private devotions, and wish us to occupy ourselves rather with the public prayers."

The following are three of those most usual in England, in the MSS. of

the eleventh to the fourteenth centuries, and in the Bangor Pontifical and MSS. and printed Missalia :—

“O Lord, Holy Father, Almighty Eternal God,” [as above, p. 383].

“O Lord Jesus Christ, Son of the living God, Who by the will of the Father, and by the co-operation of the Holy Spirit, hast through Thy Death quickened the world, deliver me, I beseech Thee, by this Thy Sacred Body and Blood from all mine iniquities, and from every evil, and make me ever to obey Thy precepts, and permit me never for evermore to be separated from Thee, O Saviour of the world, Who with God the Father and the Same Holy Ghost, livest and reignest God for ever and ever. Amen.”

[This was sometimes said after Communion.]

Early in the thirteenth century is found the following :—

“O God the Father, Fountain and Origin of all Goodness, Who, moved by Thy mercy, hast willed Thine only begotten Son to descend for us to the lower parts of the world and to assume our flesh, which I an unworthy sinner hold in my hands ; I adore Thee, I glorify Thee, and praise Thee with the entire intention of my heart ; and I beseech Thee that Thou desert not us Thy servants, but forgive our sins, that we may be able to serve Thee, the only living God, with pure heart and chaste body, Through The Same Thy Son, our Lord Jesus Christ, Who with Thee,” &c.

[The following is found in the Darbye book and Hereford twelfth century Pontifical, and elsewhere.]

“May the Reception of Thy Body and Blood, O Lord Jesus Christ, which I, unworthy and a sinner, presume to take, conduce not, I entreat Thee, to my judgement or condemnation, but of Thy compassion help me to attain eternal Life, and be a preparation for my salvation, Thou being the Giver, Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.”

After one or more of these Prayers, let the Priest, humbly inclining over the Chalice, with great devoutness receive from his right hand the Body, [viz. that Portion of the Hostia which remains after putting one into the Chalice, and the third on the Paten or Corporal] saying “The Body of our Lord Jesus Christ profit me [my soul] unto eternal life. Amen.”

Then let him with like devoutness take the Chalice into his left hand and receive the Blood saying, “The Blood of our Lord Jesus Christ preserve my soul unto eternal life. Amen.”

These are the forms given in the MS. (Harl. 1229) of the early thirteenth century.

The Forms of these ejaculations varied somewhat. In the Pontifical of Anianus, A.D. 1268, and the printed Sarum, the first runs thus : “The Body of our Lord Jesus Christ be unto me a sinner the way and the life. Amen.”

So the second in both on receiving the Chalice runs thus, "The Body and Blood of our Lord Jesus Christ profit to me a sinner for an everlasting remedy unto life eternal. Amen."

And in the printed Sarum only after each is added, "In the Name ✠ of the Father and of the Son and of the Holy Ghost. Amen."

The first-mentioned formularies are the more ancient. In the most ancient MSS. no particular formula is prescribed. In the Darbye Book is prescribed the following single sentence over both Elements: "The Body and Blood of our Lord Jesus Christ guard my Body and Soul unto eternal life. Amen," and this is given as an alternative form in the York Missale.

In the Pontifical of Anianus, the later Sarum, and in some MSS. of the twelfth and thirteenth centuries in the North of Europe, is found this addition before Reception of the Body:—

"Hail for evermore! most Holy Flesh of Christ, to me before all things and above all things chiefest (summa) sweetness."

Before the Chalice:—

"Hail for evermore! Heavenly Drink, to me before all things and above all things chiefest sweetness."

II.—COMMUNION OF THE OTHER PRESBYTERS, THE ASSISTANTS, AND PEOPLE.

In the eleventh, twelfth, and thirteenth centuries it was the rule that in order to make a good and perfect Sacrament, other persons, and especially the Assistants, if any, ought to communicate with the Priest. Although this is not mentioned in the English Missalia or Consuetudinaries, yet it is abundantly manifest from contemporary and subsequent authorities.

Hernulphus, Bishop of Rochester, writes, A.D. 1125, to Lambert (*Georgius* iii. 184): "It is the custom of the Church from of old that if a Bishop or Presbyter sacrifice, and a Deacon and Subdeacon co-operate, no one or very rarely any one should be excepted from partaking of the Holy Communion." That the Deacon and Subdeacon should partake of the Priest's Oblation is insisted on by Innocent III. (*Lib.* vi. c. vii.) and Durandus (*Lib.* iv. c. 54). So Martene (*De Antiq. Monach. Rit.* *Lib.* ii. c. iv.). Micrologus (c. 51) says, "That cannot properly be called Communion unless several (plures) participate in the same Sacrifice," and quotes the custom of the Greeks and SS. Ambrose and Augustine. Bona to the same effect at length (*De Reb. Lit.* ii. xvii.) and Martene (*De Antiq. Rit.* i. c. iv.).

The Priest should communicate the Assistants with the third Portion of his Hostia, or with the other Hostia which he had broken off and placed in the Paten or Corporal, or if this was wanted for the sick, with part of his own Portion, or from the rest. John of Avranches says, "Let him communicate

himself" (*i.e.*, after having placed one in the Chalice) "with one Portion, with the other the Deacon and Subdeacon. From this, which included all the other Hostiæ, a part should be, if necessary, reserved for the sick or dying." But if not wanted for that, the Priest himself, if there were no Assistants, or the Ministers or people should receive it.

De Moleon (*Voyages Lit.* 290) writes as to the ancient Roman Rite, in the twelfth century, "It was by these chaste and holy kisses (*i.e.*, at giving the Pax) that they prepared for the Communion. The Priest, breaking the Hostia into three, put the least portion into the Chalice, the other two on the Paten. With one of these two larger Portions he communicated himself, the Deacon and Subdeacon; the third might be reserved for the sick or dying. If not wanted for that, the Priest or his Assistants consumed it, and not only so, but the people partook of it also. The Priest made no difficulty of imparting some of his Hostia to the people."

The Deacon and Subdeacon should each kiss the hand of the Priest as he presents to them the Hostia. After thus first Communicating himself with the Hostia the Priest should Communicate himself with the Chalice, and then the Deacon and Subdeacon. If, however, a Bishop be present he should be communicated in both kinds before the Deacon or Subdeacon. Also if there be any Presbyters helping the Priest in the Office they should be communicated first before the two Assistants.

III.—TIME AND PLACE FOR COMMUNICATING.

The proper time for administering the Eucharist to the Choir and people is after the Communion of the Priest and Assistants and before the Ablutions. If any of the Choir or people are to be communicated, the proper moment is after the Priest has received the Cup. "Si qui sint communicandi in Missa, Sacerdos post Sumptionem Sanguinis, antequam se purificet, facta genuflexione, ponat Particulas," &c. (*Ritus celebrandi Missam*, Tit. x. 6). "Postquam omnes communicaverunt dicit Sacerdos hanc orationem sub silentio: 'Quod ore sumpimus.' Qua finita sequitur oratio five orationes post Communionem dicende" (*Micrologus*, c. xix.)

In some instances at this epoch, as is remarked by Le Brun (i. 311), it was permitted to defer the general Communion till after the Office completed, if there were a very large number of Communicants; but this was quite exceptional.

Walafrid Strabo writes in the ninth century (c. 22): "The proper time of communicating is before the last prayer, called 'Ad complendum' (*viz.* Post Communion) for that is for those who Communicate; and in the whole Office the prayers are mostly for those who Offer and Communicate. Others (who do not then communicate) who persevere in the faith and devotion of those who do Offer and Communicate, may be said also to be partakers of

the same Oblation and Communion." He proceeds: "Although when Priests celebrate Masses alone, those may be understood to co-operate in the same Action for whom the Office is celebrated and whose names may be therein mentioned, yet it must be confessed that that alone is a lawful Mass where, besides the Priest, is present an Offerer and Communicant, as the very prayers themselves demonstrate;" and with him agree the other Ritual writers.

Order of Communion. Place in Church.

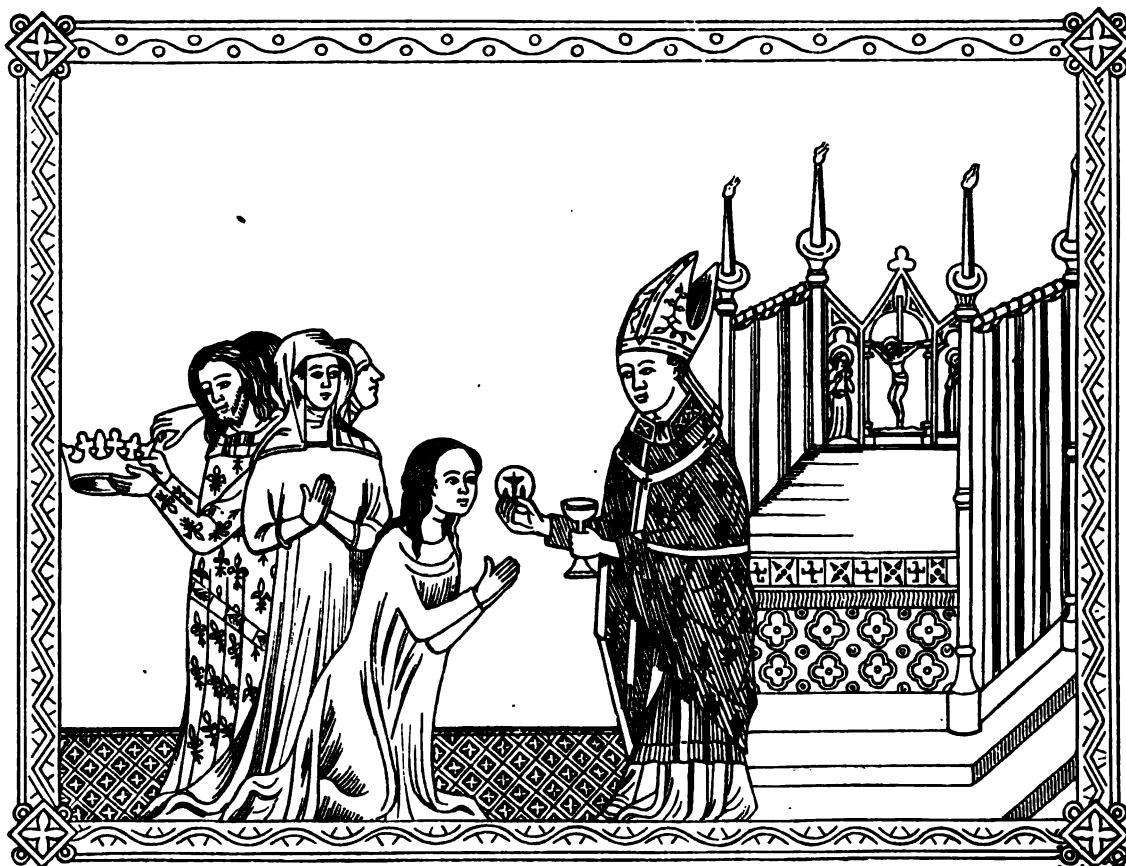
The Order of Communicating should be, first the Priest should Communicate himself in both kinds; then the Bishop, if present; then the Presbyters present; then the Deacons, Subdeacons, and Clerks, Monks, Deaconesses, and Sacred Virgins; lastly the people—first the men, afterwards the women. The same order should be observed in the Distribution of the Chalice, except that the Presbyters might communicate themselves, and the Deacons receive from the Presbyters: the remainder was distributed by the Deacons and Subdeacons. (*See the authorities cited, Bona de Reb. Liturg. II. xvii.*)

As to the Place in the Church.

The Celebrant should receive in the middle of the Altar, the other Presbyters round about it; the Deacons behind or at the side, Subdeacons and other Clerks at the margin or entrance of the Sanctuary or in the Choir; the remainder and laity without the Chancel rails. The Fourth Council of Toledo (A.D. 581) c. 17, ordered that the Priest and Deacon should communicate before the Altar, the Clerks in the Choir, the people without the Choir. The First Council of Braga (A.D. 563) forbade laic men or women to go to communicate within the Sanctuary of the Altar, but only Clerks, according to the ancient Canons. A contemporary Synod of Tours forbade laics to stand within the Chancel during the Office, but permitted both men and women to enter into the "Sancta Sanctorum" for the purpose of Communion.

IV.—OF THE DISTRIBUTION.

The mode of Distribution and Communion should be that related by Justin Martyr (*Apolog. I. 65*): "We salute one another with a Kiss; when we have concluded the prayers there is brought to the President of the brethren Bread and a Cup of Water and Wine, which he receives, and Offers up Praise and Glory to the Father of all things, through the Name of His Son and of the Holy Ghost" [In Nomine Patris, &c., of the Sarum Use] "and when the President has celebrated the Eucharist, and all the people have assented" [*i. e.* by Amen] "the Deacons give to each of those who are present a portion of the Eucharistic Bread" [implying a previous Fraction into smaller pieces] "and Wine and Water, and carry them to those who are absent," c. 67. "There



From the Coronation Book of Charles V., King of France.

Circa 1365.

(British Museum.)

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is a Distribution and Partaking by every one of the Eucharistic Elements, and to those who are not present they are sent by the Deacons."

S. Cyril of Jerusalem (*Catechet. xxiii. 20*), making no express mention of Communion by the Priest (after Consecration and the Lord's Prayer by all and Amen), says: "After this the Priest says 'Holy things to holy men' &c. Then ye hear the Chorister with a sacred melody inviting you to the Communion of the Holy Mysteries (*i.e.* the 'Communio'), 'O taste, and see that the Lord is good'" and so forth, implying that the Celebrant and Assistants had communicated first.

Distribution.

The Celebrant, as already shewn, should, before distributing to the people, Communicate the other Presbyters, Deacon, and Subdeacon, and Clergy, from his own Hostia, and from his own Chalice (if there were two as might be), either breaking off a portion or portions for this purpose from his own and from that or those which remained on the Altar or Paten.

At the same time they should each kiss his hand.

If there are other Communicants of the people, then the Hostiæ may be given whole, or, what was generally done, broken as may be necessary into smaller pieces on the Paten or Corporal. S. Augustine (*Epist. cxlix.*) states that the Eucharistic Bread was "divided into smaller pieces for Distribution." Accordingly, in the Gregorian Sacramentary (which was universally adopted in England) of Muratori (ix. 397), and Thomasius (*Cent. II.*) (which purports to be after the Benedictine Rite and the tradition and Order of the venerable Fathers), after the "Peace" to the people "Then the Priests break the Oblations upon the Altar, if necessary, and the Deacons next the Altar (the Subdeacon holding the Paten before them), break the Oblations into pieces whilst "Agnus Dei" is sung thrice. Then the Priests and Deacons Communicate in their order, the Deacon lifting up the Chalice at the right part of the Altar in his hands, and afterwards all Communicate, whilst the Antiphon called the 'Communio' is sung." Other authorities to the same effect are given by Georgius (III. 137, 160, 176; I. 63)."

According to the Gemma Animæ (A.D. 1120) the Deacon and Subdeacon took the Body on the Paten to the Priest to be broken for the people. Humbert, Bishop of Sylva Candida (*Cent. xi.*) (*quoted from Baronius and Canisius by Georgius*, III. 191) writing against the Greeks, says: "We too place on our Altars Offerings (Oblata) thin and made of fine flour, pure and entire, and from these, broken after Consecration, we Communicate with the people, and then lastly we drink of the Chalice of Wine and liquid Blood." "And this," he adds, "was the custom of old of the Church of Jerusalem."

If the Bishop be present he may communicate from the Chalice, which the Deacon holds before him, through a reed.

When the Bishop delivers the Eucharist to the Clergy they should each kiss his hand. This custom was common to both East and West from the earliest times (*Mabill. Ord. Rom. v. and vi. c. viii. Hieron. Epist. 62. Goar. Eucholog. 134. Georg. iii. 1683*). John of Avranches states (*Migne 57*) that "the Priest on delivery kissed the Communicant, and afterwards the Communicant kissed the hand of the Celebrant before he received from him."

This done, the principal Deacon (if a Bishop celebrated), the Deacon or the Priest in ordinary Celebrations, "should first confirm all the Clergy with the Element of the Chalice." For this purpose, in large Communions he may pour the "Sanguis" from the consecrated Chalice into a large cup or scyphus held up by the Subdeacon or Deacon for that purpose, which generally, (for greater safety, should have two handles,) denominated the "Chalice of Ministration."

Posture of Recipients.

The Posture of the Celebrant with his Assistants and other Clergy at Reception should be standing, with bowed heads and bodies, which was equivalent to kneeling. Dionysius Alexandrinus, in his Epistle to Sixtus of Rome (*Euseb. Lib. viii. 9*), speaks of those who stood at the Sacred Table and stretched out their hands to receive the Sacred Food. The injunctions of the English Consuetudinaries are express that the Clergy should stand during the whole of the Mass.

The posture of the Laity might be the same as that of the Clergy. Little, however, is found in the Liturgical writers on this subject. Bona (*Lib. ii. c. 17*) is of opinion that the West might possibly have had originally the same custom as the East, which, as presently appears, was and is now to receive standing. In the West, however, after the Injunctions issued in the thirteenth century that all the people should kneel or prostrate themselves at the Elevation, the posture of kneeling or prostration seems to have been generally adopted.

In the East, the Rituals in accordance with their Fathers prescribe that the Eucharist should be received by all standing, with bowed heads and bodies.

V.—THE PERSONS BY WHOM DISTRIBUTED.

From the earliest times it was and is the duty of the Priest to distribute the Body with his right hand; of the Deacon, if there be one, the Chalice, holding the same in his left hand; if no Deacon, the Priest administers both in like manner, or, it may be, holding the Corpus in his right hand, the Chalice in his left. The Deacon is the proper Assistant for this purpose (*Martene De Antiq. Rit. i. iv. Art. viii.*). St. Ambrose (*De Off. i. s. 41*)

relates how Archdeacon Lawrence wrote to Pope Sixtus that he was not permitted to accompany him a Priest, to whom he had committed the dispensation of the Blood of the Lord. Cyprian (*De Lapsis*) speaks of the Deacon administering the Lord's Blood, and pouring it into the lips of a Communicant. His duty was, according to the English Pontificals, to subserve the Priest in disposing the Chalice and Corporals. The Fourth Council of Carthage (c. 38, A.D. 252) permitted a Deacon to administer the Body to the people, if a Presbyter were present and necessity compelled, at his command. The Council of Arles (A.D. 353, *Can. x. 5*) decreed that if a Priest were present the Deacon should not distribute the Body; and that of Nice forbade Deacons to distribute to Priests.

In England, the Deacon might baptize and housel the people; "may give the Bread and Baptize children" (*Ælfric's Pastoral, Thorpe, A. L. and I. ii. 349-379*); but this may have been the Reserved or Prefanctified Eucharist.

Lyndewode (*Lib. iii. c. 24*) states the rule of the fourteenth century (circa 1400). "In case of necessity, if the Presbyter be absent, the Deacon may of his own right baptize and impart the Body of Christ to the sick; but in the Church, if a Presbyter be present, he cannot, even if necessity require, unless he be ordered by the Presbyter to do so; as for instance, when many request Baptism and the Presbyter cannot Baptize all; so, also, if many wish to receive the Body and the Presbyter does not suffice for all."

The Distribution should always be made from South to North, from right to left, from the Epistle to the Gospel side. Le Brun, De Vert (*iii. 39*), and others have shewn that in this way only is the right arm and hand of the Administrator free, his progress natural, forward, and not crab-like, and the danger of letting fall any of the Hostia or spilling the contents of the Chalice best avoided; besides this, precedent has always been in favour of this mode, and it is more convenient for the reception by the right hand of the Communicant.

Before the Distribution is made the Priest may say, in the name of the Communicants, once or oftener "Lord, I am not worthy that Thou shouldest come under my roof, but say the word only and my soul shall be healed." Each Communicant should repeat the same in silence. The Hostia being placed on the Paten, should be taken down from the Altar by the Priest Administrator to the Cancellæ, or rails, and delivered with his right hand into the hand of the recipient. The Chalice, in like manner, should be taken off the Altar by the Priest himself with his left hand, and carried down in like manner, to the Communicants, or be by him handed to the Deacon for that purpose. The Administrator should himself, with his left hand, or if it have two handles with both hands, present the Chalice to the lips of the recipient, continuing firmly to hold it, and not handing it over to him, lest any accident or irreverence happen.

VI.—METHOD OF RECEPTION BY PEOPLE.

The recipient should cross his hands, placing the right palm upon the left in the form of a Cross, and having hollowed the right palm, should stretch out both so crossed to receive the Body within them, and so carry it to his lips. The Reception of the Chalice should be by the recipient himself moving his head and lips to the rim of the Chalice so presented to him; but he should not attempt to lay hold of it for precaution's sake, and to prevent inconvenience or the spilling of the contents.

It is plain from Justin Martyr, already quoted, that such was the custom in his day. So Tertullian (*De Eucharist. vii.*) denounces those who approach their hands to the Body of the Lord "who have comforted with devils." So in his other books. Dionysius of Alexandria (*Euseb. Lib. vii. c. 9*) speaks of those who have stretched out their hands to receive the sacred Food, and have received the Body and Blood of the Lord Jesus Christ. SS. Ambrose, Augustine, Gregory Nazianzen, Theodoret, SS. Jerome and Chrysostom, and all the Fathers, are unanimous on this point. See a cloud of authorities collected by Thiers (*De Exposit. S. Eucharistiæ, Lib. i. c. 7*). The same appears from the custom which prevailed in times of persecution of the faithful carrying home portions of the Eucharist so delivered to them to their friends. When the persecution had ceased (*see Baron. Annal. 57*) this was forbidden by several Councils (*Concil. II., 1009, of Toledo, A.D. 400, Can. xiv.*), and those were anathematized who did not consume the Eucharist in the Church. In England, Bede (*Hist. Lib. iv. c. 24*) relates how, when dying, Coedman, a layman, received the Eucharist into his hands, and held it there, enquiring if all were at peace with him. As to the Oriental Churches, St. Cyril (*Catechet. xxxii.*) enjoins, "Come not with thy wrists extended or thy fingers open, but make thy left hand, as it were, a throne for thy right, which is on the eve of receiving the King, and having hollowed thy palm, receive the Body of Christ, saying after it, Amen. Having partaken of the Body of Christ, approach also to the Cup of His Blood, not stretching forth thy hands, but bending, and saying in the way of worship and reverence, Amen; be thou hallowed by partaking also of the Blood of Christ." So St. John Damascene (*Orthod. Fidei, iv. 13*), "Let us approach with fervent desire, and placing our palms in the fashion of a Cross, receive the Body of Christ." (*See also Council of Trullo, Can. 101.*)

This form of reception is used by the Greek Clergy to this day; but the laity now receive the Eucharist dipped in the Chalice, both kinds at once, in a spoon (*Goar, Eucholog. 150*).

During the six first centuries women received the Eucharist in a different manner from men. Cæsarius of Arles (*Serm. Augustini, App. cxxix. or cclii.*) says, "Men when coming to the Altar wash their hands, but all the women present white linen wherein to receive the Body of Christ," and the Council



The Communion of the Protestants at Wittenberg,

A. D. 1563.

*(From "Formæ Precationum Piarum" of Philip Melancthon, printed at
Wittenberg in the year 1563.)*

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of Auxerre, A.D. 578 (*Concil. V.*, 960), "A woman should not receive the Eucharist with her bare hand, and she is to have a covering on her head;" this rule, however, did not apply to consecrated virgins. A similar custom is observed in many Churches to the present day.

At the end of the ninth century, A.D. 880, the Council of Trèves enjoined that no Priest should put the Eucharist into the hands of any layman or woman, but only into his mouth, with these words: "The Body and Blood of the Lord profit thee for the remission of thy sins and unto eternal life." Any one who transgressed this was to be removed from the Altar. This, however, did not apply to Deacons and Subdeacons.

Nevertheless the reception into the right palm is the more ancient and Catholic custom.

VII.—WORDS ON RECEPTION BY PEOPLE.

The forms of words which should be used on administering the two species of the Eucharist to the people are as a general rule the same, *mutatis mutandis* which the Celebrant had used to himself (*ante*, s. 1.)

The most ancient words (*Apostol. Constit.* viii. xiii., *Lactantius, de morte persecutor.* *Ambrose, de Sacram.* iv. c. 51; *Augustine, Serm.* cclxxii. cccxxii., *S. Jerome, Epist. ad Pammach.*) were, on presenting the Hostia to each, "The Body of Christ;" on presenting the Chalice, "The Blood of Christ, the Chalice of Life;" to each the Communicant responded "Amen." In the Eastern Church "Holy Things to Holy men;" the Communicants replying, "One Holy, One Lord;" and according to Thiers (*De l'Exposition.* S. S. 105) this form was used in some Churches in France up to the end of the fifteenth century. Paulus Diaconus (*Vit. S. Gregor.* cxxiii.) gives the following words as those used by S. Gregory: "The Body of our Lord Jesus Christ profit thee for the remission of all thy sins, and unto eternal life. Amen." In a Vatican MS. of the fifth century (*Georg.* iii. 179), and in another (*Menard. Sacram.* 272), when the Priest begins to communicate the Clergy or people, "The Perception of the Body of our Lord Jesus Christ profit thy soul and body" [another MS. has "preserve thy soul and body"] "or sanctify thy Soul and Body unto eternal life." Prayer of S. Gregory: "The Body and Blood of our Lord Jesus Christ profit thee for the remission of thy sins, and unto eternal Life. Amen." An exactly similar form was adopted by the Council of Rouen in the ninth century (*Burchard, Lib.* iii. c. 76). The same forms are found in the noted MS. of Illyricus (*Martene* i. 532). A Gregorian Sacramentary of the twelfth century has (*Georg.* iii. 180): "When the Priest communicates any one, 'The Body and Blood of our Lord Jesus Christ preserve thy Body and Soul unto eternal life.'" "The Perception of the Body of our Lord Jesus Christ sanctify thy Body and Soul unto eternal life." "The Body and Blood of

our Lord Jesus Christ sanctify thy Body and Soul unto eternal life. Amen." In the Pontifical of Prudentius, Bishop of Troyes (*Martene, ibid.*): "When the Sacred Hostia is given to Christian people, 'The Body of our Lord Jesus Christ abide for thy salvation, and preserve thy soul unto everlasting life. Amen.'" At the Blood of the Lord, "The Blood of our Lord Jesus Christ sanctify thy Body and Soul unto eternal life." At Both, "The Perception of the Body and Blood of our Lord Jesus Christ sanctify thy Body and Soul unto eternal life."

As to all these forms, Micrologus says that they are used "not from any rubrical order, but after the tradition of religious men."

Communion in both Kinds.

In the Western Church the Communion of the laity in the Cup began to go out of use in the twelfth century. Ernulf, Bishop of Rochester, writing 1123 (*D' Achery, Spicileg.* II. 432) approves of this. Mabillon (*Comm. in Ord. Rom. f. ix. Prefat. II. in Benedict. Annal. Sæc. vii. s. lxxv.*) has collected other instances. S. Thomas Aquinas being consulted, assented to this, and the Council of Constance (A.D. 1414) confirmed it.

Nevertheless the Communion of the laity in both kinds lasted till a late period both in England and on the Continent. In the beginning of the fifteenth century the Pontiff communicated the Roman people thus. The Council of Constance did not abrogate the double Communion where it was anciently the custom, as in the Oriental and some Northern Churches; and Mabillon (*Comm. Ord. Rom. lxiv., Raynald. Annal. A.D. 1562*) thinks that even the Tridentine decree did not affect the Monastic Orders.

The custom of giving the Hostia to Communicants after being dipped in the Chalice seems not to have been unusual in the seventh and subsequent centuries. John of Avranches (*Migne 57*), after noticing that the Toledan Council (*see post*), required Communion separately in each species, at least for the Clergy, adds "Except the people, who are permitted to communicate in the Bread dipped in the infusion of the Blood of Christ, not of authority, but from the greatest necessity, and in fear." And this usage seems to have prevailed somewhat in England, for the Council at Westminster, A.D. 1195, prohibited, "That any one as if for a complement of the Communion should deliver to any one the Communion dipped." The Council of Braga (A.D. 675) had forbidden this as contrary to our Lord's Institution, "*Scorsim enim Panis, scorsim Calicis commendatio Apostolis memoratur.*" A Council of Toledo, according to Ivo of Chartres, forbade the same. That of Clermont, A.D. 1095, required that "The Lord's Body and Blood should be received separately," except only under certain restrictions of necessity, and for the sick. Micrologus, c. xix., says, "*Non est autenticum.*" Paschal II. (*Georgius III. 19*) entirely prohibited it: "For we know that the Bread by Itself, by Itself the Wine was delivered by the Lord Himself."

In England the Double Communion lasted till the middle of the fifteenth century at least. The words of the English Canon "This very sacred Commingling of the Body and Blood of our Lord Jesus Christ be unto me [or to us] and to all who take it, health of mind and of body" &c., prove this.

The words, "to all who take it" are found in all the English Uses, and belong to the ancient Gregorian Canon (*Georg.* III. 41), but are omitted from the Tridentine formulary.

By the *Concilium Dunelmense*, held either A.D. 1217 or 1228 (*Wilk. Concil.* I. 578), the Clergy were directed thus: "Instruere insuper debetis laicis quoties communicant, quod de veritate Corporis et Sanguinis Christi nullo modo dubitent; nam Hoc accipiunt procul dubio sub panis specie, Hoc accipiunt in Calice." So the "Constitutiones Alexandri de Staveley," Bishop of Coventry, "in regimen sue diocesis factæ," A.D. 1237 (*ibid.* 640), speak thus: "Item cum nihil valeat peregrinantibus tantum quantum Viaticum, promoveantur laici et Clerici ut ter in anno sumant Corpus et Sanguinem Jesus Christi ad minus qui provectioris sunt ætatis; videlicet: in Nativitate Domini, in Pascha, et Pentecoste." The reader will find a long and learned note on the subject in *Maskeil, Liturg.* p. 126. And much information in Le Brun, I. 310, and in De Vert (*Cérémonies de l'Eglise*, p. IV. 268). By Peckham's Constitutions, A.D. 1281 (*Lyndewode, App.* 26) "In the smaller Churches the Priest alone is to receive the Cup, and the laity are to be told that they really receive both species in the form of Bread; and that the wine which continued to be given to them is not the Sacrament, but pure wine, that they may the more easily swallow what has been given to them."

VIII.—COMMUNION ANTHEM.

Whilst the Priest is communicating himself, at Solemn Celebrations the Rulers of the Choir should begin, and with the Choir and people sing through the Anthem called "Communio." Not being at that time an Act of the Celebrant, but mainly of the Choir and people, it is not specially mentioned by John of Avranches, nor by the English Consuetudinaries nor MSS. until the middle of the fourteenth century, except a general direction that it should be begun by the Rulers, and sung by the Choir. Grandisson alone directs "After reception of the Sacrament (*i.e.* by the Priest), when he comes to wash his hands, the Choir should say the Communion 'Dominus dabit' " &c., as at Sarum, and the other later English Uses. The Bangor Pontifical does not notice the Communio; nor the Harl. 11,414, nor the Hereford MS.

The use of the "Antiphona ad Communionem" was, however, very ancient. It is found in the Antiphony of S. Gregory, all the Romani Ordines, and generally in all the Liturgies of the West. It was a Psalm or part of a Psalm sung by the Assistants, the Choir repeating each verse, with "Gloria Patri" and "Sicut erat" until the Communion was ended. "It is sung

reciprocally," says Alexander Ales, in the thirteenth century, and Le Brun, A.D. 1750. S. Augustine (*Retraſt.* II. c. 11) mentions "A Hymn ſung at the Altar from the Book of Pſalms, either before the Oblation, or when the Oblation is diſtributed to the people." S. Cyril ſays that at the Diſtribution was ſung "O taſte and ſee" &c. The Apoſtolic Conſtitutions mention Pſalm 33, "Like as the Hart" &c. In the Liturgy of S. Mark, Pſalm 44 was ſung. In Gaul, from the earlieſt times, this was the cuſtom (*Mab. De Lit. Gall.* I. 5).

Originally this Anthem was begun during the Communion of the Prieſt, and ended when the whole Communion was finiſhed. Amalarius ſays this (*Lib.* III. c. 33), adding that "it was inſtituted to commemorate thoſe who knew the Lord in the Breaking of Bread." Micrologus (A.D. 1080, c. xviii.): "The Fraction having been made, all ſhould communicate, and in the meanwhile that Antiphon is ſung called the 'Communio' with a Pſalm, and 'Gloria Patri' if need be." So an old "Expoſitio Miſſæ" (*quoted Georgius* III. 212) ſays, "And whiſt It (that is, the Euchariſt) is received by the faithful, it is worthy that the ears of the recipients of the Sacrament ſhould with the ſoftneſs of its melody be ſoothed."

The Liturgiſts of the thirteenth and fourteenth centuries, however, begin to ſpeak of the "Communio" being ſung after Communion finiſhed. Rupert Tuit (III. xviii.), "The Chant which we call the 'Communio,' and ſing after we have received the Saving Food, is the Action of Thanks, according to this, 'The poor ſhall eat'" &c. To the ſame effect Hugo S. Victor, Innocent III., and Alexander Ales. Durandus (IV. c. 56), "The Antiphon is called 'Poſt Communio' by many, becauſe it is ſung together after communicating, as a ſign that Communion is ended." So the Exeter Cuſtody already noticed, and the MSS. and printed Sarum, York, and Hereford Miſſalia all direct, "After the Ablutions, let the Prieſt with his Miniſters, returning to the Altar, ſay the Communion."

The former cuſtom of ſinging the Communio during Reception, and until it is ended, is the more Catholic, ancient, and appropriate cuſtom.

IX.

The Firſt Book of Edward gives the Communion thus:—

Beginning ſo ſoon as the Prieſt doth receive the Holy Communion, and when the Communion is ended, then ſhall the Clerks ſing the Poſt-Communion.

¶ *Sentences of Holy Scripture, to be ſaid or ſung every day one, after the Holy Communion, called the Poſt-Communion.*

"If any man will follow me, let him forſake himſelf, and take up his croſs, and follow me. *Math.* xvi."

And several other passages, the last being :

"Be you followers of God as dear children, and walk in love, even as Christ loved us, and gave Himself for us an Offering and a Sacrifice of a sweet favour to God. *Ephes. v.*"

A General Rubric follows, which applies to all the preceding parts of the Office, viz. : "*When there are no Clerks there the Priest shall say all things appointed here for them to sing.*"

No mention is made in the present English Office of any Communion Anthem. Yet as a long interval of time is often necessarily consumed in the Reception and Distribution of the sacred Elements, during which period the Choir and people are otherwise wholly unemployed ; the Clerks or Rulers, Choir, and people should, as soon as the Celebrant has commenced his Communion, forthwith at all Solemn Celebrations begin and sing through a Communion Anthem, in the manner above mentioned, and continue repeating it so long as the Distribution lasts, so as not to break or interrupt the course of the Service, or substitute it for any part of the same. The "Communio" for the First Sunday in Advent is "The Lord shall shew His lovingkindness, and our land shall give its increase."

If a Second or Ministerial Chalice be required, the Wine in it, although it may not have been included in the original Consecration, was formerly made consecrate by pouring into it some that had been consecrated in the first Chalice, and this was a very ancient usage. (*See De Vert, Cérém. iv. 269.*) So if any Chalice were failing, it was in due time replenished by pouring into it unconsecrated wine, so as to mix with that remaining.

No form of Second Consecration is found in the old MSS. or Missalia,

The foregoing authorities prove the ancient usage to have been, that after the Communion of the Priest, of the other Presbyters, of the Assistants and the rest of the Clergy of all orders, the Priest, assisted by the Deacon if requested by him, should take down the Hostiæ (previously broken if necessary) upon the Paten or Patens to the people, who are kneeling or standing profoundly bowed, at the Cancellæ or Altar-steps. The Priest or Administrators should begin at the South or right side of the Altar and deliver the same to the Communicants successively, saying to each, "The Body;" or using the words of the Celebrant whilst communicating himself; the Communicant saying in response "Lord, I am not worthy that Thou shouldest come" &c. The men should be apart from the women at the South end; the women at the North end. The men should receive into the right open palm crossed upon the left; the women into the same, but it may be covered with a linen cloth or handkerchief. Both men and women should carry the Hostia to their own lips (*ante*, p. 396).

Afterwards, the Priest or Deacon, or Deacons, should (either following immediately after the Administrator of the Hostia or subsequently and separately) take down to the Communicants the Consecrated Chalice or Chalices (each having within it a particle of the Hostia); the Administrator should retain the Chalice in his own hands, present it to the lips of the recipient, and permit him to drink. For this purpose, especially in large Communions, the two-handled Chalice is preferable. The Wine in the second, or Chalice of Administration, may be made Consecrate by pouring into it from the first; but the safest and most regular way is to include both in the original Consecration. If the Chalice be failing, it may be replenished in due time from unconsecrated wine; but the safest and proper way is to drain the Chalice completely and then to replenish it, repeating the words of Consecration, "Likewise after Supper" &c.

According to the First Book of Edward, the Method of Communion of the Priest, Assistants, and People, was as follows:—

"Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them, that shall receive the Communion, this Prayer following:—

"We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under Thy Table: but Thou art the same Lord whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood in these Holy Mysteries, that we may continually dwell in Him, and He in us, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood. Amen."

"¶ Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to the other Ministers, if any be there present (that they may be ready to help the chief Minister), and after to the people.

"¶ And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words:—

"The Body of our Lord Jesus Christ, Which was given for thee, preserve thy body and soul unto everlasting life.

"And the Minister delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say,

"The Blood of the Lord Jesus Christ, Which was shed for thee, preserve thy body and soul unto everlasting life.

"If there be a Deacon or other Priest, then shall he follow with the Chalice;



1 COR: XI: XXIV
*Take eat this is my body which is broken
 for you thus doe in remembrance of me*

Date 1682.

The original book was unfortunately lost in transmission from the printers.
 A similar arrangement of Altar Table and Rails now exists at S. Osyth's
 in Essex.



*London Printed for W. Crook at y^e Green
 Dragon without Temple Barre*

From the "Introduction to the Sacrament," by L. Addifon, D.D., Dean of
 Lichfield. 1693.

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and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written."

"And although it be read in ancient writers, that the people, many years past, received at the Priest's hands the Sacrament of the Body of Christ in their own hands, and no commandment of Christ to the contrary: Yet, forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of Christ's Body in their mouths, at the Priest's hand.

"Also that the receiving of the Sacrament of the blessed Body and Blood of Christ, may be most agreeable to the Institution thereof, and to the usage of the primitive Church: In all Cathedral and Collegiate churches, there shall always some communicate with the Priest that ministereth. And that the same may be also observed everywhere abroad in the country: some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the Holy Communion with the Priest: the which may be the better done, for that they know before when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other, who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnise so high and Holy Mysteries, with all the suffrages and due order appointed for the Same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him."

X.

The present Anglican form of Reception by the Celebrant and Distribution is as follows:

"¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the Same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say*

"The Body of our Lord Jesus Christ Which was given for thee preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in Thy heart by faith with thanksgiving."

"¶ *And the Minister that delivereth the Cup to any one shall say,*

"The Blood of our Lord Jesus Christ Which was shed for thee,

preserve thy body and soul unto everlasting life. Drink This in remembrance that Christ's Blood was shed for thee, and be thankful.

“¶ If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form prescribed; beginning at [Our Saviour Christ, in the same night, &c.] for the Blessing of the Bread; and at [Likewise after Supper, &c.] for the Blessing of the Cup.

“¶ And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

“¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.”

This latter provision is wholly unexampled in the Christian Church, and may actually excommunicate two faithful servants of God, not from any fault of theirs, but because the other parishioners are infidels or schismatics.

1. The Communion of the Priest himself according to this Rubric should be (according to ancient precedent) standing. He had been previously directed to stand during the Prayer of Consecration, and there is no order for him to change his posture, and he must of necessity continue to stand whilst distributing to his Assistants and people. The subsequent words, “All meekly kneeling,” apply to reception by the people only, and cannot apply either to the Minister or the Assistants, Bishop, or other Clergy; for if they did so apply, it would compel the Priest and his Assistants to kneel whilst distributing the Elements to the people, which is impossible.

2. It is also clear that the Bishops, Priests, and Deacons assisting should be communicated standing, for it is expressly ordered that the Minister should deliver the Same to the Bishops, &c. “*in like manner,*” i. e. *in like manner as to himself.*

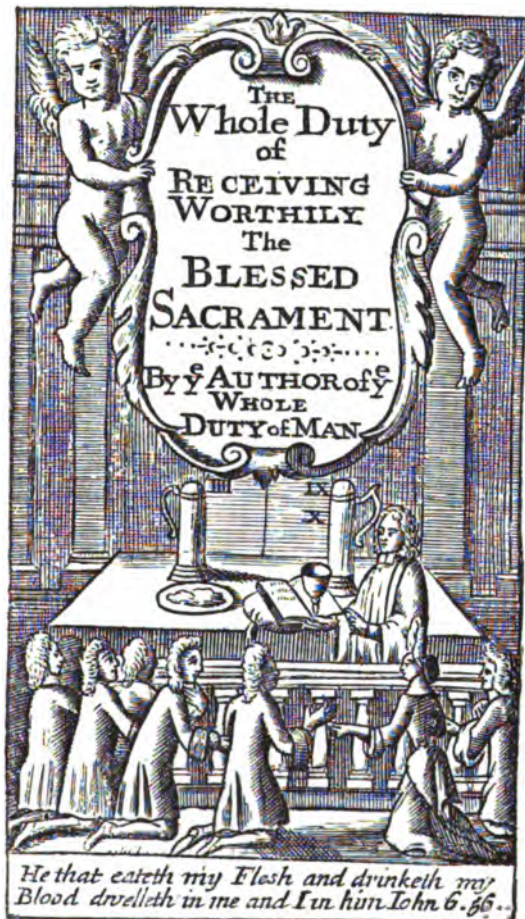
3. The Minister is to deliver to the people also in order “into their hands;” not therefore into the fingers only.

This refers to the former Rubric, “The Communicants,” i. e. of the people, “being conveniently placed for the Reception of the Holy Sacrament.”

This would be within the Chancel in the Presbyterium, nearly at the Altar rails, or at the steps to the Altar. The people should so place themselves. No authority is given to other persons to order them.

The Hostia should be delivered into the right palm of each Recipient (into their hands, not into their fingers), resting on the left palm, after the more ancient mode.

The order of delivery, for the reasons above given, and according to the universal ancient usage, should be from South to North. To the men



Fifth edition. London, 1717.

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first, who should be assembled at the South side ; afterwards to the women, assembled on the North side.

4. The delivery of the Cup (that is of the contents of the Cup, for our Lord's words, " Drink ye all of this " and " Drink this " mean these contents, and are not applicable to the Cup itself) should be in form as above stated, by carrying the same to the lips of the Recipient without leaving hold thereof, and in like succession, and from South to North.

5. It is greatly to be regretted that the second paragraph of each of the commendatory sentences should have been thrust in additionally from the Second Book of Edward ; namely, that beginning, " Take and eat " &c., and " Drink this." The former portions of these sentences are Catholic, but the latter were inventions of the sixteenth century, useless protractions of the Office, being repetitions of what has already been said in the Prayer of Consecration.

6. The regulation " If the Consecrated Bread or Wine be all spent " and the direction to the Priest to consecrate more " according to the Form before prescribed for the Blessing of the Bread " and " for the Blessing of the Cup " repeating the words " Our Saviour Christ " &c., and " Likewise after Supper " &c. are unsatisfactory as they stand. No such repetitions of the bare words of our Lord are found in the ancient formularies. The utmost care should be taken that neither one nor the other should be " all spent." But if so, it were far better and safer that the whole Prayer of Consecration with the Solemn Fraction and Immissio should in each case be repeated.

XI.—AFTER DISTRIBUTION FINISHED, CONSUMPTION OF RESIDUE, IF ANY.

In none of the English Consuetudinaries, or Office Books, MSS. or printed, are any special directions for the consumption or disposition of the Elements (if any) which may remain after Distribution completed.

Nevertheless, contemporary documents make this plain.

According to the Rouen Rite (A.D. 1070) as explained by John of Avranches (*Migne* 57), (which would be that of S. Osmund), after the Communion of the people the Priest should carry back the Paten, the Deacon (or Priest if there were none) the Chalice, and set each down again in its proper place on the Altar. The Priest should then receive the Particle which had been immitted into the Chalice, and then present the same with the Paten to the Deacon, who, by himself or with the Subdeacon and other Clergy, if requisite should consume the Residue, taking particular care that nothing remain therein respectively. If no Assistant, then the Priest should do all this himself. Finally, the Deacon should (after the three Ablutions) present the Chalice on the Paten to the lips of the Celebrant, to swallow any possible remnant (if any) remaining.

By Canon 57 of the Scotch Council of Aberdeen (*Regist. Aberd.* II. 27, A.D. 1230) any one "*Bonæ conscientiæ*" might with the Clergy consume what remained of the Reserved Sacrament, if any; and as it would seem, also any Residue of that recently consecrated; and this is mentioned in the York MS. D. (*Surtees Edit.* 202.)

In the reply of Humbert to the Greeks (*above cited, and see Martene, de Antiq. Rit.* I. 158), he states it to be the custom of the ancient Church of Jerusalem, if anything remained of the Consecrated Eucharist, to reserve It in a pure and clean Pyx, therewith to Communicate the faithful who resorted to the Church till it was spent. In *Regnio Prumiensis (Eccles. Disciplin.* c. 195) is cited a Canon under the name of Pope Clement, which orders that as many Oblations should be offered on the Altar as sufficed for the people; if any remained They were not to be kept till the morrow, but diligently consumed with fear and reverence by the Clergy.

No directions are given in the First Book of Edward for consumption or other disposition of this Residue.

The present Anglican Rubric orders—

“¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the Same with a fair linen cloth.*”

“*If any of the Bread and Wine remain unconsecrated the Curate shall have it to his own use. If any remain of That which was consecrated It shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him shall immediately after the Blessing eat and drink the Same.*”

It is clear, however, that according to all ancient precedent and principle the consumption of this consecrated Residue, if any and if not to be reserved, ought to take place with or immediately after the general Distribution. It is surely just as much the Sacrament of the Eucharist as the former, and ought to be treated as such. Nor is there any contrariety to the Anglican Rubrics in doing this. It will simply obviate the necessity of acting upon these Anglican Rubrics, for there will be no occasion, subject, or matter upon which they can operate.

XII.—PRAYERS AFTER RECEPTION.

The consecrated Oblations and Residue (if any) forming the Eucharist having been thus consumed by the Priest, Clergy, and Assistants, next at Solemn Celebrations let the Deacon carry back the Chalice to the Celebrant, and hold it to his lips that he may absorb what (if any) remains therein; he or the Celebrant placing afterwards the Chalice reclining on the Paten on the

Altar, and with the other Communicants saying mentally one or more of the following prayers:—"Quod ore sumpsimus" &c., "That which we have taken into the mouth, O Lord, may we receive with a pure mind, and from the temporal Gift bestow on us an everlasting remedy."

[This is found as a Post-Communion or "Ad Complendum" in the Gregorian Sacramentary, the Romanus Ordo iv. (*Mabill.* p. 62) for the Thursday after Passion Sunday, and is mentioned by Amalarius, Micrologus, in the Gothic Office, and in the two of Illyricus (*Martene* i. 153).]

"May this Communion, O Lord, purge us from guilt and make us fellow partakers of a Heavenly medicine."

[This prayer is also a Post-Communion of equal antiquity.]

"I give thanks to thee, O Lord, Holy Father Almighty, Eternal God, Who hast refreshed me with the most Sacred Body and Blood of Thy Son our Lord Jesus Christ, and I pray that this Sacrament of our Salvation which I an unworthy sinner have taken, may not come to me for my judgement even unto condemnation according to my deserts, but of Thy mercy for the advantage of my body and the salvation of my soul unto eternal life. Amen."

[This last is the ~~first~~ in the printed Sarum, but in the others it is the last. It is not in the Hereford Missale at all; nor in any of the early English MSS. before the Bangor Pontif., A.D. 1268.]

The most ancient MSS. of English as well as Norman and Gallican Use give as the prayer of the Priest and people immediately after reception "O Lord Jesus Christ, Son of the Living God, Who of the will of the Father:" &c. (*ante*, p. 389).

The Hereford MS. (fourteenth century) and the printed Missalia have the last prayer thus:—

"May Thy Body, O Lord, which I have taken, and the Chalice which I have drunk ever adhere to my heart, and grant that no stain of sin may remain in me into whom the Holy Sacraments of Thy Body and Blood have entered in and refreshed me, Who livest and reignest" &c.

This prayer is anterior to the time of Charlemagne (*see Le Brun*, i. 309), and is found in the Gothic Missale.

XIII.—OF RINSING CHALICE AND PATEN, AND ABLUTION OF THE PRIEST'S FINGERS.

According to the Ritual which was usual in all England in the thirteenth century, after Communion at the Solemn Mass had become rare, the Priest before finally cleansing the Chalice should first carry it in his closed fingers to the right of the Altar. Then the Acolyte or Subdeacon, taking the flagon of wine off the Credence, should give it to the Subdeacon or Deacon, who, supporting the Chalice below, should pour thence a little wine over the

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fingers of the Priest into the Chalice, ~~who should swallow it, repeating the~~ Prayer, "What we have taken with the mouth," &c. The Assistant should then again pour a little wine and water, or wine alone into the Chalice, which the Priest should also swallow, repeating the prayer "May this Communion, O Lord" &c. Lastly, the Assistant ~~should pour water into the Chalice,~~ which the Priest should swallow, repeating, "We give thanks to Thee" &c., but according to the printed Sarum "Let us adore the Sign of the Cross" (a late introduction). After this the Priest should place the Chalice sideways on the Paten, so that anything remaining in it might drain out upon the Paten. This Ablution of the fingers over the Chalice and triple absorption of the remaining Contents thereof is not noticed in any of the Consuetudinaries or Liturgies before the time of Innocent III. (*circa* 1212), and in the Ordo Senensis of the same date; but Durandus and S. Thomas Aquinas at the end of that century, speak of it; and it is found as a directory Rubric, with the three before mentioned Prayers, in the Pontifical of Anianus, and in most subsequent Missalia. The course followed in the time of S. Osmund is doubtless that detailed by John of Avranches (*Migne* 37): "Lastly, let the Priest take the Particle which has remained in the Chalice, and let him hold out to the Deacon the Chalice to be cleansed (*mundandus*) and take what has remained. He should carry the Chalice with the Paten to the left horn of the Altar, and there take a portion himself and give the rest to the Subdeacon, and both should partake of the rinsings." "The Acolyte should carry another vessel to the Priest, wherein to dip his fingers."

The Hereford and York and Exeter Uses are the same with the others, but no mention, as also not by John of Avranches, is made of any pouring over the fingers.

Now let one of the Acolytes or Servers (who had originally brought the Sacred Vessels into the Church, or the Subdeacon, bring from the Credence water in a basin to the Celebrant (who should come towards the right horn of the Altar to meet him) together with a napkin, and let the Celebrant dip his fingers therein and wipe them. The Acolyte should then take the water to the Piscina and help in finally rinsing and wiping the Sacred Vessels, and all the water used should be ultimately thrown into the Piscina.

It is to be well noted that any final wiping or rinsing of the Chalice and Paten at the Altar or by the Priest himself is never once hinted at in any of the Office Books or Consuetudinaries. It is clear that it is a menial action unbecoming the Altar, and should be done by the Priest only in cases where he has no Assistant or of cogent necessity; and that never at the Altar.

The Priest may, if he please, go to the Piscina, and there dip his fingers in the water and wipe them; and in ordinary Celebrations there see to the complete rinsing out of the Chalice and Paten by the Assistant or Server. According to the Hereford and York Missalia, the Priest went and washed

his hands, "in Sacrario." *Le Brun* (1. 308) has collected a number of examples from Gallican Office Books of the thirteenth century, and previous thereto, shewing that this use of the Piscina was then common in the North of France. The authorities adduced (*ante*, p. 11) demonstrate that the same usage prevailed in England.

This Ablution of the Priest's hands is continually mentioned as an established custom in the eighth and ninth centuries. It is not found in the five first "Romani Ordines," but is in the sixth, which is entitled "According to the Order of the Ancient Fathers." It is subsequently mentioned by all the Liturgists. The Wells and Exeter Consuetudinaries agree in the expression, "After Reception of the Sacrament, the Priest coming to Ablute his fingers." Alexander Ales, in the thirteenth century, says (*Traſſat. de Miſſa*, pl. 77, p. 81), "These things being done, let the Priest wash his hands; not that he has contracted any impurity from the contact of the Lord's Sacrament, but rather for reverence of the Sacrament, in order that if anything hath haply adhered to his hands from touching the Sacrament it may be washed away. This ablution ought to be poured away into a pure place." To the same effect, Durandus (11. c. iv.). Whilst the Priest is thus washing his hands, at Solemn Celebrations let the Deacon or Server fold up the Corporals and lay them down again upon the Altar, and having as above mentioned presented the Chalice to the Priest to swallow anything that may remain in it, let him place the Chalice upon the Paten, both being now "functi officio," and the Corporals over both, and with the aid of the Subdeacon carry them to the Piscina, and there wash both with water, and wipe them. If there be no Piscina, then let this be done in a basin on the Credence. Then let him replace the Chalice upon the Paten and the Corporals upon the Chalice, and set down both on the Credence, throwing over the whole the Offertory Veil. Or he may give them to hold, thus covered in the meanwhile, to the Acolyte who had brought them into the Church, or to the Subdeacon.

When ~~the Priest is ending the last Post-Communion~~, let this Acolyte or Subdeacon, preceded by the two Cerofers as far as the door, and accompanied by the other Acolyte (if any) who had originally brought in and should now carry back the Basins, Cruets, and Pyx with the Breads, convey back the whole into the Sacristy with the same solemnity and reverence with which they had been brought into the Church.

It was a general observance from all antiquity that after Celebration the Sacramental Vessels should be rinsed with water. By an order of the Council of Aberdeen, A.D. 1230 (*Regist. Aberd.* 27), confirmed by Pope Honorius, "after Celebration of the Mass, the Priest shall cause both Paten and Chalice to be laved with water." The Orientals cleanse the Chalice first with a sponge, afterwards wiping it with a purifier napkin.

XIV.

No directions are given, either by the First Book of Edward or by the present English Office, as to this Ablution of the hands of the Priest after Communion finished, nor as to the Ablutions and Rinsing of the Sacramental Vessels. Yet the former is a traditional custom older than St. Gregory, and the second, which is equally ancient, is a matter of common decency and order, and even of necessity.

Since there are no orders on the subject, full liberty is afforded for accomplishing these acts, so that they be done without interruption of or altering the course of the present Office. Thus :

Let the entirety of the Sacramental Elements be consumed as above mentioned. Let the Celebrant take the Chalice standing on the Paten to the right side of the Altar. Let the Deacon, Subdeacon, or Server bring forward the flagon with wine and that with water, and make three successive infusions into the Chalice, the first with wine only, which the Celebrant should swallow, he and the Communicants saying the Prayer "What we have taken with the mouth" &c. The next with wine and water, to be swallowed with the Prayer "May this Communion" &c. The third with water only, with the Prayer "We give thanks to Thee" &c. Or there may be one of these infusions only, with one of the Prayers ; the first being the most ancient.

Then let the Celebrant set down the Chalice upon the Paten again upon the Altar.

Which being done, let the Assistant bring to the Celebrant a basin and towel wherein to dip his fingers and wipe them ; or let the Celebrant go to the Piscina and do this. During this last action let the Deacon fold up the Corporals, put them upon the Chalice and Paten, and over them the Offertory Veil, and carry them both to the Piscina and rinse them there, and replacing the Corporals and Offertory Veil, set the whole again upon the Credence ; and whilst the Post-Communions are being read let the Subdeacon, Acolyte, or Server, preceded by the Cerofers, carry all, including the Alms and any unconsecrated Elements in their respective receptacles, with the basins and towels, back into the Vestry.

The Priest should never, whether in Solemn or Ordinary Celebrations, himself carry out the Chalice and Paten, which being now "*functi officio*," no longer appertain to his office, but to his subordinates or Servers, who are the proper persons to take them away ; unless of necessity, when there is no Server ; which, however, should not occur ; for any male of the congregation present can officiate as such.

XV.—POST-COMMUNIONS.

Now if he had not said it before, the Priest with his Assistants should say privately the Communion Anthem.

Then let the Celebrant, standing at the right horn of the Altar, make the sign of the Cross over his face, and turn to the people with arms somewhat uplifted and hands joined, saying "The Lord be with you" and without waiting for a reply, say (turning again to the Altar) "Let us pray;" then say The Post-Communions; that for the First Sunday in Advent being "May we receive, O Lord, Thy mercy in the midst of Thy Temple, and may we go forward with suitable honour to the coming Solemnities of our Restoration Through our Lord." Then, according to the later Missalia, should follow the same number of Memorials as before the Epistle; in this case the following of S. Mary "O Lord, we beseech Thee, pour Thy Grace into our minds" &c. This custom is mentioned by Micrologus and Walafrid Strabo in the fourteenth century.

From the earliest times after the completion of Communion and Consumption of the Elements followed the Thanksgiving Prayer of the Celebrant in the name of the people, called the "Post-Communion" as it is entitled in the Gelasian and Gregorian Sacramentaries; in some copies, however, and in most of the subsequent MSS. "Oratio ad Complendum" *i. e.* "To conclude." The ordinary MSS. of the Canon do not mention these, because they were very numerous, and appropriate each to the time, Season, occasion, Sunday, or Festival. As many as three hundred are found in the Gelasian and Gregorian Sacramentaries, most of which are repeated in the Leofric Missale, in the Red Book of Darbye, and in the English Pontificals, with many others from time to time added. They usually bear the title "Ad Complendum," but in the Leofric Book they are sometimes called "Post-Communiones."

The intention is that of Thanksgiving for the Reception of the Sacrament. S. Augustine, in his Epistle to Paulinus (*cxlix. or lix.*), "After the Participation of so great a Sacrament the giving of Thanks concludes all." Amalarius, referring to S. Augustine, calls this a "Post-Communion" as belonging to Communicants only. Walafrid Strabo and Rhabanus Maurus name it as "Ad Complendum et Benedictionem." Micrologus, c. 51, speaks of the Collect or Collects called Post-Communions, which, he says, "are for those who have Communicated," and which ought to correspond in number and order with those before; and he mentions the Prayer "Super populum" which was said for those who, as in Lent, were present but did not Communicate, and to whom the Eulogia was given instead; but not on Sundays. The pseudo Alcuin says, "After celebration of thanks all should say 'Amen.'"

Besides the Post-Communions for Communicants only, a Salutation and Benediction of the People generally by a peculiar Collect should be at certain

Seasons added. A number of these final Benedictions or Prayers, under the name of "Super populum" or "Ad Plebem" "Collectæ," are in the Gelasian and Gregorian Sacramentaries, the Gallican, Gothic, and Frank Missalia, in the Leofric MS. and Book of Darbye, and in all the English Office Books. They are mentioned by Amalarius, Honorius of Autun, and all the Liturgists. These forms were used in Fasts and in Vigils, and in Ferials in Lent. Thus on Ash Wednesday, the Post-Communions being finished, except that called "Super populum" *Let the Priest say* "Let us Pray." *The Deacon*, "Humble yourselves before God." *Prayer over the People* "Mercifully regard, O Lord, those who bow themselves before Thy Divine Majesty, that they who are refreshed by a Divine Gift may ever be nourished by Thy Heavenly aid. Through" &c. Similar prayers were continued throughout Lent, except on Sundays.

Micrologus, who is always very explanatory, says (c. 51) that because in Lent and on Fasts the people assembled daily, but did not always Communicate as anciently they did every day, and that the Post-Communions were only for Communicants, in order that the people might not fail of a blessing although the custom was not to Communicate, this Benediction, "Super populum" was added, that the Priest might not let them depart unblest, and without the Divine protection. Amalarius uses similar language in the beginning of the ninth century (III. 37).

XVI.—ANGLICAN POST-COMMUNIONS.

In the First Book of Edward the only Post-Communion is as follows, and no provision is made for the disposition of any unconsumed Residue, nor for the carrying out the Sacred Vessels, nor for the rinsing of the same, nor for the retrocession of the Priest.

"Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people and saying

"The Lord be with you.

"The Answer. And with thy spirit.

"The Priest. Let us pray.

"Almighty and everliving God, we most heartily thank Thee, for that Thou hast vouchsafed to feed us in these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ, and hast assured us (duly receiving the Same) of Thy favour and goodness toward us, and that we be very members incorporate in Thy mystical Body, Which is the blessed company of all faithful people, and heirs through hope of Thine everlasting Kingdom, by the merits of the most precious Death and Passion of Thy dear Son. We therefore most humbly

befeech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works, as Thou hast prepared for us to walk in: through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all Honour and Glory, world without end.

“ Then the Priest turning him to the people, shall let them depart with this blessing:

“ The Peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway.

“ Then the people shall answer,

“ Amen.

“ Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.

“ When the Holy Communion is celebrated on the workday, or in private houses, then may be omitted the ‘Gloria in Excelsis,’ the Creed, the Homily, and the Exhortation” &c.

The following Collects resemble in their place and effect those which in the ancient Office were called “Super populum” for those who do not Communicate.

For these at full length, see (*post*) those in the Anglican Office, all of them being identical.

“ ¶ Collects to be said after the Offertory, when there is no Communion, every such day one.

“ Assist us mercifully, O Lord ” &c.

“ O Almighty Lord and everliving God ” &c.

“ Grant, we beseech Thee, Almighty God ” &c.

“ Prevent us, O Lord, in all our doings ” &c.

“ Almighty God, the fountain of all wisdom ” &c.

“ Almighty God, Which hast promised to hear ” &c.

The following are the Post-Communions in the present Anglican Office. As already remarked, the saying of the Lord's Prayer is wholly out of place here. It asks for that Daily Bread which has already been received, and the Petitions for forgiveness of sins and deliverance from evil ought to precede Communion, as preparations for the same being worthily received.

Further, the “Gloria in Excelsis” is, as before remarked, for much the same reason here very inopportune. Acts of worship, and petitions for mercy, ought to precede rather than follow after partaking of a Divine privilege.

In both cases the introduction at this point is at variance with all ancient authority and principle.

Besides this, at certain Seasons, such as Advent and Lent having reference to the humiliation of our Lord for our sakes, "Gloria in Excelsis" is entirely out of harmony with the tone of the services and devotions of the Church, and its continual iteration every day without variation only adds to the already too chilling monotony and unsuggestive bareness of the Anglican Offices.

"¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

"Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen."

"¶ After shall be said as followeth.

"O Lord and Heavenly Father, we Thy humble servants entirely desire Thy Fatherly goodness mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching Thee to grant, that by the Merits and Death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden Duty and Service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the Unity of the Holy Ghost, all honour and Glory be unto Thee, O Father Almighty, world without end. Amen."

"Or this.

"Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thine everlast-

ing kingdom, by the merits of the most precious Death and Passion of Thy dear Son. And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and Glory, world without end. Amen."

"¶ *Then shall be said or sung :*

"Glory be to God on high, and in earth Peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great Glory, O Lord God, Heavenly King, God the Father Almighty.

"O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

"For Thou only art Holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. Amen."

To the former Post-Communion ought always to be added one of the following, which, like that entitled "Super populum" in the ancient Offices, should be said for those who remain but do not Communicate, or, from involuntary absence, can only make Spiritual Communion:—

"¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

"Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. Amen.

"O, Almighty Lord, and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

"Grant, we beseech Thee, Almighty God, that the words, which we

have heard this day with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. Amen.

"Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

"Almighty God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

"Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy Glory; through Jesus Christ our Lord. Amen.

"¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the Whole State of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing."*

XVII.—THE DISMISSAL OF THE PEOPLE.

The last Post-Communion being finished, the Priest, as he is saying "World without end" &c., coming to the middle of the Altar, and turning to the people, should salute them for the last time with "The Lord be with you." Whereupon the Deacon, who would be standing behind him at Solemn Celebrations and facing the Altar, (throughout Advent, from Septuagesima to Easter, and generally in Penitential Days and Seasons and Offices, and on all Feriars) should sing out, "Bless we the Lord" and the Clergy and people reply, "Thanks be to God." "The Deacon," says John of Avranches, "turns to the Altar, that is, to the Lord, and we are invited not to depart, but to praise God." To the same effect Durandus (iv. 57).

On other Sundays, and in all Feasts and at other times of the year, the Dismissal should be given by the Deacon with the words, "Ite missa est"

"Go ye, the Mass is over;" the Clergy and people replying, in like manner, "Thanks be to God."

The general rule from the ninth century was, that when "Gloria in Excelsis" was sung at the beginning, "Ite missa est" was said at the end; and when "Gloria" was omitted, "Benedicamus" was said at the conclusion instead.

Before and up to the tenth century, the only form of Dismissal was "Ite missa est" or "Ite in pace." This form is referred to by Tertullian, Cyprian, the Apostolic Constitutions (VIII. c. 15), in the three first Romani Ordines, Florus of Lyons, Alcuin, Amalarius, and all the Liturgists and MSS. quoted by Martene (*De Antiq. Rit. vol. 1.*). The "Expositiones Missæ" add, "No one is to go out of the Church until he is bid to do so by the Minister, and all have replied 'Thanks be to God.'"

The Priest himself should give this Dismissal at ordinary Celebrations, and when he has no Assistant.

The saying of "Bless we the Lord" instead of "Go ye, the Mass is over" at the above-mentioned Seasons had become customary in the eleventh century, for it is mentioned by John of Avranches, Micrologus, and others (*circa* 1080), and it had become so settled in the time of Durandus. So all the Consuetudinaries of Sarum, Wells, and Exeter, and principal Missalia give the same rule, although the more ancient MSS. do not notice the mode of Dismissal at all. In Masses for the dead instead of "Benedicamus" was said, "May They rest in Peace, Amen."

If a Bishop celebrate he should re-assume his Mitre, Gloves, and Rings after Ablution of his hands, and take off his Mitre again for the Post-Communion; this he should afterwards resume, and so retire mitred, after having said "Placeat" &c.

With this "Ite" &c., or, at certain times above specified with "Benedicamus" &c., according to all the English Consuetudinaries, the Gelasian, Gregorian, Gallican, and other Missalia and the six first Romani Ordines ended the ancient Public Office of the Mass.

Before leaving the Church, however, if a Bishop celebrate, he, or as some say, the Priest if a Bishop be present, but with his leave (*Micrologus cxxi.*) should pronounce or signify a final Benediction on the people. This custom was usual in Gaul and the North of Europe, but not at Rome. (See *Epist. xii. Zacharias to Boniface.*)

XVIII.—DISMISSAL OF PEOPLE, ANGLICAN FORM.

In The First Book of Edward, instead of "The Lord be with you"

"Then the Priest turning him to the people, shall let them depart with this Blessing:

"The Peace of God (which passeth all understanding) keep your hearts and

minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway." Then the people shall answer "Amen."

In the present English Office, instead of the final "The Lord be with you," the Rubrics direct the following:—

"¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

"The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen."

The people and clerks should all answer "Thanks be to God." The following Rubrics come after.

"¶ *And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

"¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

"¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

"¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

"¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

"¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

"¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter is to be one. And so on.*

XIX.—THE FINAL PRAYERS OF THE CELEBRANT.

The Celebrant (with his Assistants) being now about to return into the Sacristy, should first pause reverently before the Altar, and joining his hands, say in silence, standing, and bowing the head or body before the middle of the Altar, the following Prayer, which is found in all the English MSS. from the earliest date in nearly the same words.

That in Vitellius, A. 18 (early eleventh century) is "Placeat" &c., "May the duty of my Service please Thee, O Lord Jesu Christ" ("O Holy Trinity" the others), "and grant that the Sacrifice which I unworthy have offered before the eyes of Thy Divine Majesty, may be acceptable unto Thee, and of Thy mercy be propitiatory for myself, my relations, and those for whom I have offered It [unto eternal life], which do Thou vouchsafe to grant, Who [with the Father and the Holy Ghost] livest and reignest God, World without end. Amen."

"Then," according to the printed Missalia, "let him sign himself over the Face and say, 'In the Name of the Father, and of the Son, and of the Holy Ghost, Amen,'" and depart. The Collect "Placeat" &c. is found in many Missalia in France and elsewhere in the time of Charlemagne and thenceforward (*Georgius* III. c. 20, XIII. *ad fin.*); and in all MSS. subsequent to the year 1000. It is noticed by Micrologus, but not by John of Avranches, his contemporary.

No form of final prayer is given in the Book of Edward VI. or in the present Office. Hence the above may and should be used.

Retrocession of Celebrant.

At the conclusion of this final Prayer the Celebrant, with his hands joined, and his Assistants, should return into the Sacristy in the same order in which they had entered the Church. The direction of all the Consuetudinaries is, "Let the Priest and his Ministers recede in manner in which they had approached." Or as the printed Sarum Missale more fully directs (the York and Hereford, as well as the MSS., are silent on the subject), "In that order in which they had before approached the Altar in the beginning of the Mass, so Vested, with the Cerofers and Ministers, let them return."

The method of approach is as before mentioned (p. 316), thus detailed by the Sarum, Wells, and Exeter Consuetudinaries: "He that executes the Office with his Ministers should enter the Presbytery in order, and approach the Altar; the Deacon and Subdeacon vested in Chasubles (that is in Advent, at other times with Dalmatics and Tunics), but not, like the Priest holding

their hands outside the Chasuble (*i. e.* in the attitude of prayer); his other Ministers (*i. e.* the two Cerofers) being in Albes.

This "In order" according to the printed Missale and Gradual, in Solemn Celebrations is, "When after the Introit, 'Gloria Patri' is begun, then let the Ministers approach the Altar in order, first the two Cerofers walking side by side, then the Thuribler or Thuriblers, then the Subdeacon carrying the Textus or Book of the Gospels, next the Deacon, and after him the Priest." If the Bishop be present he should come last, accompanied by two Priests, one on each side.

The Acolyte with the silk mantle (specially deputed to bring in the Chalice and Paten), remained in the Sacrify until it was the time so to do; and he had ere this, as we have seen, carried both of them back again there. The Rouen Order of John of Avranches is precisely the same, except that, as in the Romani Ordines (v. and vi.), the Thuriblers seem to have preceded the Cerofers.

Devotions of the Celebrant, &c. on Retrocession.

From the times of Charlemagne at least, as appears from the Liturgists, it was customary although not obligatory, for the Priest and his Ministers or the Bishop if he officiated, after Solemn Celebrations to repeat certain devotions as they re-entered the Sacrify and the Celebrant was being disrobed, whilst he was putting off his Vestments. (*See Martene, de Antiq. Rit.* i. 186; *Bona, de Reb. Lit.* ii. xxvi.; *Georgius* iii. 218, &c.) These Devotions are not alluded to in the Sarum or Wells Consuetudinaries; that of Exeter alone has "The Priest at the vestibule, saying with his Ministers, 'Bless ye the Lord, all ye Priests' and the Psalm 'Praise the Lord in His Holiness.'" John of Avranches does not speak of them; although Micrologus (*cc.* 22 & 23, A.D. 1080) does so, mentioning nearly those in the printed Sarum Missal; alleging also the fourth Council of Toledo (A.D. 541) as authority for saying the Hymn of the Three Children. In the MSS. they are very often omitted; notably in the Harleian 4919, of the fourteenth century, and in the printed Missalia. The Bangor Pontifical, however, gives the same prayers as the Sarum Missale; except the two last; and the York and Hereford Missalia agree with the Sarum also.

The Subdeacon should help the Celebrant to disrobe, and the Acolyte the Deacon and Subdeacon; then, as they leave the Church (the saying of the Gospel "In principio" was not introduced until the beginning of the sixteenth century) whilst unvesting and afterwards, let them repeat as follows:

Let the Priest begin

"Let us sing the Hymn of the Three Children.

"O ye Priests of the Lord, bless ye the Lord.

"O ye servants of the Lord, bless ye the Lord.

"O ye Spirits and Souls of the righteous, bless ye the Lord.

"O ye holy and humble in heart, bless ye the Lord.

" O Ananias, Azarius, Misael, blefs ye the Lord.

" Glory be to the Father" &c.

" As it was in the beginning" &c.

Pſalm cl.

" O Praise the Lord in His Holinefs" to the end.

" Lord now letteſt Thou Thy ſervant" &c. to the end.

" Glory be to the Father" &c.

" As it was in the beginning" &c.

The whole Antiphon.

" Let us ſing the Hymn of the Three Children, which they ſung in the furnace of fire, bleſſing the Lord.

" Lord have mercy. Chriſt have mercy. Lord have mercy.

" Our Father" &c. " And lead us not" &c. *R.* " But deliver us from evil. Amen."

[So far is common to all the Engliſh Uſes. The remainder varied in each.]

" Bleſs we the Father and the Son, with the Holy Ghoſt. Let us praise and highly exalt Him for ever.

" Bleſſed art Thou, O Lord, in the firmament of Heaven. And worthy to be praised and glorious for ever and ever.

" The Holy Trinity bleſs and preſerve us. Amen."

[Theſe five clauſes are not found in any but the Sarum Uſe.]

" Enter not into judgement with Thy ſervant, O Lord. For in Thy fight ſhall no man living" &c.

" O Lord God of Hoſts convert us. And ſhew us Thy countenance and we ſhall be ſaved.

" O Lord, hear my prayer. And let my cry come unto Thee.

" The Lord be with you. And with thy ſpirit.

" Let us pray."

The Litany in the Pontifical of Amianus is thus :—

" Shew us, O Lord, Thy mercy" &c.

" Enter not into judgement" &c.

" Not unto us, O Lord" &c.

" O Lord God of Hoſts" &c.

That in the Hereford Uſe :—

" Shew us, O Lord, Thy mercy. And grant us Thy ſalvation.

" Let all Thy works confeſs to Thee, O Lord. And Thy Saints bleſs Thee.

" Not unto us, O Lord, not unto us. But to Thy Name give glory.

" O Lord God of Hoſts" &c.

" May Thy Priests be clothed with righteouſneſs. And Thy ſaints rejoice."

That in York Uſe :—

" Let all Thy works confeſs Thee" &c.

"The Saints shall be joyful in glory. They shall rejoice in their beds.

"Let the just rejoice in the presence of God. And be delighted with gladness.

"Not unto us" &c.

"May Thy Priests" &c.

"Enter not into judgement" &c.

"Let us pray. God, Who to the Three Children didst mitigate the flames of fire, mercifully grant that the flames of vices may never consume Thy servants."

[The York Missale and Bangor Pontifical have not the following.]

"Kindle with the flame of the Holy Spirit our reins and heart, O Lord, that we may serve Thee with a chaste body, and please Thee with a clean heart."

"O Lord, we beseech Thee, prevent all our actions by Thy inspiration, and further them by Thy help, that all our work may both ever begin from Thee, and by Thee when begun be finished. Through Christ our Lord, Amen."

[The Hereford Missale omits the two last Collects, and has instead "O God, the Protector of all that hope in Thee, without Whom nothing is strong, nothing is holy, multiply upon us Thy mercy, that Thou being our Ruler, Thou our Guide, we may so pass through good things temporal as not to lose those which are eternal. Through," &c.]

The Eulogia.

Lastly on Sundays (except in Lent and in Festivals), at the conclusion of the Celebration, should be blessed and distributed to the people, according to the custom which has existed from the very birth of Christianity both in the Greek and Latin Churches, the "Eulogia," or Blessed Bread, in order to express in action the words of S. Paul, "We being many are one Bread and one Body."

The Gregorian form of Benediction is in Muratori (II. 505), and is nearly identical with that of the Sarum and the other English Uses.

Regino Prumienfis (*circa* 900) (*De Eccles. Discip.* II. 332) gives the substance of the Canon of the Council of Nantes (A.D. 800): "Let the Priest from the residue of the unconsecrated Oblations, or from other bread offered by the people, or from bread of his own, place sufficient pieces in a proper vessel to be distributed on Sundays and Feasts among those who cannot come to Communion; and before distribution let him first bless them with this prayer:—'O Lord, Holy Father, Almighty Eternal God, vouchsafe to bless this bread with a holy and spiritual Benediction, that whosoever shall eat of it may find therein health of body and mind and an antidote against infirmities and the snares of the enemy. We ask this through our Lord Jesus Christ, Thy

Son, the Bread of Life, Who came down from Heaven to bring life and Salvation to the world, Who with Thee liveth" &c.

The Sarum form runs thus:—

Benediction of Bread on Sundays.

"The Lord be with you.

"And with thy spirit.

"Let us pray.

"Bless, \dagger O Lord, this creature of bread as Thou blessedst the five loaves in the wilderness, that all who taste of it may receive health both of body and mind, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The York and Hereford forms differ but slightly from the above.

This "Eulogia" so distributed originally consisted of the superfluous offerings of the faithful which were not used for the Eucharistic Sacrifice, and was often of leavened bread. Gregory Nazianzen and Augustine repeatedly mention it, and the latter calls it "Eulogia" (*Epist. ad Alippum*. 45). After distribution it was often taken home to friends. (*See Concil. Laod.* A.D. 366, *can. xiv.*) The same distribution of Blessed Bread was customary among the Greeks. (*See Germanus Patriarch of Constantinople, Nicephorus and others cited Le Brun* i. 142.) It is mentioned by Hincmar of Rheims (*Sirmondi*, vol. ix.), and enjoined by Leo IV. in a pastoral (A.D. 850), and thenceforward mentioned by the Liturgists. De Moleon (*Voy. Liturg.* p. 422) writes that this custom had been continuous in the Church of Rouen from the earliest time down to his; and it is now common on the Continent. This distribution should be made by the Deacon or Subdeacon, or other Ecclesiastic, not by laymen.

According to the Anglican Rubric the Curate is to have the unconsecrated Bread and Wine to "his own use." He may therefore, if he pleases, bless and distribute it thus.

XX. — VARIATIONS ON SUNDAYS OTHER THAN THE FIRST SUNDAY IN ADVENT AND IN FERIALS AND IN PRINCIPAL AND DOUBLE FEASTS.

The Liturgists, Consuetudinaries, MSS., and later Office Books agree almost unanimously in the rules next stated.

The manner of Service on the First Sunday in Advent should be observed in every other Simple Sunday throughout the year (except on Principal Doubles, which have Rubrics of their own), and in other Double Feasts of equal dignity with Sundays, and in Feasts of the First order of the Second Class.

The exceptions should be—

That in Advent, and from Septuagesima to Easter the Deacon and

Subdeacon should wear Chasubles or Tippets except on Saints' Days, on which and in all other times of the year they should wear Dalmatics and Tunicles.

That in Advent and from Septuagesima to Easter "Gloria in Excelsis" should not be said at the beginning of the Celebration; and it should be terminated with "Bless we the Lord." At other times "Gloria in Excelsis" was sung or said at the beginning of the Office, and it was ended with "Ite Missa est."

No Sequence should be sung before the Gospel except in Advent, on the Sixth Day after the Nativity being Sunday, and from the Octave of Easter to the First Sunday after Trinity [or as at Wells to the Ascension] and in Principal Feasts and Saints' Days without Septuagesima when Sequences were used.

"Alleluya" should always be sung at the Mass at the end of the Gradale before the Gospels, and at other times as noted in the Office Books, at all times of the year, except from Septuagesima to the Vigil of Easter, during which period it should be rigidly omitted, even on the Purification and Annunciation if they fall within Lent. On these Sundays in Lent a Tract should be sung without "Alleluya" and without Prose or Sequence (*ante*, p. 329) by Four Clerks, or sometimes by Two in the manner before explained (*ante*, p. 330).

(1.) *Ferial Variations.*

The differences in Advent between the Sunday and Festal, and Ferial or Ordinary Service of the Mass should be these, and in this the Sarum, Wells, and Exeter Consuetudinaries all agree:

The Office should be in the main the same as on Sundays, but the Celebrant with his Ministers should enter the Church whilst the Introit is being sung. The Epistle should be read at the step into the Choir, from "the Lectricum." After that the Gradale should be said from the like place by a Boy in a Surplice, and "Alleluya" sung by another Boy in a like habit from a similar place.

Immediately after reading the Epistle, one of the Cerofers should bring forward, and set in its proper place in the centre of the North side of the Presbytery, a movable Desk or Lectern (at Wells it was an Eagle), and throw over it an ample Veil or covering (which on Ferials seems to have been usually of linen); whereupon the Subdeacon or Senior Priest should place thereon the Book of the Gospels, and the Deacon should read therefrom the Gospel for the Day, with his face turned Northwards (*see* p. 332). Whilst he is so reading it, the Subdeacon should stand in front of him, holding the Book to secure it from slipping, and to turn over the leaves if necessary. Next to the Reader should stand the Cerofers with Lights, one on each side. After the Gospel ended, the Subdeacon or Senior should hold out the Book to the Celebrant to

kiss and then replace it on the Altar. Neither the Text nor the Choir should be incensed, nor at any time when "Credo" is not said (*ante*, p. 336).

The Deacon should then, after embracing the Subdeacon, having received the Peace from the Priest, carry it to the Choir by those Two of the Second form next to him, who should impart it to the rest.

In all other Ferials in the year the Service will be the same, with the following exceptions:—

"Alleluya" should never be sung from Septuagesima to Easter, but, as mentioned above, a Tract should be sung instead of the Sequence on all Mondays, Wednesdays, and Fridays in Lent, and on all Ember Saturdays except that in the week of Pentecost.

The Deacon and Subdeacon should, in Ferials, always wear Dalmatics and Tunics, except in Advent and from Septuagesima to Easter, when they should wear Chasubles or Tippets; and except in Vigils and Ember days when they ought to wear Albes only.

On the Vigil of Christmas and on Wednesday in Ember Seasons, an Acolyte, whilst the Orison before the Epistle is being read, should advance to the step of the Choir to read the Lesson (if any) before the Epistle in an Albe. If it be Sunday, this Lesson should be read in the Ambo or Pulpit with its Title. The Epistle should immediately follow. On every Wednesday in Ember Seasons, an Acolyte should read the Lesson in like manner, but "The Lord be with you" should precede, and a Chant follow, as also on these Saturdays before the Epistle. On all Ember Saturdays should always be read Three Lessons, generally before the Epistle, with a Gradale or Responsory following each, consisting of an Antiphon with a Verse and Response. The last Responsory is sometimes a Tract (distinct from the Tract after the Epistle). Each of these Responsories is followed by an Orison, read by the Priest (distinct from the Collect for the Day). On these occasions the First and Second Lessons should be read each by an Acolyte in a Surplice, the Third by a Clerk. The First and Second Responsory should be sung each by an Acolyte, the Third by two Clerks of the Second rank in Surplices. On these days the Tract after the Epistle should be sung in like manner, as before mentioned, by Two of the Second rank, in their ordinary dress of Black Copes, at the step into the Choir. On Ember Saturday of Pentecost, there are Five of these Lessons, the last of them being read from the Ambo. There is no Tract; but at the end of each Lesson "Alleluya" should be sung in like manner, and by like persons, responded to by a Verse, and ending again with "Alleluya." The last "Alleluya" however, should be sung by two Clerks of the highest rank in Silk Copes in the Pulpit or Ambo.

Throughout Eastertide when it is the Ferial Service, after the Epistle the first "Alleluya" should be sung by one Boy in a Surplice at the step into the Choir, on that side where the Choir is on that day; the second Alleluya by another Boy on the opposite side, in a similar dress and place.

Throughout the whole of Lent the Mass should be deferred till after None, on account of the Fast.

[According to the printed Missalia of the fifteenth century, on every Ferial, when it is the Ferial Service, Prostration takes place by the whole Choir (except from Easter Day up to the First Sunday after Trinity, when no prostrations are made), immediately after "Sanctus" up to "Pax Domini" "The Peace of the Lord" &c.

From the First Sunday after the Epiphany up to Maundy Thursday, and from the First Sunday after Trinity up to the Vigil of the Nativity, should be said the following Prayers in all Ferials and Feasts of Three Lessons and Octaves wherein the Choir has no Rulers, between the "Per omnia secula seculorum, 'Amen,'" which follows the "Pateroster" and the "Pax Domini." Thus *Psalm* (78, 79), "Deus venerunt" "O God, the Heathen" &c., "Gloria Patri." *Psalm* (66, 67), "Deus Misereatur" "God be merciful unto us" &c., "Gloria Patri." *Psalm* (20, 21), "Gloria Patri." *Antiphon*, "Tua est potentia" "Thine is the Power" &c., "Lord have Mercy" &c., "Our Father." *All without note by Priest, Ministers, Clerks, Choir, and people. Then should follow by the Priest with note* "Lead us not" "But deliver" &c., "Refurgat Deus" "Let God arise, and let his enemies be scattered: Let them also that hate Him flee before Him." "Not unto us, O Lord, not unto us but unto Thy Name give the glory." "Let us pray for the Afflicted and Captives." "Deliver Israel, O God: Out of all his troubles." "Send them help, O Lord from Thy Holy Place: And defend them out of Sion." "Be unto us, O Lord, a tower of strength: From the face of the enemy." "O Lord, save the King:" "And hear us in the day when we call upon Thee." "O Lord, hear my Prayer:" "And let my cry come unto Thee." "The Lord be with you." "And with thy spirit." "Let us pray." "O God, Who dost with wonderful Providence dispose all things, we suppliantly entreat Thee that the earth which Thine only begotten Son consecrated with His Own Blood, Thou, delivering it from the enemies of the Cross of Christ, mayest restore to Christian Worship, mercifully directing the vows of the faithful who press for its deliverance into the way of eternal Peace." "Rule, we beseech Thee, O Lord, Thy Servant our Pontiff; and the blessed ever Virgin Mary with all Thy Saints interceding, multiply the gifts of Thy Grace upon him, so that he may be freed from all offences, and not be destitute of temporal help, and may rejoice in everlasting institutions." "Grant, we beseech Thee, Almighty God, to Thy Servant our King health of mind and of body, that, adhering to good works, he may ever deserve to be defended by the protection of Thy might. Through the Same our Lord Jesus Christ," &c.

Then let "Pax Domini" follow.]

On Ferials the "Agnus Dei" should only be said or sung once.

2. *As to Ferials in Lent.*

On the Monday of the First Week in Lent at Mattins, all the Crosses and Images and Relics, and other Ornaments, including the Fonts, the Coronæ, and the Books which had figures on them, and the Vessel or Tabernacle containing the Eucharist (*see ante*, p. 16), should, according to all the English

Consuetudinaries and Uses, be completely covered up until Mattins on Easter Day. These coverings or "Pepla" were of Linen or Cloth, and ought to be white, ash-coloured, or of some sombre hue, and marked with Crosses or other penitential Emblems. From and after Compline on the Saturday preceding the First Sunday in Lent, up to Wednesday before Easter, in the Presbytery, between the Choir and the Principal Altar, should be suspended a Veil, which should be kept down during the whole of Lent in Ferials, when the Action is of the Ferial as well at the Mass as at Mattins and at the other Hours of the Day, except when the Gospel is read, for then it is raised and kept elevated until the Priest says, "Orate Fratres," "Pray, Brethren" (*i.e.* the "Secreta"), when it should be let down again, and remain so, even in the Elevation, to the end. [According, however, to the Harleian MS. 1001, when the Priest said, "Humiliate Capita vestra" (perhaps the Benediction of the Bishop), it be raised again, and remain so till the end of the Mass.]

If, however, on the morrow, a Feast of Nine Lessons (*e.g.* the Annunciation) followed, it should not thus be let down again till the next Ferial Mattins; and if, on the Feast itself, the Mass of the Fast is said, then the Veil should be kept down to the beginning of the Gospel, but no longer. [The Harleian MS. 1001 adds, "In these Ferials in Lent, when the Action is Ferial, all the Epistles at the Mass should be read in the Presbytery between the Choir and the Veil, except those from the Prophets (*e.g.* on the Ember Days), which are read between the Veil and the Altar."]

On the Wednesday before Easter, whilst the Passion of the Lord is read, the Veil should be hanging in its place as usual; but at the uttering of the Clause, "The Veil of the Temple was rent in twain," the aforesaid Veil should be let fall in the Area of the Presbytery (*see Appendix III.*), and not again be raised. The same usage is detailed, *totidem verbis*, by John of Avranches (*Migne* 48), or the Veil was torn in twain (*ibid.* n. 171.). So also in the Wells and Exeter Consuetudinaries, in the Hereford Missale, and in the "Ordo Senensis."

As to the Materials of this Lenten Veil, *see ante*, 94. There was a similar Veil used also for covering over the Sepulchre on Good Friday. Bells should be sounded for the Mass on Maundy Thursday; but from that time they should be wholly silent up to the "Gloria in Excelsis" in the Vigil of Easter (*see post, Appendix III.*).

3. *In Double Feasts.*

The Office for Christmas Day is the pattern of all the other Offices for Principal Double Feasts, with certain exceptions and variations.

On Christmas Day, from the very earliest times on record, Three Masses were always celebrated, the First of which began about ten o'clock on the preceding Evening, and was called "The Mass in the Cock-crowing." This

should always be sung by the Bishop, if present, or, if absent, by the Chief Dignitary of the Church after Mattins and "Te Deum" finished, and generally be conducted after the manner of a Sunday Mass.

The Second Mass, called that "In Aurora," should be celebrated after the manner of ordinary Sundays without Advent, "Cum summo Mane," *i.e.* at the earliest dawn of day; "Incipiente diluculo" says the Ancient Rouen Ordinal, in all parish Churches; in Cathedral and Collegiate Churches after Lauds, by a Priest named by the Bishop, or by the next in order of the dignitaries to him who had said the first Mass [such as the Chancellor]. One of the Second form should read the Lesson before the Epistle at the Lectern in a Surplice; then the Epistle should immediately follow. The Deacon going to the Pulpit to read the Gospel should receive Benediction from the Bishop, and returning after the Gospel read, the Deacon should first incense the Bishop, and then hold out to him the open Book to kiss.

The Third Mass, called that "In Die" should be celebrated by the Bishop or next in order of dignity to him, in the same manner as the first, except the Procession.

The First Mass, called that of the Cock-crowing, is to be introduced thus, in a manner peculiar to Christmas night.

The Choir and Mattin Service ended, the Deacon, along with the Subdeacon bearing the Gospels, with two Thuriblers and Cerofers before him, and an Acolyte going first and carrying a Cross, all vested in Dalmatics and Tunics, after receiving Benediction from the officiating Priest who is in his Stall or from the Bishop, should walk down the middle of the Choir to the Gospel Ambo or Pulpit, and there the Deacon should read a Gospel, thus, "The Lord be with you." R. "And with thy spirit." "Here beginneth the Holy Gospel according to Matthew." R. "Glory be to Thee O Lord." "The Book of the Generation of Jesus Christ" &c.

This being finished, the officiating Priest should, in his stall, vested in a silk Cope, begin with a loud voice "Te Deum laudamus." And let the Deacon with his Procession return to the Altar in the same order in which they came.

Immediately after this let the Rulers of the Choir begin the proper Introit as usual.

On this Day (so on Easter Day and Pentecost) there should be Four Rulers of the Choir. The Two of superior rank should be stationed on the Decanal side, and in front of the rest of the Choir, the Precentor between them; Two of secondary rank on the other side. On these days the Choir itself should be stationed on the Decanal side (*ante*, p. 314).

On Christmas Day (as all the Consuetudinaries and Missalia agree) the Deacon or Deacons, Subdeacon or Subdeacons, as well as the Acolyte or Acolytes and Servers who minister at the Altar or Credence, should wear Dalmatics and Tunics. "Gloria in excelsis" should be sung as in all

Principal Double Feasts. The Lesson before the Epistle is an adaptation of the Prophecies of Isaiah as to the Nativity; it was prefaced by "Laudes Deo dicam" "I will sing Praise to the Lord for ever more" &c. Then alternately "A Lesson from Esaias the Prophet: In which the Nativity of Christ is plainly shewn forth: Thus saith the Lord, Father, Son, and Holy Ghost" &c. "The people who sat in darkness" &c. This should be sung by Two or Four Clerks of the Second rank in Copes of silk, in the Pulpitum or Gospel Ambo, they repeating the Verses *alternately, the last Verse* "Ab Ortu solis" "From the rising of the Sun" &c. *being sung by both or all four together.* Where there was no chanting a short Lesson was read from Isaiah II. v. 11-15, "The people" &c.

In this Ambo too should the Epistle be read, following immediately without any interval. Three Clerks of the Second rank, also in silken Copes, should sing the Gradale at the steps; and "Alleluya" should be solemnly sung with organ and other musical accompaniments by Three or Four Clerks of the highest order similarly vested, in the same place, with its Verse.

If the Bishop Celebrate, which if he does not the Dean should, or the Precentor, or the highest in Dignity after him, all the Ministers should come down into the Choir (except the principal Deacon and Subdeacon) and sing the Prose or Sequence in the midst of the Choir, (*ante p. 330*), and should remain there in due order along with the Rulers of the Choir until the Deacon return back from the Ambo from reading the first Gospel.

Whilst the Deacon (if the Bishop celebrate this should be the principal Deacon) is reciting the Gospel, the Cross-bearer should hold the Cross at his right hand, the face of the Crucifix being turned towards him. The Gospel being finished, if the Bishop celebrate, all the other Deacons and Subdeacons should return with the principal Deacon to the Altar thus:—Cross, Cerofers, Thuriblers, Subdeacons, the principal Subdeacon last, carrying back the Gospel, with a Subdeacon on each side of him; lastly, the Deacons in similar order ["and in this very same order should they precede the Bishop on his entering in to perform the Mass", *Exeter*.] So if the Bishop be present, and if the Choir is to be incensed, there should be two Texts and two Thuriblers, one on each side.

If the Bishop do not celebrate one of the two Texts should be carried round by an Acolyte instead of the Subdeacon. On the Precentor's side the Precentor is to be incensed first, then the Principal Rulers, then the Secondary Rulers, and so on.

In Giving the Peace on this day the Deacon should first embrace the Principal Subdeacon, who shall impart it to the other Deacons' and Subdeacons' Assistants. Then the Deacon should kiss the two Secondary Rulers, who should then embrace the Precentor and his two Principal Rulers, who stand one on each side of him. Then these two Principal Rulers should carry the Peace round in the Dean and Precentor's neighbourhood respectively,

which is at the Western end of the Choir. The Secondaries in the neighbourhood of the Chancellor and Treasurer, which is at the Eastern end.

The Second Celebration, or "Missa in Aurora" on Christmas Day (usually after Lauds) should be conducted after the mode of that in the First Sunday in Advent [of a Simple Sunday without Advent, *Exeter*]. The Lesson and Epistle should each be read by a Clerk of the Second rank in the Pulpit in a Surplice. The Deacon before going to read the Gospel should be blessed by the Bishop, and when he returns from so doing should first incense the Bishop, to whom the Subdeacon should then offer the open Text to kiss. The Deacon also, after kissing the Subdeacon, should forthwith offer the Peace to the Bishop himself.

The Third Celebration, which is the most Solemn of the three, should be after the manner of the First, and be performed by the Bishop, (unless he celebrated the First) or the Person next in dignity to him, the only difference being that there was no preceding Procession to the Pulpitum to read the "Generation" of Christ. But one of the Superiors should read the Lesson in a Silk Cope in the Pulpit. There was a Procession, however, annexed to this Feast (*ante*, p. 192).

In all other Principal Double, and Double Feasts, and others which have Rulers of the Choir, a like manner of Service should take place if they are not continuous; and so also in those which are continuous (*i. e.* are celebrated throughout the Octave), except that in these latter the greater Dignitary does not always execute the Office, but a regular descent takes place (as at Christmas, Easter, and Pentecost) in the Octaves, and during the Feasts within the Octaves which have Rulers of the Choir, in which the Office may be executed by those of the Second rank, and the "Alleluya" be sung by the Rulers of the Choir in the Ambo without change of Vestments.

If any Double Feast fall on a Ferial within Lent, the Mass of the Feast should be said before Terce in Dalmatics and Tunics, that of the Fast after None (both at the Principal Altar), the latter in the usual Chasubles or Tippets.

In Simple Feasts having three Lessons only without Rulers, and in their Octaves, as a general Rule the same order should be observed as in Ferials, except that in those within Eastertide there should be no Prostration, and the Gradale should be sung by one Boy only at the step of the Choir; "Alleluya" by another in the same place and habit. In these Feasts at Mattins the Invitatory was also single. In Simple Feasts, however, where the Invitatory is said by two, and in the Octaves (and within the Octaves which have no Rulers of the Choir), the Gradale also at the Mass should be sung by Two Boys in Surplices at the step of the Choir, and the "Alleluya" by Two of the Second Form, in the same place and habit. And this mode should be kept to in all Commemorations of the Blessed Mary.

In those Feasts of three Lessons, however, wherein "Alleluya" "Laudate pueri" "Praise the Lord, ye youths" is said (*e.g.*, in Easter Week, and on the Saturday after Easter) the "Alleluya" is then also sung by Two Boys in Surplices at the step of the Choir. In all Simple Feasts, however, of the First class with Rulers, whether with Three or Nine Lessons, and in the Octaves, and throughout Octaves which have Rulers, the same order should be kept as in Simple Sundays, except that on the Feriars within the Octaves (without Sunday) the "Alleluya" should be said by Two in the Pulpit in silk Copes. In all Feasts of the Saints with Rulers (except from Septuagesima to Easter) "Alleluya" is said as a Sequence (except in the Feasts of many Confessors). According to the Exeter Rule if any Feast of Nine Lessons fell on any Day in Lent not being Sunday, or on Ember Wednesday, Friday, or Saturday which were not in the Week of Pentecost, the Mass of the Feast was said after Sext, that of the Fast after None, both at the Principal Altar.

THE END.

TO THE HOLY AND UNDIVIDED TRINITY, FATHER, SON, AND HOLY GHOST,
BE ALL HONOUR AND GLORY WORLD WITHOUT END. AMEN.

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Appendix.



APPENDIX I.

OF THE COLOURS OF THE VESTMENTS OF THE CLERGY IN CHOIR AND AT THE MASS, AND OF THE COVERINGS OF THE ALTAR THROUGHOUT THE YEAR.

I.



N ascertaining the right Rules as to this matter, distinctions are to be made between the Choral colours and those used at the Mass, and in each case between those worn by the "Executores officii," the officiating Ministers, and by those who are merely present as Clergy, or as forming part of the Choir.

According to the Sarum, Wells, Exeter, S. Paul's London, Aberdeen, and Norman usages, as already detailed, whilst in Choir, all the Clerks should invariably wear Copes of a Black Colour throughout the whole year, except in those Feasts which in their nature have Processions belonging to them (*see ante*, p. 25). These, in the 15th century, were the Days of Christmas, Epiphany, Purification, Easter, Ascension, Pentecost, Trinity, Corpus Christi, (at Hereford both Feasts of S. Thomas Confessor, at York also of S. William), the Annunciation, Assumption, Nativity of the Virgin, of Relics, All Saints, the Dedication of the Church, and the Feast of the place. (To these it would seem that at Exeter the Feast of Gabriel Archangel was added.) Those Double Feasts also are excepted which, if falling on Sundays, had their own Procession superseding that of the Sunday, viz. S. Stephen, S. John, Holy Innocents, S. Thomas of Canterbury, Circumcision, (S. George, *Hereford*), Nativity of S. John Baptist, Peter and Paul Apostles, Invention and Exaltation of the Cross, S. Michael, (S. Denis, *Hereford*), Conception of the Virgin. As to this latter class, the Uses of York and Exeter do not seem to have differed from that of Sarum. (In other and lesser Double Feasts no

Procession should take place, whether they fall on Sunday or no.) In all these Doubles all the Clerks should wear Silk Copes in the Procession and the Mass, but not unless rubrically ordered in the other Offices. At Mattins and Lauds during the whole year this Black Colour should be invariable; so in all Offices for the Dead, in Processions on account of weather or tribulation, in Rogations although a Double Feast; on S. Mark's Day, on Vigils and Fasts and Ember Days whenever it is the Service of the Fast, and in the three days before Easter.

The Rulers of the Choir and Officiating Priest should always wear Silk Copes in Choir, except in the three days before Easter.

According to S. Osmund's Rule, the Ministers of the Altar (*i. e.* Deacon and Subdeacon) should wear White Dalmatics and Tunics during the whole of Eastertide (from which it may, perhaps, be gathered that the Bishop and Priest had a latitude as to Colour at this Season). So the Rulers of the Choir should wear White Copes in the Annunciation and all the other Feasts of the Virgin throughout the Octaves and in the Octaves, and in Commemorations of her; in both Feasts of S. Michael and in every Feast of any Virgin.

According to the Wells Consuetudinary, the Ministers of the Altar should wear Red Dalmatics and Tunics in Easter tide, and the Rulers Red also in the Feasts and Commemorations of the Virgin and Octaves, and of S. Michael; but on the Dedication of the Church, and in the Octave, and in both Feasts of S. John the Evangelist, and of any Virgin, White (*see post*). S. Osmund orders, however, that these Rulers should wear Red Vestments in both Feasts of the Holy Cross, and in every Feast of Martyrs, and in singing the Tract in Simple Feasts in Lent, in Passion Sunday and Palm Sunday.

These Rules should be varied and added to by the special directions contained in the Breviary, Missal, Gradual, Processional and Manual. Thus according to Sarum Use on Ember Saturday in Advent, the Clerks singing the Tract at the step of the Choir should wear Black Copes, that is, their usual dress. So on the Vigils of Easter and Pentecost.

On Ash Wednesday the Office should be executed by the Priest of highest dignity arrayed in Sacerdotal Vestments with a Red Cope over them. On this Day when the Seven Penitential Psalms and following prayers are said, a Boy should hold an Ash-coloured Banner at the left horn of the Altar, which should precede the Procession at the ejection of the Penitents, so also their reception on Maundy Thursday.

On Palm Sunday in the Benediction of Flowers and Fruits, the Priest should wear a Red Silk Cope, and so in the Procession; also on Maundy Thursday at the reception of the Penitents.

On Good Friday the Priest should wear a Red Silk Chasuble. So a Red Cope on the Vigil of Easter at the Mass, at the Consecration of Chrism, at the Litany and Benediction of the Fonts, and the Benediction of the new Fire.

Except the above, no Colour is mentioned as peculiar to Lent. As noticed above (p. 94), all the Ornaments of the Church, of whatever kind, should be sedulously covered up during Lent, and a Veil hang down in the Presbytery before the Altar. These coverings for the Ornaments and also for the Altar were of some sad Colour, probably a dingy white. In some of the Inventories are found mentioned Coverings for Lent of White Fustian spotted with flames or with drops of blood, sometimes of Diaper.

The Missalia of Sarum Use of the end of the 15th century, supplement the former directions thus :—

“In Easter-tide of whatsoever be the Mass (except in the Invention of the Cross), let the Ministers of the Altar wear White Vestments at the Mass. Let it be so likewise in the Feast of the Annunciation and Conception of the Blessed Mary, and in both Feasts of S. Michael, and in the Feast of S. John the Apostle in the week of the Nativity and throughout the Octave, and in the Octaves of the Assumption and Nativity of the Blessed Mary, and in Commemorations of her throughout the whole year, and throughout the Octave and in the Octave of the Dedication of the Church. Let them use Red Vestments on all Sundays throughout the year without Eastertide when it is the Sunday Office, and on Ash Wednesday and Maundy Thursday, in both Feasts of the Holy Cross, and in every Feast of Apostles, Martyrs, and Evangelists without Easter-tide. In all Feasts of Confessors or many Confessors, let them use Vestments of a Saffron (‘croci’) Colour.” All these Rules are open to the observation before made, that whereas in words they apply only to Rulers and Ministers of the Altar (under which term Deacon and Subdeacon only are usually included) a latitude was probably left as to the Colour of the Vestments of the Bishop and Priest.

It is observable that no change of Colour is here indicated for Advent or Lent, at least in the Sunday or Festival Red Colour. Advent was, as before mentioned, considered as a preparation for a triumph, and not as the Orientals use it, as a Fast; and the First Sunday thereof as a high Solemnity. From the Inventories, however, of 1222, it is certain that Indigo was then the Colour on certain occasions. We find enumerated “Two Tunics and Dalmatics of Indigo Silk, two Copes called Violet, a Chasuble of Purple embroidered, and Sandals of Indigo Silk.” For the greater part of the Vestments no Colour, however, is indicated; and judging from the Use of Wells previously mentioned, and that of the rest of England, it may be inferred that (except as above) Purple or Dark Blue had in the 13th and 14th centuries become usual for Advent and Lent, and for Ember Days and Vigils except perhaps on the Ember days of Pentecost.

The Wells Consuetudinary in the corresponding portion (c. 11) enjoins that the Rulers of the Choir should wear Red Vestments in both Feasts of the Holy Cross, and in every Feast of Apostles, Martyrs, on Trinity Sunday, and Corpus Christi Day, and throughout the Octave; throughout the Summer,

and from the first Sunday after the Octave of the Epiphany to Septuagesima when it is the Sunday Service, and in singing the Tracts in Simple Feasts in Lent, in Passion and Palm Sundays; in the Feasts of S. Mary Magdalene, S. Anne, and of all Confessors, Green or Saffron ("crocea") Copes should be worn (*see post*).

In the Hereford Books nothing is to be found about Colours, except that on All Souls Day the officiating Minister, vested in Albe and over it a Cope of Black Samet, should, with his Ministers, say the Commendation solemnly at the Altar.

John of Avranches (*Migne* 62, 210) does not mention Colours, except to say that the Tunicle was then usually of a Hyacinthine, *i.e.* Azure Colour, and that the Dalmatic had two Reddish Purple stripes ("coccineis lineis"), going over the shoulders on each side, both before and behind, and reaching down to the ground.

II. At Westminster Abbey (*circa* 1290-1330), according to the partial transcript of the Cotton MS. which is in the Chapter Library, the rule as to the Colour of the Vestments and of the "Parimēta Altaris" was this:—In the First Sunday in Advent and on other Sundays from that Day up to the Purification, or up to Septuagesima if it happen before the Purification, the Priest at Vespers and the Hebdomadary at the Mass should wear White Copes, and the Priest at both Masses, whether the Celebration be of the Sunday or of the Nativity, should wear a White Chasuble, the Deacon and Subdeacon also White Chasubles or Dalmatics as belong to the Season; and the Apparels of the Albes, if they have them, should be of the same Colour. This is to be observed alike at the Mass of the Vigil and at the first and second Mass on Christmas Day, and in both Masses on the Circumcision, and in the Capitular Mass on the Day of S. Edward, and in both Masses in the Octave of the same; and in the Capitular Mass of the Day up to the great Mass throughout the Octave of the Epiphany, and so up to the Purification, as often as Mass is celebrated publicly (in conventu) either of Christmas or of the Epiphany, or even of the Sunday (unless a funeral intervene, or the Celebration be of the Blessed Mary). This injunction seems to have applied to all the Vestments in Choir or otherwise. White also is to be used on Ascension Day, and in the Vigil and throughout the Octave, and throughout the Octaves of the Nativity of S. John Baptist, of the Assumption and Nativity of the Virgin, and in the Feast of S. Jude. The Reddish Colour ("fubruleus") is ordered from Septuagesima to Quinquagesima inclusive for Sundays and the great Mass on Feriā for the Chasuble of the Priest; and so for the Chasubles of all the Ministers and for the Copes in Choir. Black is to be used from the First Sunday in Lent inclusive to Passion Sunday exclusive, and on Feriā of that Season; and this included the Apparels of the Albes.

Red (and this included "fubruleus et etiam hujusmodi") is to be used from

Passion Sunday inclusive until the Ascension, and on the other Sundays of the year not otherwise specially mentioned when the Mass is of the Sunday; and on the Decollation of S. John Baptist, on both Feasts of S. Edward, of the blessed Thomas Archbishop, and of Martyrs of both sexes.

On Pentecost Sunday and throughout the Octave embroidered Vestments are not to be worn; the Colour is to be "Scintillatus" (sparkling, fiery), or Red or even Saffron ("croceus") or Yellow ("glaucus"). On S. John before the Latin Gate the Copes of the Cantores at Vespers are to be White, and the Priest's Copes of Saffron or Yellow colour.

III. At Canterbury (*Dort, App. viii.*) the Inventory (A. D. 1285), enumerates: Chafubles 2, Tunics 2, Dalmatics 2, Mantles ("mantellæ"), all of White Colour. For Martyrs, Chafubles 3, Mantles 2, Red. For Confessors, Chafubles, Mantles of Green. For Relics, Chafubles, Mantles 3, no colour mentioned. For the Dead, Chafubles 3, Mantles 2, Black.

In the Inventory of 1315 (*Dort, App. iv.*) are enumerated: Copes, Chafubles, and Vestments, Red 55, Black 11, Indigo and Purple 13, White 4, Green 11, Yellow 3, 8 or 10 of Cloth of Gold and diapered. The Pallia of the Great Altar, and for those of SS. Dunstan and Elphege (*ibid. viii. xviii.*) were numerous, each with 4 or 5 Frontellæ. One had three Frontellæ, one White of Cloth of Gold, the second mixed of Green and Red, the third "de lozengis" sewn on and embroidered. At least 100 are mentioned of various Colours; most of them of "Baudekyn" or Silk Cloth of Gold, which includes every Festal Colour. We know from the Breviary of Archbishop Chichele, (*No. 69 in the Lambeth Library*), that at Canterbury the Use of Sarum was then closely followed, and no doubt that included the Colours also.

IV. S. Paul's Consuetudinary has no Calendar of Colours, but the Inventory of 1295 (*Dugdale, 310*) proves that although the Sarum Use was not formally adopted till circa 1440, yet that the Usages were then nearly similar thereto, and not unlike those of Wells and Canterbury. Of Principal Vestments, Copes, Chafubles, &c., 51 are said to be Red, White 22, Purple and Indigo 23, of Green only 3, Yellow 8, Baudekyn or Cloth of Gold 9, Black 7, besides several of mixed Colours. It is to be remembered that (except at funerals) Violet or Purple was interchangeable with Black (see *Durand. III. 15, and the fourteenth Ordo Romanus*). The Hangings or pieces of Baudekyn enumerated are between 50 and 60, of which 14 are Purple or Indigo in the "campus" or ground, 12 Red, 5 Mulberry, only one Green. In the Pontifical of Clifford, Bishop of London (circa 1400), is contained a Table of the different Ecclesiastical Colours throughout the year, nearly in the same language as that in the Ordinale of Grandisson, Bishop of Exeter, A. D. 1337, hereinafter detailed; but in both instances they are said to be "juxta morem Curie Romanæ," "after the custom of the Roman Curia." In this volume of

Clifford's, the Anglican and Roman Usages are carefully distinguished one from the other; and though there is no list of S. Paul's Colours appended, yet it seems most probable from the Inventories that that Church did not follow this Roman Use, but had one of its own nearly resembling that of Sarum.

V. In the Consuetudinary of Wells Cathedral, No. 729 in the Lambeth Library (a copy taken by order of Archbishop Laud from the original, which it is believed no longer exists, the date of which copy is 1634) a Table is given of the Colours to be used in Wells Cathedral throughout the year. As this contains special Colours for the Feast of Corpus Christi, which was not instituted till 1264, and was probably not received in England till some years later, this Table may probably be referred to the end of the thirteenth or beginning of the fourteenth century.

It is entitled "*Calendarium de Coloribus Vestimentorum utendis et variandis prout Festa et Tempora totius anni requirunt in Ecclesia Wellensi.*"

"The First Sunday in Advent and throughout all Advent when the Choir has Rulers, let all be Indigo ('India'), except only on Wednesday in Ember Week, when at the Mass the Deacon and Subdeacon should wear White Vestments."

(Du Cange explains "India" to mean "*Genus cærulei coloris*," a kind of azure colour; and this accords with the Exeter Inventories given by Oliver, where these Vestments are said to be "*Aerii Coloris*.")

"In the Day of the Nativity all White, except in the Second Mass." (What the Colour should be then is not stated.)

"In that of S. Stephen Martyr all Red.

"In that of S. John Evangelist all Indigo and White.

"Of the Holy Innocents all Red.

"Of S. Thomas Martyr all Red.

"Of S. Silvester all Green and Saffron ('*crocea*').

"In the Feast of the Circumcision of the Lord the Principal Rulers should be in White Vestments, and the others, Secondaries, in Red Vestments. At '*Magnificat*' and '*Benedictus*' one Red and the other White. At the Mass the three Principal Rulers in Red, and the two Secondaries, one in White Vestments and the other in Red. In the Octaves they should be in the same as in the Days.

"In the Epiphany of the Lord, and throughout the Octave, and on the Octave, as in the Day of the Nativity, all in White.

"In the First Sunday after the Octave of the Epiphany up to Septuagesima when the Action is of the Time, all should be Red.

"In Sunday in Septuagesima, and up to the Passion of the Lord, when the Action is of the Time, all should be Indigo.

"In Sunday in the Passion of the Lord all Red.

"In Sunday of the Palm-branches all Red, except one Cope of Black for the part of Cayphas.

- " In the Day of the Supper all Red, with a Banner of White.
- " In Friday in the Preparation Red Vestments; Deacon and Subdeacon in Purple.
- " In Saturday in the Vigil of Easter all Red.
- " In Easter Day and throughout the whole Week all Red.
- " In Sunday 'in Albis' (*i.e.* the Octave of Easter), all in White Vestments.
- " In all Sundays from the Octave of Easter up to the Ascension, when the Action is of the Time, all in Red Vestments.
- " In the Vigil of the Ascension, and in the Day and throughout the Octave, and in the Sunday within the Octave, as well in Vestments as in the Altar, all in White.
- " In the Sunday after the Octave of the Ascension all Red.
- " In the Vigil of Pentecost, and in the Day, and throughout the whole following week, all in Vestments of a Red Colour.
- " In the Day of the Holy Trinity all Red.
- " In Thursday after the Feast of the Trinity in the Feast of Corpus Christi, all Red, and throughout the whole Octave.
- " In the First Sunday after the Feast of the Holy Trinity, and in all Sundays up to Advent, when the Action is of the Time, all in Red Vestments.
- " In the Dedication of the Church all Indigo and White."

In the same MS. (p. 101) is contained a detailed Calendar of Colours for every other Festival and Saint's Day in the year, but the whole are comprehended under the general Rule at the end (p. 103), which is as follows :—

" Memorandum, that regularly when the Action is of an Apostle or Martyr, all should be Red; when of a Confessor, all Saffron and Green mixed, so that they may be more honourably and suitably adapted to the Feast.

" When of a Virgin not a Martyr all should be White. When of a Virgin and Martyr all Red and White."

The instances where the Colours are mixed, and some few where a peculiar single Colour is enjoined are as follows :—

- " S. Nicholas all Green and Saffron.
- " S. Julian all Saffron.
- " Chair of S. Peter Green and Saffron.
- " S. Gregory all Green and Saffron.
- " S. Cuthbert all Green and Saffron.
- " S. Benedict all Indigo.
- " S. Ambrose all Green and Saffron.
- " S. Leo all Saffron.
- " S. Dunstan Green and Saffron.

- " Translation of S. Edward all Saffron.
- " S. Petroc all Indigo.
- " Translation of S. Richard all Saffron.
- " Nativity of S. John and throughout the Octave all Indigo.
- " Translation of S. Martin all Saffron.
- " Translation of S. Benedict all Indigo.
- " S. Swithin all Saffron.
- " S. Mary Magdalene all Green and Saffron.
- " S. Anne all Green and Saffron.
- " S. Sampson and S. Germanus Saffron.
- " The Chains of S. Peter all Green and Saffron.
- " S. Eusebius all Saffron.
- " S. Augustine Bishop all Green and Saffron.
- " S. Egidius, Translation of S. Cuthbert, S. Gabriel, S. Bertinus in September, have no special Colours.
- " S. Michael all Indigo and White.
- " S. Jerome all Green and Saffron.
- " Translation of S. Edmund all Saffron.
- " The Feast of Relics all Red and White.
- " SS. Lucy and Remigius have no special Colours.
- " All Saints all Red and White.
- " S. Leonard all Indigo.
- " S. Martin all Green and Saffron.
- " S. Edmund all Green and Saffron.
- " Octave of S. Martin all Indigo.
- " S. Hugh all Green and Saffron.
- " Commemoration of the Dead all Black.
- " Memorandum, that when the Office of the Holy Ghost is celebrated, or the Commemoration of S. Andrew, all should be Red.
- " Also that when there is Commemoration of the Blessed Virgin, or for Peace, all should be White.
- " Memorandum, that whensoever the Action is for the Dead all should be Black and simple, whether for the King or Bishop, and so should it be in the Sepulture."

VI. The Exeter Cathedral Rule as to Colours is to be found in the twenty-third Chapter of Grandiffon's " Ordinale," of the date of A.D. 1340 or thereabouts, and is ostensibly as follows, and seems to be a modification of the Roman.

" The Colours of the Vestments, *after the custom of the Roman Curia*, are four or six varieties; that is to say, White, Red, Green or Saffron, Violet Blue or Black; and each of these Colours is to be considered such if it constitute the greater part of that which may be the field or ground of the stuff

in question, although mixed with Gold or any other Colour, under which conditions each of these Colours is to be used, as explained below. But so, nevertheless, that those mixed with Gold and the more noble may be worn in their own place on greater Feasts, the plain and more simple on simpler Feasts. Nevertheless, if there be Vestments very precious and beautiful to behold, as, for example, those embroidered with figures, or singularly adorned with various Colours, the same ought to be used in Principal or Greater Feasts. The other aforefaid Colours are to be used thus, viz., In the First Sunday in Advent and up to the Vigil of the Nativity of the Lord inclusive, Violet should be used. So, in like manner, from Septuagesima up to the Supper of the Lord, or, according to some, up to Sunday in the Passion of the Lord. In the Day of Preparation also, up to after the Orisons solemnly pronounced, and in the Vigils of Easter and Pentecost only when the Lessons and Tracts are said, also in Rogations and in other Fasts of the Church throughout the year, and in Processions or Masses for any Tribulation, also in the Decollation of John Baptist, because he descended to Limbus, the Violet Colour is to be used, because it is livid and tending to blackness; nevertheless, so that if there be ancient Vestments mixed with Gold, they may be specially worn on the First and Third Sunday in Advent and the Fourth in Lent. From the Octave of the Epiphany up to Septuagesima as often as the Action is of the Time, Green are to be used, and the same is to be done from the First Sunday after Trinity to the Advent of the Lord as often as the Action is of Sundays or Ferials, except on the Vigils of the Saints and in Ember Days in September, when Violet should be worn. In the Day of The Nativity of the Lord and in the Feast of S. John Evangelist, and in the Sixth Day from the Nativity, and in the Day of the Circumcision according to some, and in the Octave of S. John Evangelist, and in the Vigil and in the Feast and throughout the Octave of the Epiphany, and in the Purification and all other Feasts of the Blessed Mary, and in the Octaves and Commemorations of the same, also on Maundy Thursday when the Bishop consecrates Chrism, White, otherwise Red. In the Vigil of Easter, except when the Lessons and Tracts are recited (for then Violet should be worn), and in Easter Day, and from thence up to the Octave of the Ascension, in the Nativity of John Baptist, and when the Action is of him throughout the Octave, in the Feast of S. Gabriel, and in all Feasts of S. Michael, likewise in all Feasts of Virgins not Martyrs, always White or glistening White ('candida') are to be used. In the Vigil of Pentecost, however, after the Lessons and Tracts, the Priest should wear a Red Cope to bless the Fonts, and thenceforward he and his Ministers at the Mass and afterwards at Vespers, and throughout the whole week of Pentecost up to the Vespers of the following Saturday, and in the Feast of the Holy Cross, also in all Feasts of Apostles, Evangelists, and Martyrs and throughout their Octaves when the Action is of them, and, according to some within the Passion, and on Maundy Thursday if the Bishop does not celebrate, should use Red Vestments. Nevertheless, in the Conver-

sion of S. Paul, and in the Chair of S. Peter, and in certain other Double Feasts of the Saints which fall within Advent or Septuagesima up to Easter, and in the Feast of Mary Magdalene according to some, Vestments of Indigo, that is, of the Colour of the Air, or Blue if there be any such which are beautiful, may not inconveniently be worn. In the Feast of the Magdalene, however, some use White, some Saffron. In the Feast of the Trinity, however, if there be any beautiful Green Vestments, with Copes, Tunics, and Dalmatics sufficient in number for so great a Feast, these ought to be used, otherwise wholly White or glistening White ('candida') should be put on. In the Feast of Corpus Christi, however, and throughout the Octave, on account of the likeness of Bread and Wine, and of the Body and Blood of Jesus Christ, Who is glistening White ('candidus') and Ruddy, a mixture of glistening White ('candidis') and Red is to be used; thus, for example, that the two Principal Rulers should use bright white ('candidis,') and the two others, the Secondaries, Red; the Priest, however, who executes the Office should wear glistening White ('candidis') both at the Mass and at Vespers, and one Collateral Red for incensing, and at the Mass the Deacons Red and the Subdeacons White, in the mode most convenient, and so that the Red be equally divided. In the same mode should it be with Virgin Martyrs. In the Feast of All Saints and of Relics and at the Dedication of the Church all Colours may be used indifferently at pleasure; but so, nevertheless, that glistening White ('candidus') and Red be preferred. It appears, therefore, generally from what has been before said, that in Feasts of the Apostles, Evangelists, and Martyrs, Red is to be used. In Feasts of Confessors, Saffron or Green, which are esteemed to be the same. In Feasts, however, of Virgin Martyrs, partly White, partly Red, or of these two Colours mixed; in Feasts of Virgins not Martyrs, entirely White. In Advent and Septuagesima and Quadragesima, also in the Vigils of the Saints, and Ember Days without Pentecost, and in Rogations, Violet Vestments. In Sundays, however, between the Epiphany and Septuagesima, and in all Sundays throughout the Summer, when the Action is then of the Time, Green should be used. Black Colour, however, is to be used in the Day of Preparation after the Adoration of the Cross, and in all Exequies of the Dead, and likewise should the Violet be deficient, in their stead. If, however, there be haply any other Vestments of various or indeterminate Colours, let them be put in use according to their beauty and value, agreeably to the judgment of the Seniors, in the meantime, sparing the other Vestments, and conformably with obedience. Let all the Vestments be well and cleanly kept, so that four times in the year at the end of each term, they be supervised by the Treasurer or Subtreasurer, and those which are unfewn or torn be mended, and those which are of linen and dirty be washed." Elsewhere it appears that on All Souls' Day, and the following Commemorations, Purple was worn.

The Ritual at Exeter had been adopted by the predecessors of Leofric

from Chrodegang, Bishop of Metz, who, according to Alban Butler, died *circa* 766. This Ritual had been approved by the Council of Ænham, Hants, at which S. Elphege presided, A.D. 1009. Leofric was a native of Burgundy, and as to these Colours they and he seem ostensibly to have followed the Roman custom; yet the Inventories published by Mr. Oliver, which range between 1056 and 1337-60, render it very doubtful whether practically this was so. In these Inventories, besides those Vestments which are of mixed Colours or Cloth of Gold, we find 73 Red, 40 White, 36 Indigo ("Aerii Coloris") and Purple, 24 Yellow, 24 Green, 8 or 10 Black. Bishop Grandisson made the Sarum Use the foundation of his, although he exhorted his Clergy to follow that of Exeter, where it was peculiar. The comparative proportion of Colours above given seems to show that the Roman custom could not have been strictly followed, but rather that of Sarum.

VII. It is difficult to determine whether York had any peculiar Colours. On Saturday before the Fourth Sunday in Advent the Lessons and Tract had Red Copes, and the Sequence on the Fourth Sunday was to be by four Vicars in Black Copes. On Christmas Day, and on the sixth day from the Nativity, all were to be in White Vestments, and on Passion and Palm-Sundays the Tract was sung in Black instead of Red Copes. In other respects that Cathedral seems to have followed Sarum Use.

At Durham, the robes wherein the body of S. Cuthbert was enveloped when redeposited in his tomb, *circa* 1104 (which had been originally opened by Frithestan, *circa* 938), and the Stole and Maniple and Girdle, were mostly of Red and Purple and a bright Crimson. (*See Raine's "S. Cuthbert,"* 89, 132, 142, 194, *et seq.*, 203.) Upon the death of Bishop Pudsey in 1194, amongst other furniture of his private Chapel were Chasubles of Red Taffeta nobly embroidered with Gold leaf, bezants, great pearls and precious stones, and Albes of Blue with embroidered Stoles.

At S. Patrick's, Dublin, and elsewhere in Ireland, we know that S. Osmund's Rite prevailed; for a copy of S. Osmund's Consuetudinary was transcribed and sent to that Church (which had been erected into a Cathedral with Dean and Chapter by Henry de Loundres, A.D. 1210), and its provisions adopted. Higden, in his "Polychronicon" (he died 1367), expressly states that Ireland received S. Osmund's Rite. The Copy above mentioned, which formerly belonged to Dr. Todd, is now in the University Library, Cambridge, together with a Troparium of the same date with the musical notation, that is, of nine "Kyries," "Sanctus," "Agnus," "Gloria in Excelsis," and Sequences for the whole year. The Sarum Use was also introduced into Scotland by Hubert, Bishop of Glasgow, 1147, and is clearly the foundation of the Aberdeen Rite as detailed in the "Registrum Aberdonense." So that with very partial exceptions the Sarum Use as to Colours

must, in the thirteenth and fourteenth centuries, have been nearly universal in the British Isles. The principal variation seems to have been that whereas Sarum Use prescribed White for Easter-tide, many of the others used Red.

VIII. The Pallæ, or Coverings for the Altar, were usually, but not always, of the same or corresponding Colours with the Vestments of the Clergy. The Exeter Rule, as we have seen, defines the "Campus," Ground, or Field as the test of Colour. We find these Pallæ, Frontlets, Frontals, and hangings often to have been "diversi coloris," worked and embroidered in various patterns with figures and patterns of many and different tints, and the introduction of Gold and jewels and cloth of Gold was always an allowable variation. This began very early. The writer of the life of Maximianus of Ravenna (*Rer. Ital. Scriptores*, Part I., p. 108) tells us that Victor, the twenty-fifth Bishop, his successor, A.D. 552, "ordered a most precious fine linen Altar covering ('Eudothim byssinam'), the like of which never was seen, which had on it all the life of the Saviour represented in needlework. On the Day of the Epiphany it was placed over the Altar of the Church of Urfiana. One could not but think that all the images and beasts and birds which are thereon are alive in the flesh. There are the effigies of Maximianus himself most excellently done in two places: one greater, the other less, with the inscription, 'O magnify the Lord'" &c. The same writer tells us that Maximianus himself prepared an Altar hanging of Gold, on which was worked the portraits of all his predecessors in threads of Gold, and a third and fourth Altar frontal or hanging whereon pearls were set with an inscription, "Spare, O Lord" &c. We find Walter de Bronescombe, Bishop of Exeter, 1257, gave "Two new Palls of Baudekyn, which are placed about the Great Altar in Double Feasts, and one for the middle Altar with Majesties, another with lions of Gold, and another of various Colours." Also a Red Frontal with images of the Holy Trinity and Twelve Apostles in memory of Stapledon Bishop (1308). The S. Paul's Inventory mentions "A Frontal of Black Samet with bars and vines of Gold lace for the Greater Altar," with others.

Durandus, it will be remembered, in words adopts the Roman rule and only Four Colours, White, Black, Green, and Red, but, he adds, Scarlet may be substituted for Red, Violet for Black, Byffe (perhaps Cream Colour) for White, Saffron for Green; but his enumeration is obviously imperfect, for he omits all mention of Cloth of Gold, Purple, or Indigo, or Sky-blue, which became such favourites in England. He is at variance with the list given in the fourteenth "Ordo Romanus" (*Mabillon, Mus. Ital.* II. p. 289), (being that of Cardinal Gaietanus, A.D. 1294, but seems to represent Italian usage only), wherein it is stated that the "Holy Roman Church uses Five Colours, White, Red, Green, Violet, and Black, though some consider the two last as one. [The "Ordo Romano xv.", which has P. Aurelia for its

author, a century later (*ibid.* p. 452) says that in modern times the Roman Church esteemed the three Colours of Black, Violet, and Indigo as one and the same.] Cardinal Gaietanus, at the end, adds that on days when Black should be used it is not unfuitable to use Violet.

According to De Moleon (*see Index, "Couleurs"*), the ancient Colours were Red from Passion Sunday to Easter, on the Circumcision, Corpus Christi, and All Saints at Bourges, Nevers, Sens, Le Mans; at Paris on Pentecost, Corpus Christi, All Saints, Maundy Thursday, and on Sundays from Pentecost to Advent; Purple or deep Red on Good Friday at S. Lo at Rouen, and at Rouen on Whitsunday; White on all the Feasts of our Lord and of the Virgin everywhere. At Le Mans Green was used only on the Epiphany, at Vienne on Palm Sunday; at Le Mans Violet or Ash-colour on Good Friday and on all Sundays for the days of Abbots and Abbeesses and the four first weeks of Lent. Black with Scarlet orphreys from Passion Sunday to Easter Sunday at Paris. Black during Advent, and from Septuagesima to Easter, was used only at Vienne. These varieties, it will be observed, nearly correspond with the Use of Sarum.

Viollet-le-Duc, in his "Dictionnaire Raisonné" (*Article, "Autel"*), states that at this period, although the "parements" or hangings of the Altar did not always in all things correspond with those of the Priest and his Assistants, yet "in changing the Colours of the Ecclesiastical Vestments according to the different times of the year the Clergy changed equally, as is still the practice at this day, the Colours of the hangings ('parements') of the Altar, when these hangings were made of stuffs, and it was the same with the Veils and Curtains surrounding the Altars; these were variable in their hues."

APPENDIX II.

I. SOLEMN CONSECRATION OF A CROSS OR CRUCIFIX.



THE principal of the following Prayers of Solemn Consecration of a Cross or Crucifix is taken from the Pontifical of Ecgbert, Archbishop of York, A.D. 730. It is transcribed at length, because from it are borrowed the main portions of all the principal forms of Consecration in the subsequent Pontificals. In particular it is found substantially in that of Bangor, A.D. 1268, in that of Clifford, A.D. 1400, in the Lansdowne MS. 451, and in Lacy's Exeter Pontifical.

Ecgbert's Pontifical begins thus: "Thou shalt sprinkle me with hyssop," &c. *Psalm*: "Have mercy upon me" &c. The Bangor and Clifford's Pontificals begin thus: "*First let Litanies be said; then thrice, 'O God, make haste to help me.' Afterwards let him (the Bishop) exorcise and bless Salt and Water as in the Dedication of a Church.*"

According to the Bangor Pontifical thus: "I exorcise thee, O creature of Salt, in the Name of our Lord Jesus Christ, Who said to His Apostles, Be ye the salt of the earth, and by His Apostle said, Let your heart be seasoned with salt; that thou mayest be sanctified to the Consecration of this Cross, to expel all the temptations of devils; and to all who shall take of thee thou mayest be a safeguard of soul and body, and safety and protection and a confirmation of Salvation, Through Him Who shall come to judge the world with fire," &c.

Benediction of Salt. "O Lord God, Father Almighty, bless ✠ this creature of Salt to put the enemy to flight, and render it healthful medicine, that it may profit to the health of the soul and body of those who take it. Through" &c.

"I exorcise Thee, creature of Water, in the Name of God the Father Almighty, ✠ and in the Name of Jesus Christ, ✠ and of the Holy Ghost, ✠ that every might of the adversary, every incursion of the devil, every phantom, and all the powers of the enemy may be rooted out and put to flight by this creature of Water. Wherefore I exorcise thee, O creature of Water, by the Living God, by the True God, by the Holy God, and by our Lord Jesus Christ, that thou mayest be made Holy Water, Blessed Water, and so that wheresoever poured out or sprinkled, whether at home or in the field, thou mayest drive away every phantasm and power of the enemy, in that thou art consecrated Water, and may profit to the dedication of this Holy Cross [or Hand-bell, or Church-bell], that through thee and the Divine Benediction, the Lord helping, or through our mouth, or hands, or Office, this Cross [or Bell] may be divinely consecrated through the grace of the Holy Ghost, and for ever remain consecrated for adoring the image of our Lord Jesus Christ, and may the Holy Ghost dwell in this Holy Cross. Through the same" &c.

Then let the Cross be laved with consecrated Water, modulating the Antiphon: "Thou shalt sprinkle me with hyssop and I shall be clean; Thou shalt wash me and I shall be whiter than snow." *In Paschal tide, "Alleluia."* [The same directions are given in



Crucifix in champlevé enamel, mounted on wood, with jewels.

12th century.

In Mr. Morland's Collection.

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Clifford's and Lacy's Pontificals, Lacy's adding that the Choir should sing the Litany previously, and that the Bishop should be clad in his Episcopal Robes.] Then follows "We beseech Thee, O Lord." [The following is in the Pontificals of Ecgbert, Leofric, Anianus, Clifford, and Lacy:] "Holy Father, Almighty Eternal God, that thou wouldest vouchsafe to bless this Wood of Thy Cross, that it may be a saving remedy to mankind, steadfastness in faith, advancement in good works, the redemption of souls, a protection and defence against the darts of the enemy. Through" &c. [The following is in the Pontificals of Ecgbert, Clifford, and Lacy:] "Bless, O Lord, this Thy Cross ('creature') by which Thou hast delivered the world from the power of devils, and hast overcome by Thy Passion the suggester of evil who rejoiced in the transgression of the first man, but who by the Wood of the Cross was forced to release those whom he had seduced by the forbidden wood. Through" &c. [The following is in the Pontifical of Leofric:] "Almighty everlasting God, Who to a world lost through wood, didst predestine Thy Cross for the Wood of Redemption; Vouchsafe, we beseech Thee, to bless this Wood, fashioned after the similitude of Thy Cross, and prepare in it strength to thy faithful ones, but a stumbling-block to Thine enemies, and to all believers in Thy Name an increase of Heavenly virtue. Through" &c. In the Bangor Pontifical is the following additional prayer: "God, who hast converted the blessed Cross of suffering ('patibulum'), which before was for the punishment of the wicked; to the deliverance of those who are redeemed by the Blood of Thy Son, Bless, ~~✠~~ we beseech Thee, this Ensign of the Cross with the Sacrament of Thy sanctity, and grant to Thy people to be protected by the guardianship of That with the Standard of which they are armed. May this Cross be unto us the Armour of Faith and the support of our hope in adversity: may it be victory over the enemy, concord to the State, a guard in the field and support at home. O Lord, through the virtue of this Cross preserve in safety Thy flock; and, glorious with Heavenly sanctity, may it profit to everlasting life, which for us by the conquering Lamb is preserved for our Salvation. Through" &c.

Another prayer now follows in Ecgbert's and the Bangor Pontifical, and in most others, to the following effect, there being a few verbal variations: "God of Glory, Most High Sabaoth [Most Mighty Emmanuel, God, the good and noble Father, Who watchest over and enlightenest us, Who rulest the world], Who by the precious Blood of Thine Only-begotten through the Passion of the Cross hast delivered the world from the penalty of deserved death, and quickenest us with spiritual illumination, Who disposest of all kingdoms, Who art the donor of good gifts and bounteous distributor of all virtues, Whom nations and people do serve, and to Whom all the legions of Angels do service, Who dost bestow upon Thy servants that wherewith they may duly perform their vows to the praise of Thy Name, to Whom in the first place the faith of the offerers is pleasing, whereby then the Oblation is sanctified; we beseech the gracious pity of Thy Mercy, that Thou wouldest sanctify ~~✠~~ and consecrate ~~✠~~ to Thyself this Ensign of the Cross which with entire devotion of mind the religious faith [of Thy servant] hath constructed a trophy, as it were, of Thy Victory and of our Redemption, and Which, for the love of the triumphant glory of Thy Christ, he hath consecrated for ever. Receive this invincible Ensign of the Cross, wherewith the power of the Devil is reduced to naught, the liberty of mortals, formerly in bondage, is restored, which now through grace is changed into honour, and that which once inflicted punishment on the guilty now absolveth sinners from the penalty of all their offences. No gift is more acceptable unto Thee than that by which Thou wast pleased to redeem us, and which the fixing of Thine own Body thereto hath dedicated, nor is any Oblation more familiar to Thee than that sanctified by the stretching forth of Thy Hands; with those Hands, therefore, receive It with which Thou didst embrace It, and with the sanctity of That, sanctify this; and as by That the world was expiated of guilt, so may the most devout souls of Thy servants who offer it by the merit of the Cross and the supplications [of Thy Holy Martyr Felix (this would be the Saint to whom the Church or Chapel was dedicate)] of all Thy Saints, be free from all sin, and protected, as it were, by the virtue of the true Cross, shine forth in continual successions of triumphs. In this gold

may the splendour of the Divinity of Thine Only-begotten Son be radiant ; may the glory of His Passion shine forth in the wood, in the blood-stone may our Redemption from Death beam ruddily, in the clearness of crystal the purification of our life ; let it be the protection of their friends, the certain confidence of hope ; may it confirm them, with the nation and people, in the faith ; strengthen them in hope ; unite them in peace, augment their triumphs, amplify their prosperity, profit them during all time and unto the life of eternity, so that it may defend them flourishing in temporal glory, and in its virtue bring them, diademed with an everlasting crown, unto the celestial kingdom. Grant this through the propitiation of His Blood with Whom Thou art well pleased, through That Same Mediator Who gave Himself a Ransom for many, Who vouchsafed to offer Himself a Sacrifice for sins, Who, lifted up upon the Wood of His Cross, humbled Principalities and Powers, Who with Thee sitteth on the starry throne in the indissoluble Union of the Holy Ghost evermore through infinite ages of ages. Amen."

Here, according to the Bangor Pontifical, that of Clifford, and most others, the Bishop anointed the Cross with Chrism ; according to the Bangor Use and Clifford and Lacy, with this Prayer, which, with the following, are also found nearly verbatim in the *Landsdowne MS.* 451 (14th century) :—"Sanctify, we beseech Thee, O Lord Jesus Christ, this Cross, which Thou didst vouchsafe to ascend for the Salvation of the World, which had been taken captive by the snares of the Devil. Now, therefore, sanctify this Saving Ensign of Thy Cross by the sprinkling of this Water, and graciously pour over it the Chrism of Thy Sacred Unction for the deliverance of mankind, and the putting to flight devils and expelling diseases from them, so that all sicknesses both of body and mind may be expelled in the presence of this Holy Cross, by the invocation of Thy Holy Name, and that believers in Thee may be quickened by the remedies of Spiritual Medicine, Who livest" &c. *Here let the Cross be incensed, singing the Antiphon* : "Let my prayer, O Lord, be directed unto Thee like Incense" &c. (In Eastertide, "Alleluya.") *Psalms* : "Domine, clamavi," "Lord, I called upon Thee." *Orison* : "O Lord Jesu Christ, Immortal Salvation, King of Angels, the Way, the Truth, and the Life to them that believe in Thee, Who for the Salvation of this world, didst humbly descend from the throne of Thy Majesty unto earth, and ascend the Cross, and was suspended on the Wood for the redemption of mankind, and didst kindly sanctify this Ensign of Thy Passion ; therefore we bear this sign of Thy Cross, wherewith Thou hast redeemed us, on our foreheads as well as in our hearts, a Standard of Faith and Truth to our eternal Salvation against all the weapons of the enemy. Wherefore, O Lord, we suppliantly pray Thee that this Ensign of Thy Holy Cross may be the medicine of Thy Church and the Ensign of all that believe in Thee to their holy and perfect sanity. Make wondrous, O Lord, Thy mercies, by the Virtue of Thy Holy Cross, and mercifully grant that from the places and houses of the faithful where this Cross shall abide devils and unclean spirits may be put to flight, pestilent diseases may be repelled, impurities may be absent, all adverse powers and the snares of the enemy, through the knowledge of Thee, may be repelled, and in the virtue of Thy Benediction, be blessed, sanctified, and cleansed ; that it may be to Thee, O Lord God, the action of graces, and upon us and Thy people benediction and plenteousness of Thy Heavenly gifts, through Thee, Saviour of the world, Who" &c. *After this, let the Cross be raised and adored by all, and let this Antiphon be sung* : "O Cross more splendid than all stars, celebrated in the world, much beloved by men, more holy than all things, Which alone wast worthy to support the sweetest burthen ('talentum') of the world ; sweet nails, carrying sweet weights. Save the assembly now present, collected this day in Thy praises. Alleluya, Alleluya, Alleluya." *Antiphon* : "Above all the woods of Cedar, Thou only art more exalted ('excellior') on which the Life of the World hung ; on which Christ triumphed, and Death overcame death," (*within Septuagesima*) "for evermore," (*in Eastertide*) "Alleluya. Let us pray. Almighty and everlasting God, Whose Holy and fearful Name, amongst other visible creatures, fruitful trees never cease to praise and to bless ; we suppliants entreat Thee that Thou wouldest vouchsafe to sanctify with Thy celestial benediction this excellent ('singulare') Ensign which, after the pattern of that most holy Standard, thy devoted servants [N. hath]

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Consecration of a Bell.

Appendix xix.

have set up, so that to all who kneel before it, and supplicate Thy Majesty, may be bestowed compunction of heart, and pardon of offences may be granted, and through the intercession of that most victorious Passion of Thine Only-begotten Son, they may both ask what is pleasing unto Thee, and may be enabled more quickly to obtain what they ask. Through the Same."

Let the Cross so consecrated be blessed in these words:—"The Benediction and Sanctification of Almighty God the Father, and also of the Incarnate Word, and Holy Ghost the Comforter, abide continually upon this likeness of the Cross of Christ, that this Cross may be to all adorers a wholesome Medicine, for ever and ever. Amen."

II. THE FORM OF CONSECRATION OF ALTAR LINEN

In the Pontifical of Anianus, Bishop of Bangor, A. D. 1268, is as follows, varied somewhat from the form in Ecgbert's Pontifical 43 (*ante* 270):—"O Lord God, Who from the beginning createdst things necessary and useful for man, and also taughtst Moses Thy Servant for forty days to make Pontifical Vestments for Thy Priests and Levites, and Ornaments and Linen with those which Miriam wove and made for the use of the ministry of the Tabernacle of the Covenant, vouchsafe to sanctify, bless, and consecrate this Linen for the use of Thy Altar, to cover it, and upon it to accomplish ('conficiendum') the Body and Blood of Thy Son, our Lord Jesus Christ, Who with Thee" &c.

Another for Linen and other things which may be needful for the Sacred Ministry:—"Hearken, O Lord, to our prayers, and this Linen and other coverings, and also these Vessels of Thy holy Altar and of Thy Church, and all things prepared for the use of the Sacred Ministry do Thou vouchsafe to bless and sanctify. Through" &c.

III. BENEDICTION OF CHURCH BELLS.

The following is the form of the Benediction of a Church Bell in the Pontifical of Anianus. It is so similar to that in Ecgbert's Pontifical (A. D. 738), (*Surtees Society Edit.* 117,) and to that in Bishop Clifford's C. C. C. C. (circa 1400), that it is not necessary to note the variations between them.

"First let Litanies be said. Then let the Bishop say, 'O God, make speed' &c. Next let the Bishop make Exorcism of Water, saying, 'I exorcise thee' &c., ending, 'So that, through the grace of the Holy Ghost, this Bell may abide consecrated perpetually to incite the hearts of the faithful to the praise of God, and that the Holy Ghost may abide in this Bell, through Him Who shall come to judge the world with fire' &c. Then shall be sprinkle the Bell with Blest Water, saying, 'Asperges,' 'Thou shalt sprinkle' &c. Orison: 'Bless, O Lord, this Bell with Thy Heavenly Benediction, and may the Virtue of the Holy Ghost rest upon it, so that when this Vessel shall be rung to invite the Sons of the Church, wherever its sound shall be heard the power of enemies, the shadows of phantasms, the incursion of whirlwinds, the stroke of lightnings, the mischief of thunders, the calamity of tempests, and all the blast of storms may depart far away; and that when the children of Christ hear its clang an increase of devotion may grow in them, so that hastening to the bosom of their kind Mother, they may sing to Thee in the Church of the Saints; and also that, bringing praise in the sound of the trumpets, melody in psalmody, exultation in the organ, sweetness in the timbrel, joyfulness in the cymbal, they may thus in Thy holy Temple be enabled to invite the services and prayers of the hosts of Angels, O Saviour of the world, Who with the Father' &c. After this shall be sung seven Psalms, that is, 'Praise the Lord, O my soul,' to the end of the Psalter, with this Antiphon: 'In the City of the Lord clearly sound continually the Organs of the Saints; there evermore most sweet is the Odour of Cinnamon and Balsam which belongeth to God; there Angels and Archangels chant the new Hymn before the throne of God. Alleluya, Alleluya.' And when it shall have been sung, let them wipe the Bell with a linen cloth. Orison: 'God, Who by the blessed lawgiver Moses commandedst silver trumpets to be made, by which, when sounded at the sacrifice of the Levites, the people, admonished by the sweetness of the

found, might be prepared to worship Thee, and encouraged by their clang to war, might overthrow the great power of their adversaries: grant that this Vessel prepared for Thy Church may be sanctified by the Holy Ghost, and that by its stroke the faithful may be invited to their reward. And when its melody shall have sounded in the ears of the people, may devotion of faith increase in them, may all the snares of the enemy be driven far away, may the crashing of hail, the storm of whirlwinds, the rush of tempests, be moderated; may perilous thunders and the blast of winds become healthfully modified and suspended; may the right hand of Thy might overthrow the powers of the air, and, hearing this Bell, may all impure spirits tremble and fly as if before the Ensign of Thy sacred Cross. Grant us, we beseech Thee, this favour, O Lord God, to Whom every knee boweth, of things in Heaven, and in Earth, and in Hell, and to Whom every tongue confesseth; for Thou, O Lord God Jesus Christ, having abolished death by the suffering of the Cross, dost reign in the Glory of God the Father, with the Holy Ghost, throughout all ages and ages' &c.

Orison: 'Almighty, everlasting God, Who by the clang of trumpets madest the walls of stone wherewith the hosts of the enemy were encompassed to fall down before the Ark of the Covenant, vouchsafe to pour upon this Bell Thy celestial Benediction, that at its sound the fiery darts of the enemy, the strokes of lightning, the force of hailstones, the injuries of tempests may be driven far away; and to the question of the Prophet, "Wherefore is it, O sea, that thou fleddest?" the waters with the floods of Jordan driven back by its movements may reply, "The earth is moved before the face of the Lord, before the face of the God of Jacob, Who turned the rock into a lake of water and the flint stone into fountains of waters." "Not unto us, O Lord, therefore, but to Thy Name give Glory," so that when this Vessel here present (like the other Vessels of Thy Altar) is touched with sacred Chrism and anointed with holy Oil, whosoever shall assemble at its sound may be free from all the temptations of the enemy, and may ever follow the teaching of the Catholic Faith, O Saviour of the world, at the nod of Whose Majesty all things within the circuit of Heaven are disposed, Who with the Father' &c.

"Then let him anoint it with Chrism, seven times without, four times within, with this Antiphon following: 'The Voice of the Lord is upon the waters, the God of Majesty hath thundered, the Lord is upon many waters.'—*Psalms xxix.* 'The Voice of the Lord is mighty to the end.' *Then follows the Orison:* 'Almighty, everlasting God, Christ, Ruler, against Whom, according to the taking on Thee flesh, sleeping in the ship, a tempest arose and troubled the seas, but yet forthwith at Thy command, although so furious, was appeased; do Thou, we beseech Thee, mercifully succour the necessities of Thy people; sanctifying this Incense, do Thou pour upon this Bell the Dew of Thy Holy Spirit, so that before the sound thereof the enemy may ever fly, the Christian people be invited to faith, the hostile armies may be terrified; through It may the chosen people be comforted in the Lord, and as if delighted by the harp of David may the Holy Ghost descend upon them, And like as when Samuel was slaying a lamb, a burnt Sacrifice to Thee, O King eternal; at Thy command the resoundings of the air repelled the multitude of the enemy, so whilst the sound of this Vessel passeth through the clouds may the bands of Angels defend the congregation of Thy Church, and Thine everlasting protection preserve the bodies and souls of believers, Through Thee, O Saviour of the world, Who' &c.

"Then put into the Censer Fire with Incense and Myrrh, and raise the Bell over the Incense, so that it may collect all the Smoke, and let this Antiphon be sung: 'O God, Thy way is holy; who is so great a God as our God? Thou art God, Who alone doest wonderful things.' *Psalms:* 'The waters saw Thee' &c., to the end of the *Psalms*.

"Then raising his hand let the Bishop bless the Church Bell, saying humbly: 'May the Blessing of God the Father unbegotten, of the Son only-begotten, and of the Holy Ghost from Both proceeding, ever abide upon this Bell to call the faithful to Divine Worship throughout all ages of ages. Amen.'"

APPENDIX III.

OF THE COMMEMORATION OF THE PASSION AND RESURRECTION.



THE Commemoration of the Passion of our Lord under the ancient English Liturgy began formally on Palm Sunday (*ante*, p. 190). On that Day (and on the following Tuesday, Wednesday, and Good Friday), at the Mass, after the Gradale and Tract (which last consisted of five verses (*see Migne*, 48), and was sung alternately by two portions of the Choir, that part of the Choir standing which was singing, the other part sitting) before the proper Gospels were rehearsed the accounts of the Passion of our Lord divided into four Lectiōns, one from each Evangelist: on Palm Sunday that from S. Matthew, that from S. Mark on the following Tuesday, that from S. Luke on Wednesday, and that from S. John on Good Friday. The same took place at Rouen (A.D. 1070), according to John of Avranches (*Migne*, cxi. 48), and the other Rituals. John of Avranches notes that at Rouen all the Passions were preceded by "The Lord be with you." R. "And with thy spirit," "The Passion of our Lord Jesus Christ according to Matthew &c." "Mark &c.," except that on Good Friday; and that before none of them was said: "Glory be to Thee, O Lord." According to his Rite they were read by a Deacon in an ordinary voice, the words of our Lord only being chanted.

According to the Ritual of Hereford, on Palm Sunday only the Passion was prefaced with "The Lord be with you" "the Passion &c., according to Matthew." At Sarum and York, however, this was said on the three first days, but not on Good Friday. "Glory be to Thee O Lord" was always omitted.

According to the Ritual of Sarum (and the same mode might be adopted on Good Friday at York if ordered), (*see Surtees' Edit. of the Missale*, p. 102,) each Passion was rehearsed by three different persons, who recited the same in the particular manner directed by the following Rubric in the Sarum Missale:

"Here followeth the Passion; and it is to be noted that it ought to be chanted or pronounced by three different voices, a high voice, a low voice, and a medium voice; for all things contained in the Passion are either the words of the Jews or of the Disciples, or are the words of Christ or the narrative of the Evangelist. Let it be known, therefore, that where you find the letter A" (scil. Alta) "those are the words of the Jews or Disciples, which are to be uttered with a high voice. But where you find the letter B" (scil. Bassa), "those are the words of Christ, which are to be pronounced in a low voice. But where you find M" (scil. Media), "these are the words of the Evangelist, which are to be read or chanted in a medium voice; and this is to be observed in all the Passions."

This mode of recitation, however, need not be universally adopted; it is not noticed by John of Avranches or in the Hereford Breviary, and at York it was not obligatory.

On each occasion, on arriving at the words, "He gave up the Ghost" let the Deacon bow

or prostrate himself towards the East, repeating in a whisper ("privatim"): "Hail Mary" &c., "Our Father" &c., "Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord God of Truth;" then let him rise up and proceed with the Gospel. The York and Hereford Missalia direct the same, but this is not noticed by John of Avranches or Lanfranc.

On the Wednesday, according to S. Osmund and the Hereford, Siena, the later Sarum Rite, and John of Avranches, when the Reader came to the words: "And the Veil of the Temple was rent in twain," the Veil hanging before the Altar should be let fall, and not again be raised; or, as done in other places, the Deacon should go forward and tear it in two. This is not noticed in the York Missale.

On this Wednesday evening preceding Good Friday the Bells should be sounded and Lights lit as on Sunday, because of the Solemnity of the Supper, up to and including the Mass on Maundy Thursday. After this they should be silent up to "Gloria in Excelsis" in the Vigil of Easter only, and after that silent again until Compline in that Vigil. The Antiphons on the Psalms should be in the second rank. The Priest should read the Vesper Collect advancing forward as usual to the Choir step, but without a silk Cope, in his usual Choir habit, without Cerofers, a Boy holding the Book up before him, with a single Candle, and there are no Rulers of the Choir. The *Little Chapter*: "All we like sheep had gone astray" &c. *Responsory*: "Men of lies came about me" &c., by one Clerk of the second rank only. *Hymn*: "Vexilla Regis" "The Royal Banner forward goes" &c. *The Collect*: "Regard, O Lord, we beseech Thee, this Thy family for which our Lord Jesus Christ was content to be betrayed into the hands of wicked men" &c. This Collect was said at all the Hours up to Easter, except at Vespers on Maundy Thursday and on the Vigil of Easter. There should be no Petitions, nor prostration, nor Memorials; the Altar should not be incensed. No service of S. Mary until the Monday after the Octave of Easter, and nothing done but the bare service of the Day. If the Annunciation or other Double Feast fall on this Wednesday, the Vespers of the Feast should be celebrated and a solemn Memorial be made of the Wednesday; but if on the Thursday, or from thence up to the Octave of Easter, such Feast should be entirely deferred till the first convenient day after that; when it should be celebrated.

At Compline Petitions should be said as usual, but without prostration and without "Miserere," nor should the Psalm "Ad te levavi" be said; nor again till the Monday after the First Sunday after Trinity.

ON MAUNDY THURSDAY, *before Mattins began, twenty-four Candles should be placed before the Altar, according to the number of the Twelve Prophets and Twelve Apostles, and lit before the Office begins. Of these, one should be extinguished at the beginning of each Antiphon to the Psalms and each Responsory to the Lessons. For there are just so many Candles as there are Antiphons and Responsories; and this signifies the cruelty of the Jews against the Prophets and Apostles, their sorrow, and the sorrow of the seventy Disciples. The same should be observed at Mattins on Good Friday and Saturday.* This was a Rite universally observed according to all the English and other Uses, including John of Avranches and Lanfranc. At these Mattins and other Hours until Easter Day "O Lord, open Thou" &c., and "O God, make speed" &c., as well as the Invitatory, were totally discontinued. In these three days, at the beginning of each Antiphon on the Psalms, the Clerk who begins it should genuflect (except on Maundy Thursday, in honour of the Supper). All the Antiphons at Mattins and Lauds should be begun by the highest Dignitaries in order; according to the ancient use of Exeter, by the Dean, and by the Officiating Priest of the same rank, in the two following days. Single Boys ("the Officiator," *Exeter*) should say the Verses after the Psalms from their places in Choir, and the Responses should be said privately. "Gloria Patri" should be entirely omitted up to the Vigil of Easter, except only after the Seven Penitential Psalms on Maundy Thursday, and after the Introit on that day if the Bishop celebrate. Neumes and Music should be wholly discontinued. The Responses to the Verses should be said privately. The "Pateroster" without "And lead us not" &c. The Clerks who read the Lessons in these

three nights should receive no Benediction. The three first Lessons should be from the Lamentations of Jeremiah, which should be sung respectively each one by a single Boy, each ending with the clause "Jerusalem, Jerusalem, be ye converted unto the Lord your God." The three next Lessons, being expositions of the Psalms, without formal introductions or endings; the three last in like manner from an Epistle of S. Paul. The Ninth Responsory should be repeated instead of "Te Deum." In this and the two next Mattins the Versicles before Lauds should be omitted, and the Antiphon on the Psalms be begun forthwith in the Second Grade, that on "Benedictus" in the first. The last Psalm at Lauds being finished, the remaining candle should be hid where it cannot be seen, or put out. At the end of the Psalms all the Lights throughout the Church be extinguished and "Benedictus" be said, and the remainder of the Service be performed in darkness.

"Benedictus" finished with its Antiphon, *let two Clerks of the second form, without change of habit, standing before the Altar, but turned to the Choir, say thrice "Kyrie Eleyson" "Lord, have mercy;" then two Deacons of the same form, without change of habit, standing at the East entrance to the Choir, facing the Altar, reply, "Domine, miserere" "Lord, have mercy." Let the Choir follow with, "Christ the Lord was made obedient, even unto death." Let the Clerks before the Altar with one voice say, "Christe Eleyson" "Christ, have mercy." After this, let two Seniors, standing before the step of the Choir, without change of Vestment, turned to the Altar say "Who comest to suffer for our sakes." Again the Clerks before the Altar "Christe Eleyson." Then let the Seniors say "Who with outstretched Hands upon the Cross hast drawn all worlds unto Thee." The Clerks before the Altar "Christe Eleyson." The Seniors "Who didst in prophecy foretell I will be thy death, O Death." Then let the Deacons before the entrance of the Choir, say "Lord, have mercy." The Choir "Christ the Lord was made obedient even unto death." Then the Clerks before the Altar say thrice lastly "Kyrie Eleyson." Then the Deacons, standing at the entrance of the Choir, say "Lord, have mercy." The Choir "Christ the Lord was for us" &c. This finished, let one Boy with a distinct voice before the Altar, but turned to the people, say "Even the Death of the Cross." Then let all prostrate themselves, and each say to himself "Our Father" &c. Then two and two let them say privately the Psalm "Miserere," without "Gloria" &c., but with the Orison "Regard, we beseech Thee" also privately, without "The Lord be with you" or "Let us pray" but with the ending "Who with Thee" &c., without "Benedicamus" and let all rise from prostration, kissing the forms. A Senior smiting thrice with his hand upon the Book, let the light previously bidden now be brought out, or be rekindled with flint and steel. On this Maundy Thursday, however, on account of the Solemnity of the Supper, the Clergy did not prostrate themselves in Choir, except after Mattins. (The Exeter, Wells, Hereford, John of Avranches (p. 48), are nearly identically the same.)*

At Prime and all the other Hours "O God, make haste to help" &c. should not be said, nor any Hymn, but after "Pater Noster" the Antiphon on the Psalms be begun by one of the higher Grade, "Christ the Lord was for us made obedient unto death, even the Death of the Cross." The Psalms are chanted, but without "Gloria." "Kyrie Eleyson" and "Miserere" are not said, because of the Solemnity of the Supper. For this same reason the Memorial for the Penitents is discontinued, and the Collect said with note, with "The Lord be with you" "Let us pray" and "Benedicamus"; and so at the other Hours. Vespers, too, are sung festally on this day, all the bells founding, but without Rulers, without "O God, make speed" or "Gloria Patri." All the Hours, including None, are said before the Mass.

According to John of Avranches (49), if the Office was not Episcopal, and there was no Reception of Penitents or Consecration of Oil and Chrism, the Clergy and all the people prostrate on the earth, with tears and groans, should lament their sins, and receive Absolution from the Senior Priest instead. And it is to be noted that the Benediction of New Fire in his time took place at Rouen not only on the Vigil of Easter, as detailed above (p. 201), but just in the same mode and hour on all the three days before Easter.

None being concluded, in the next place the Reconciliation of the Penitents takes place, as before detailed (*ante*, pp. 95, 103, 199, and see *De Moleon*, 299, 334). The Mass which followed is to be celebrated much after the Sunday mode, on account of the Solemnity of the

Supper; all the Bells sounding, two Cantores in Copes, Deacon in Dalmatic, Subdeacon in Tunicle if the Bishop celebrate, and "Kyrie Eleison" without proses; and if the Bishop celebrate, with "Gloria Patri" and "Gloria in Excelsis;" otherwise without both. Both the Epistle and Gospel are to be read, and the Gradual sung (by Two Boys in Surplices) in the Ambo or Pulpit as on Sundays, without "Credo;" but if the Bishop celebrate, with "Credo," and the Gospel chanted, as in a Double Feast. Exeter and York Uses are the same.

At the Offertory, according to all the English and Norman uses, conformably to the universal custom of the Western Church from the earliest recorded period, the Subdeacon or Deacon should specially prepare Three Hostiæ at least for the Priest to consecrate, one or more destined for the Priest and communicants on this day, but two or more to be reserved till the morrow. Of those so reserved, one or more to be for the Priest and other communicants on Good Friday; a second to be placed with the Cross in the Sepulchre (if it be the custom to have such a Sepulchre), as directed by the printed Missalia of Sarum, York, and Hereford, in the fifteenth century, and by the Exeter Ordinale in the fourteenth.

Note, however, that no such reservation in a Sepulchre is mentioned in the original Consuetudinaries of Osmund or Wells, nor in Lanfranc's Benedictine Statutes, nor in the Ordo Senensis, nor was the Corpus Domini placed in the "Locus compositus in modum Sepulchri," mentioned by John of Avranches, but the Cross only. Neither the Carthusians nor Cistercians ever had such a Sepulchre. The Carthusians forbade it as being "after the manner of the Seculars and not suitable to our customs" (*Thiers, de Exposit. S.S. iii. 19*). Thiers himself, however, mentions many places where a Sepulchre was constructed at this epoch, e.g. Rheims and Chartres (*see also De Moleon, 28, 209, 214, 305*). At Exeter it was in Grandisson's time on the left side of the Altar; and so probably elsewhere.

The usage in the time of Osmund and following two centuries was doubtless that detailed by John of Avranches (*Migne, cXLVII. 50*). "On this day many Hostiæ are consecrated wherewith the Clergy and people may be communicated, and let a portion of the Hostiæ without wine be reserved until the morrow, from which they may be communicated again. Let these Hostiæ be carried by the Priests and Ministers of the Altar, duly vested, in Procession, with Lights and Incense, and honourably set down upon some Altar, and there be most carefully covered up with the purest linen, and there let a light continually burn to the last extinguishment of candles at Mattins."

The words of Lanfranc (*Giles' Edition, 107*) are: "'Gloria in excelsis' is not said unless the Bishop celebrate and make Chrism, when 'Ite Missa est' is said. Let so many Hostiæ be placed to consecrate as may serve for that day and the morrow to communicate. For these four days let none withdraw from Communion without a reasonable cause. After Mass Vespers on the forms. In the meanwhile let the Priest, a Procession preceding, coming to the Altar, go to the place appointed, which should be most comely prepared, and there deposit the Body of the Lord, the place being incensed both before and after deposition, before which a light should burn continually." The Reservation at Siena (*Ordo Sen. cXLIX.*) was on the Principal Altar.

The printed Sarum Missale, and that of Exeter, have simply "*let three Hostiæ be placed by the Subdeacon for Consecration, of which let two be reserved till the morrow, one to be received by the Priest, the remainder to be placed with the Cross in the Sepulchre.*" The Hereford gives the same directions as the Sarum, and adds after the "Magnificat," at Vespers, "*In the meantime let the Bishop with Lights and Incense deposit the Hostiæ to be reserved to the morrow in the proper place set apart for that purpose.*" The Reservation was at York, "In Armariola," "*Of the Body of the Lord a Reservation should be made until the morrow. It should be reverently placed by the Prelate where it may be safely conserved.*"

The Liturgists Isidore, Amalarius, Albinus Flaccus, and all those subsequent, are to the same effect.

This Reservation was of the "Corpus" alone. The Ordo Senensis expressly says, "The species of Wine is not reserved; the Chalice is finished, the Bread kept." So the York Office,

"Let the Blood be all taken." Thiers (*ibid.*) gives some instances of the Corpus being conserved in the Chalice. But from Lanfranc's Benedictine Rules it is apparent (*Giles*, 116) that it was the "Corpus" only, for he thus details the Conservation on Good Friday: "The 'Corpus Christi' being placed on the Altar, and the mixing of wine and water being made in the Chalice, the Confession said suppliantly at the Altar, let the Priest incense the Corpus and the Chalice, and the Lord's Prayer having been said, and a particle of the Lord's Body having been as usual put into the Chalice, let him communicate himself and all the brethren without the kiss of Peace." On this day "Sanctus" should be sung solemnly although the Bishop be not present; and the Mass proceeded up to "Te igitur" &c., the beginning of the Canon.

[After "Sanctus," when the Bishop officiated, preparations were made for the Solemn Consecration of Oils for the Sick, Holy Oil and Chrism, in three large goblets prepared for the purpose and labelled accordingly, which were brought to the Altar to be blessed by the Bishop in memory of the Ointment wherewith Mary Magdalene anointed the Feet of the Lord; the Oil for the sick first. (*See Osmond's and Wells's Consecrations*, 104, *Wells*, 115, *York*, and *Hereford*, and *Exeter Uses*, and *John of Avranches*, *Migne*, 49.) When the Canon had proceeded as far as "Through Whom all these things, O Lord, Thou dost ever create good," the Bishop stopped and made the Sign of the Cross and Infufflation thrice; thereupon the Mass proceeded till the Benediction on the people, when the Holy Oil was brought in and consecrated. Which done the Chrism was brought up with banners, Cerofers in Albes, Thurifers, Subdeacons, each with a Gospel, a Deacon with the Chrism in a goblet, a tabernacle over it, before which came three Boys in Surplices, singing the Hymn, "O Redemptor" (*ante* p. 200), then two Acolytes and Cross-bearers, one on each side of the goblet, into which the Balsam was put by the Bishop with three crossings, when the Hymn, "Veni, Creator," was begun by the Bishop, looking Eastward and genuflecting. The Hymn was taken up by the Clergy and the first verse sung through by them, about the Altar; the second by the whole Choir, and so on to the end. The Mass now proceeded with "Sursum Corda" "We give thanks" &c. Till the Deacon said, "Humble yourselves for the Benediction;" when the Benediction having been said, "Agnus Dei," the Bishop officiating, was begun by the Precentor, and sung through as if in a Double Feast. Then the Vase of Chrism was offered to the Bishop (by the Minister who had held it in the meanwhile enveloped in an Offertory Veil at the right side of the Altar) to kiss, and afterwards it was carried round instead of the Pax (*sine Pacis osculo*, *York*) to be kissed by the Choir, in the same order in which the Choir were incensed.]

Now let the Precentor begin the Communion Antiphon, which finished, let the Mass proceed as usual.

If the Bishop did not officiate, on this day and on Good Friday, according to all the Uses and Rituals, neither the "Agnus Dei" should be sung nor the "Pax" given (because of the false kiss of Judas), but if he did celebrate, both should be used. According to John of Avranches, (*Migne*, 50), when there is no Consecration of Chrism &c., in place of the "Agnus" the Communion Anthem, as in Sarum, "The Lord Jesus, after he had supped" should be sung; which finished, the Priest should take into his hands the Chalice and begin the Antiphon on the Vesper Psalms, "I will take the Cup of Salvation" and all the Bells should sound.

On this day, says John of Avranches, "Many Hostiæ are consecrated, with which the Clergy and people might be communicated." The York Missal directs, "Let the greater persons in the Church communicate, and all the Blood be taken." The same author says, "That from this day up to the Mass on the night of the Lord's Resurrection, there is no Consecration of Sacraments observed, according to what the Lord says, 'I will not drink of this fruit of the vine until I drink it new in the kingdom of my Father;' and that no Sacrifice is celebrated for these two days signifies the 'affliction and fasting of the Apostles.'" The Hereford orders, "All having communicated, let the Communion be sung." De Moleon (300) states "that it was the custom for the Clergy and people to communicate of these Hostiæ on the Thursday and again on the Friday." Lanfranc, as we have seen, enjoins Communion on all four days.

At this point Vespers should be begun with the Antiphon, "I will take the Cup of Salvation" &c., and all the appointed Psalms be said without "O God, make speed" and without Rulers, and without "Gloria Patri." Then should follow "Magnificat" with the Antiphon "But when they were at Supper Jesus took Bread" &c.; which finished, let the Priest pronounce the Post Communion, "Refreshed by the Food of Life" &c., preceded by "The Lord be with you" and "Let us Pray" and so let the Mass and Vespers be finished together;

the Deacon, if the Bishop celebrated, saying, "Ite Missa est," if not, "Bless we the Lord" &c. Then should follow the necessary meal. Immediately after which, or "during which," according to Lanfranc, all the Altars in the Church should be stripped by the Sacristans or officers of the Church, and remain so until early on Saturday morning. At Siena this was done by the Clergy with singing and Psalmody referring to the Passion, and the Sacristan with a Light, making a genuflection thrice first before each Altar, and singing, "They parted my garments among them" &c., as the coverings were pulled off; and when stripped, each was incensed. This was in memory of Christ being stripped at the column, and the flight of the Apostles. In that Church, however, the Altars were not washed this day as elsewhere.

Then should follow first the Washing of the Altars, the Washing of the Feet of the Poor (not mentioned in the Hereford or Exeter Books), and then of each other ("on their bended knees," *Lanfranc*), and then the "Potus Caritatis," which, according to John of Avranches, was a Cup of Wine given by the Bishop or Dean to each of the brethren ("with bare feet," *York*) "by the Abbot himself" (*Lanfranc*), after which all should come into Church and say Compline in silence (*ante* 200-1). The same observances in the same order are related in the Ordinal of John of Avranches as practised at Rouen, and continued till a late period at that Cathedral and at S. Lo and many other Churches in France up to the time of De Moleon. Amalarius (*Lib. i. c. 12, Hittorp, i. 326*) relates them in the same succession, not mentioning, however, the Washing of the Altars. He adds that, according to some, the Creeds ought now to be given to the Catechumens, which, in the Roman Rite, was deferred to Saturday.

At Hereford the chief Altar was washed after Vespers by Two Canons Presbyters in Albes; the others by one, with the Antiphon Verse and Orison of the Saint (and so in Parish Churches) to which it was dedicate. The Washing of Feet is not mentioned.

At York, Vespers finished, the Prelate and Clergy having assembled in the Church, washed the Feet of the Poor. Then the Prelate, Dean, and Seniors, with bare feet and girded with towels, washed the Feet of the Brethren who sat around, with the Antiphon, "The Lord Jesus after that" &c. Then the Deacon in Albe, with Sub-deacon and Cerofers, read from the midst of them the Gospel, John xiii., to "Let us depart hence." During this time the officers of the Church set before the Prelate and the other sitters cloths and ("nebulæ") thin cakes of fine flour, as if for supper. After the washing completed, and the prayer said, the Priest, his Ministers, with Cross-bearer and Cerofers, all in Albes, with the Dean, washed the Altars, previously asperged with blessed Water, with Hyssop and Savine, and then with Wine, with the Antiphon Verse and Orison of the Saint. The rest as related.

According to the Exeter Rite the Washing of the Altars took place, as at Sarum, first; and of the Feet in Chapter, last. According to Lanfranc the Abbot and Prior and selected brethren washed the feet of the brethren and kissed them, who afterwards washed the feet of the Abbot and of his coadjutors, wiped and kissed them in like manner. The Altars were washed by the Sacristans and selected brethren after Vespers on Good Friday.

It is here to be noted that (except as to the Candles, the Oil, and Chrism) the peculiar Usages and Rites at the Mass and Vespers on Maundy Thursday, Good Friday, and Holy Saturday, are not detailed in the Consuetudinaries of Wells or Sarum.

II. ON THE DAY OF PREPARATION (GOOD FRIDAY), AND ALSO ON THE SATURDAY.

The usual order of Mattins and Lauds should be kept, but with the omissions and observances as on Maundy Thursday. As the Senior Clerk on the Choir side begins the first Antiphon on the Psalms, all should prostrate themselves and kiss the forms. So at Lauds, and at every Versicle except on Holy Saturday before the Gospel. "Pater Noster" should be said throughout in silence. The three first Lessons from the Lamentations of Jeremiah. After the Collect "Who with Thee liveth" &c. should be omitted.

At the Hours all the Clergy should assemble in Choir in silence, and say them without note. The Exeter Rule directs, "as if reading without note in one tone, with a pause in the midst of the Verses." At Prime let the Priest begin the Antiphon on the Psalms, "Christ was for us made" &c., and along with the Choir genuflect, and kiss the forms. No "Gloria Patri." "Pater Noster" in silence; then the Versicles and Psalms with prostration, the Collect without "The Lord be with you" or "Let us pray" or "Who with Thee" or "Benedicamus" and then let all rise from their prostrate posture, kissing the forms. This order should be observed at all the Hours on this day and the Saturday, so that in the beginning of every Hour, and after "Pater Noster," which follows the Psalms, until after the Collect, there be prostration upon the forms, and in rising they be kissed; and so at Compline on this Day. There should be no Chapter Service on this Day, and Vespers be said along with the Mass without singing, and entirely privately; and all with the Choir standing before the Altar. After the Psalm "Miserere" the Priest should say the Collect, "Regard, we beseech Thee" &c., without note, in the manner above mentioned. Let Vespers and the Mass finish together; Compline without adjuncts or note, precisely in the same way, with genuflections, "Pater Noster" "Miserere" and the Collect; and so let the Office for the Day be finished.

According to John of Avranches (*Migne*, 51), all the Choir Offices of this Day except Mattins were said in silence; and, according to him, "New fire, kindled from Flint and Steel was asperged and incensed, and blessed as on the previous day." Lanfranc orders "All the Offices of these two Days in silence, except the Litany and the Psalms, "In directum;" but according to the other English Uses, in a low voice without note, as if reading, except the Complines.

The Mass should begin after None. *Let the Priest approach, go before the Altar, clad in his Sacerdotal Vestments, and a Red Chasuble.* According to Hereford Use, "*In Lenten Vestments with bare feet.*" According to York Use, "*With a Chasuble, Cerofers preceding him.*" According to the Exeter Rule, "*In his Sacerdotal Vestments and a Purple Chasuble.*" *Let him be accompanied by his Deacon (in Stole), and Subdeacon, and other Ministers of the Altar.* According to all the Uses, in Albes and Amices, without Apparels, without Tunicles; the Boys in short Surplices after the usual mode. The Altar should this Day be covered, according to Lanfranc, with a single linen covering only. Let the Lord's Prayer be said silently, before the Altar step, and the Altar kissed as usual. The Priest may then sit down. *Let an Acolyte in an Albe (at York "a Presbyter in a black Cope in the midst of the Choir")* proceed to read the Lesson (*Hosea*, v. and vi.), "In their affliction they will seek me" &c. Next after should follow the Tract, the Verses said alternately by the Choir (*Habakkuk* iii.), "O Lord, I have heard Thy speech and was afraid" &c. *Orison with only "Let us pray" and the Deacon, "Let us bow our knees" when all should kneel. Then the Deacon, "Arise;" when all should arise. Then the Orison, standing, "God, from whom the Traitor Judas" &c. Let the Subdeacon read this Lesson at the Step of the Choir without Title (Exod. xii.): "The Lord said to Moses and Aaron in the land of Egypt" &c. Let the Choir say the Tract alternately (Psalm 140), "Deliver me, O Lord, from the evil man."* (At York, however, this Tract was sung as usual by two Vicars in black Copes. So also with Lanfranc.) *Then Let the Passion follow (John xviii.): (Read as above, p. xxi.), without Salutation, Candles, Incense, or carrying the Textus, and without any prefatory Title.* John of Avranches, however, directs that the Passion on this Day should be read as if it were an ordinary Lesson, except the words of our Lord, which another should recite. At Hereford and Exeter it was read in the usual manner. At York it might be read by three Presbyters, if so ordered, as already mentioned, "Jesus went forth with his disciples" &c.; *And when it is come to the place, "They parted my garments among them" here let two Ministers ("Clerks," Hereford) in Surplices approach, one on the right and the other on the left horn of the Altar, and remove two linen cloths from it which had been placed thereon for that purpose.* Lanfranc directs the same, adding, "Let the Linen Cloth under the Missal remain;" the Hereford adds: "Draw them off on one side and the other, like thieves, and carry them away." *When it comes to "He gave up the Ghost," a pause, and by all should*

be said, kneeling, "Pater Noster" with "Hail, Mary" "Into thy hands" &c. The Hereford here adds "with the Sign of the Cross."

The Passion ended, the Deacon should begin to read the Gospel (John xix. 38 and 42), but without "title," "Gloria" or "Thanks be to God."

Immediately after the Gospel should follow the Solemn Orisons for the whole Church. The Pope, the Archbishops, Bishops, and Clergy, the King, and other Christian Kingdoms, for Catechumens, and those to be Baptized, for the whole World, against errors and disease, for Prisoners, Travellers, and Mariners, for the Sick and Afflicted, Heretics and Schismatics, and others led away by the Devil, for the Jews and their conversion, for Pagans and Idolaters, that they may be brought into the bosom of the Church.

All these Orisons, the Choir and People still standing, should be recited by the Senior Priest, who should begin each with "Let us Pray." After the first, and so after every subsequent two of the remainder, when the Priest had said, "Let us pray," the Deacon should call out, "Let us bow our knees" (some versions add "to our Lord God"), when the whole Choir and all the people should genuflect. He then again should call out, "Arise" when they all should arise and stand, whilst the Priest recited the two following Orisons, concluding the second, fourth, sixth, eighth, tenth, twelfth, fourteenth, fifteenth, and sixteenth with the full "Through our Lord Jesus Christ, Who liveth and reigneth" &c., in the regular form. To every Orison the Choir and people should respond "Amen." At the end of the first, third, fifth, seventh, ninth, eleventh, thirteenth, and seventeenth Orison, after "Let us pray" the Deacon should call out as above, "Let us bow our knees" and then "Arise" and the Choir and people act accordingly; but not after the fifteenth, because that Orison and the sixteenth are for the conversion of the Jews who mocked our Lord on the Cross by derisive genuflections. Such were the solemn, noble, and most Catholic Orisons throughout all England, according to every Consuetudinary offered up in the Church on this Good Friday. The same were offered and in the same manner, according to John of Avranches, A. D., 1070, at Rouen (*Migne*, 51), and throughout Normandy. The same and in the same manner in all the English Uses and according to Lanfranc.

These Supplications will be found at length in the first "Ordines Romani" (*Mabillon, Mus. Ital.*, ii. 34), and in that printed by Hittorp (i. 92), and are noticed and commented on by all the subsequent Liturgists.

The Solemn Orisons being concluded, the Bishop or Priest should take off his Chasuble, leaving on his Stole, and, with his Deacon and Subdeacon, retire and seat themselves on the Sedilia, near the Altar (unshod, Exeter.) [The York Rubric directs: "Let the Prelate and his Ministers take off their shoes in the Vestry, go over carpets laid down, and sit on a bench on the South side of the Choir with a carpet under their feet and a linen cloth on the cushion."] *In the meantime, Let two other Presbyters of superior rank, with their feet bare, wearing Albes without Apparels* ["vested in Albes and Red Chasubles," (*Hereford*)]; ["wearing Chasubles" (*John of Avranches*)]; ["having their Stoles crossed (and walking with bare feet on a carpet stretched from the Altar to the Choir)" (*York*)]; ["in Amices and Stoles" (*Exeter*)], *standing at the back of the Altar near the right born and solemnly holding the Cross, which should be prepared for the purpose, veiled or covered over between them in their arms* ["on their shoulders, if large," (*Exeter*)], *with their faces turned to the people* [to the same effect the other Rituals], *begin these verses, "Popule meus" "O my people, what have I done unto thee, or in what have I made thee sad" &c.*

Let two Deacons of the second form in their black Copes, standing somewhere at the step of the Choir, but with bare feet, turned towards the Altar, say, [The Hereford, "Let other two in Copes of black silk, standing in the midst of the Choir, reply." John of Avranches, "To whom let other two (scil. Presbyters), wearing Copes, and standing in the midst of the Choir, reply with the Greek words, 'Agios' &c. The York Rubric, "In Albes, with bare feet in the midst of the Choir, before its western door, genuflecting thrice, reply"], "Agios O Theos, Agios Ikyros, Agios Athanatos Eleyson ymas."

Let the Choir genuflecting and kissing the forms thrice in one reply, but rising up again on each

occasion, genuflecting at the word "Holy," rising up as they are singing the word "God," genuflecting at the word "Holy," then rising and again genuflecting at the word "Holy," rising at the word "Immortal, have mercy upon us." [The Exeter Rubric is the same. The Hereford Office does not notice the triple prostration, but directs, "Let the Choir, humbly prostrate on the Earth, reply." John of Avranches does not notice these genuflections, but says, "Let all the others repeat thrice, 'Holy God'" &c.] Reply, "Holy God, Holy, Mighty, Holy and Immortal, have mercy upon us." [All the other Rituals have the same.] *The two Priests holding the Cross, and the two Deacons saying, "Agius" should always stand.* [The following is not in John of Avranches, but is contained in the other Rituals, nearly in the same words.] *Let the two Priests without change of place say the Verse* ["advancing somewhat" (York)]. "Quia educi" "Wherefore have I led thee through the Wilderness" &c. *The two Deacons: "Agius" &c. Choir: "Holy God" &c. The Priests without change of place* ["advancing forward still more," (York)]: "Quid ultra" &c., "What more ought I to have done unto thee" &c. *The Deacons: "Agius" &c. Choir: "Holy God" &c.*

This being finished, let the two Priests who are standing at the right of the Altar, uncover the Cross, singing both together the Antiphon, "Ecce lignum," "Behold the Wood of the Cross" &c. Let the Choir, genuflecting and kissing the earth or the forms, reply the Antiphon, "Thy Cross, O Lord, we adore, and praise thy Holy Resurrection" &c., and then the Psalm (67), "God be merciful unto us" &c. Let the whole Psalm be said by the whole Choir genuflecting continuously, without "Gloria Patri," and after every Verse of the Psalm let the Antiphon be repeated likewise by the whole Choir with genuflection.

[According to the Hereford Missale, the Bishop went forward and uncovered the Cross with his staff, saying, with a loud voice, the Antiphon on this Psalm, "Behold the Wood of the Cross" &c., which the Choir repeated to the end, then the Psalm, "God be merciful unto us" &c. Antiphon: "Behold the Wood of the Cross" &c., which the Choir repeated after every Verse which followed. The York Rubric is, "Let the two Vicars within the Southern doors of the Choir, standing on the higher steps, uncover the Cross. After the Antiphon, 'Behold the Wood of the Cross' &c., the Choir should repeat it on bended knees." The remainder is the same as at Sarum, but the Psalm was "Blessed are the undefiled" &c. The Exeter Antiphon was "Thy Cross we adore, O Lord," and with genuflection.] [John of Avranches does not mention the Psalm, but after noticing the trine repetition of the "Agius" and "Sanctus" as above, proceeds: "Let the Priest come before the Cross, beginning the Antiphon, 'Behold the Wood' &c., and uncover the Cross" &c. Lanfranc says, "Let the two Priests carrying the Cross come before the Altar, and uncover it, beginning the Antiphon, 'Behold the Wood' &c. Psalm: 'Blessed are the undefiled' &c."]

*Now let the two Priests bring forward solemnly the Cross and set it down on the third step of the Altar, and let them seat themselves one on each side of it. Then let the Clergy proceed with bare feet to adore the Cross, beginning with the Seniors. The aforesaid Psalm and Antiphon being ended, let the following Hymn be sung by the two Priests sitting as aforesaid by the Cross: "Crux fidelis inter omnes Arbor una nobilis."*¹

"Faithful Cross! of all the Forest Thou alone the noblest Tree,
For the like no wood produceth: bearing leaf, flower, fruit like Thee" &c.

Let the Choir repeat this after every Verse of the succeeding Hymn in a fitting posture. Then let the Priests, still sitting, sing the following Verse:

"Pange lingua gloriosi Prelium"
"O my tongue, rehearse the battle
Of that ever-glorious war."

The Choir: "Faithful Cross" &c.

¹ This Hymn is by Vincentius Fortunatus. Although altered and added to in later times, the ancient English Offices always retained the original Text. From the epoch of its author it seems always to have been sung at Passion-tide. (See Mone, *Hymnology*, i. 133.)

Verse: "De Parentis"

"He for our first Parent mourning,
By the tempter's guile deceived ;"

Choir: "Faithful Cross" &c.

Verse: "Hoc Opus nostræ salutis"

"Thus the work of our Salvation
Must in order be complete" &c.

Choir: "Faithful Cross" &c.

Verse: "Quando venit ergo sacri"

"When that holy time arriving,
In its fulness was complete ;"

Choir: "Faithful Cross" &c.

Verse: "Lustra sex"

"He Who thrice ten years completed,
Ended now His earthly course ;"

Verse: "Hic Acetum, Fel, Arundo"

"His the Vinegar, Gall, Spitting,
Reed and Scourge, the Nails and Spear ;"

Verse: ["Flecte ramos, Arbor alta"

"Bend thy branches, Tree exalted,
Now thy rigid heart relax ;"

Verse: "Sola Digna tu fuisti"

"Thou alone wast deemed as worthy
Earth's Redemption to sustain ;"

N.B.—These two last Verses are not in the Sarum Gradual or Processional.]

Verse: "Gloria et Honor usque quo Altissimo"

"Glory be ascribed and Honour,
Evermore to God Most High" &c.

[The Hereford Rubric has : "In the meanwhile let the Bishop, alone kissing, adore the Holy Cross ; then let the Presbyters and others in order do the same, the Choir singing the other following Antiphons, to wit :

"Thy Cross, O Lord, we adore" &c. (see above).

Antiphon: "Crux fidelis" "Faithful Cross" (as above).

Hymn, "Pange lingua" (as above).

Let them repeat the Antiphon, "Faithful Cross" and so on as above.

Verse: "Hic Acetum" &c., and the other Verses if it be necessary.

The York has : "In the meanwhile let the Prelate, Ministers, and Dean, with the rest of the Clergy, adore the Cross." "While the Choir adore, let the Hymn, 'Crux Fidelis,' be sung, and while the people adore, let the Antiphon, 'Dum Fabricator' with its Verse, be sung."

The Exeter is : "In the meantime let them proceed unshod, in memorial of the Wounds of the Feet of the Crucified, to venerate the Cross, beginning with the greater Persons. Nor let any one be ashamed or wearied to walk with bare feet who throughout the whole year has used easy and well-tied shoes, and has often walked in unlawful ways. In the meantime let the two Priests sit on the step of the Altar, one on each side of the Crucifix. The Psalm and Antiphon finished, let the Hymn follow, 'Crux fidelis' &c., as above."

John of Avranches does not mention these last Hymns nor Antiphons, nor any such. Lanfranc directs (p. 115) that the Psalm should be "Blessed are the undefiled" &c., that Carpets should be spread before the Altar upon which all should kneel, say their prayers, and each kiss the feet of the Crucifix ; not praying too long, but shortly and purely, the Abbot first, and then the rest.]

These things finished, let the Cross be carried solemnly through the midst of the Choir by the two aforesaid Priests, Cerofters preceding them, and let it be placed before some Altar, that it may

be adored by the people, and in the meantime, whilst the people are adoring, let the following Antiphon be sung by the whole Choir sitting, the Precentor beginning it: "Dum Fabricator mundi" &c., "Whilst the Maker of the world was suffering on the Cross, crying out with a loud voice He gave up the Ghost" &c. *Verse*: "O admirabile" &c., "O admirable Price, by whose weight the Captivity of the world was redeemed" &c.; "Aperto ergo militis lancea" &c., "By the spear of the soldier the Side of the Lord Crucified having been opened, there came thereout Blood and Water" &c. Now whilst the aforesaid Antiphons are sung, let the aforesaid Cerofters and Priests in Surplices, unshod and without Aumusses, returning to the Vestibule, proceed to carry the Corpus Christi (scil. that which had been reserved on the day before and deposited, as most probable, on the Altar of S. Martin, where it had been placed in a Pyx the day before) up to the Principal Altar. And when the adoration of the Cross and the aforesaid Antiphon and Verse are finished, let the aforesaid two Priests, with the same reverence with which they had carried the Cross thereto, carry it back again through the midst of the Choir up to the principal Altar. [The Hereford Rubrics make no mention of adoration by the people, and after the last aforesaid Antiphons add only: "After this let the Holy Cross be carried before the door of the Sepulchre." The York Rubrics mention the adoration by the Choir, and afterwards by the people.]

John of Avranches (*Migne*, 54) relates these ceremonies thus: After the uncovering of the Cross by the two Priests, "Let them, as soon as they see it, with tearful heart, prostrate on the earth, adore it. Afterwards let the Priest and Subdeacon, prostrating themselves, adore the Cross; after them all the Clergy, and then the people. Let the adoration of all so be done that every one lay his body close to the earth," "entirely cling to the earth." This laying the body close to the earth is mentioned by the Liturgists, but not in the English Office-Books. However, the pseudo Alcuin (*De Divin. Off.*) says: "When we adore this Cross let the whole body cling to the earth. We are prostrate in our body before the Cross, in our souls before the Lord." So Amalarius, i. 14, who calls it "Salutatio Crucis," Durandus, vi. 77, and others (*see De Moleon*, 300). All these Rites are either described or alluded to in the first "Romanus Ordo," and by all the Liturgists. Lanfranc (115) writes: "After the Adoration by the Brethren, if any others, Clerks or Laity, wish to adore the Cross, let it be carried to a fitting place, which as it passes down the Choir, let it be adored on bended knees and successively by the brethren. All this finished, let the Cross-bearers elevate it and carry it to the place where it should be placed, all asking pardon on bended knees." No mention is made of any Sepulchre. Then let the Mass begin.

This finished, according to the Sarum Rite the Priest with his Assistants now should begin the Mass as hereinafter stated, the placing the Cross in the Sepulchre along with the "Corpus Domini" being deferred till after Mass concluded. According, however, to the Rite detailed by John of Avranches, previously thereto, "this (*i. e.* the adoration of the Cross) being concluded, let the Crucifix, in commemoration of the Blood and Water flowing from the Side of the Redeemer, be washed with wine and water, of which, after the Sacred Communion, the Clergy and people should drink"—a custom, according to the Rouen Processional of 1588, kept up to that period, and according to De Moleon, even to 1750. "After singing the Responsory, 'Like a sheep to the slaughter' &c., let them carry the Cross to a place fitted up like a Sepulchre, where it may be laid up" ("recondatur") "until the Sunday. After it is so placed let the Antiphon, 'In peace, in the very Same' &c., and the Responsory 'The Lord buried' &c. be sung" (*see post*), and then, and not till after this should the Mass begin. The Hereford Missale, although not mentioning the drinking, has this: "Afterwards let the Holy Cross be carried before the door of the sepulchre and washed with wine and water, and then wiped with a linen cloth, the Choir in the meantime in a low voice singing, or rather lamenting, this Responsory 'There was darkness when they had crucified Jesus, and at the ninth hour Jesus cried out with a loud voice' &c. 'Then one of the soldiers pierced his side' &c. *Verse*: 'When he had received the vinegar' &c. *Responsory*: 'Behold, we have seen Him who had neither beauty nor comeliness' &c. *Verse*: 'Truly He bore our sicknesses' &c. *Antiphon*: 'God spared not His own Son' &c., with several others.

Responsory: 'Behold how the just man dieth' &c. *Verse*: 'In Peace is His place made, and His dwelling in Syon.' Whilst the Cross is so placed in the Sepulchre is sung the Antiphon, 'In Peace, in the very Same' &c. *Antiphon*: 'My Flesh shall rest in hope' &c. In the meanwhile let the Bishop honourably place the Body of the Lord in the Sepulchre along with the Cross, and then let him Incense both, and after a wax Candle has been lit within the Sepulchre, let him close it, and let the Choir humbly proceed. *Responsory*: 'The Lord buried, the tomb was sealed' &c. *Verse*: 'Left haply his disciples come' &c. Let the Bishop, then standing before the Sepulchre, sing, 'Remember me, O Lord God, when Thou comest' &c." Then, but not till after this, should the Mass begin.

The York (before the Mass) has the following: "At last, the Cross having been adored, let the two Vicars carry it to the place of the Sepulchre, where the Prelate receiving it, let him begin this Antiphon, 'Super omnia ligna cedrorum' 'Above all the cedar trees' &c., and let the Choir finish it 'In Peace, in the very Same' &c. 'My Flesh shall rest in Peace.' Afterwards let the Prelate, on bended knees, place the Cross in the Sepulchre with two wax Lights and two pitchers ('Urceos'); afterwards let him cense it, and then standing up, begin the Antiphon, 'Super omnia' &c., 'Above all the Cedar Trees' &c., and 'Sepulto Domino' 'The Lord buried' the Choir finishing it standing." Then he should begin the Mass.

The Sarum Rite, as detailed in the fifteenth century Missals, is in the following and differing order, although in substance the same with that of Rouen, Hereford, York, and Exeter. After the Adoration of the Cross, and when it had been brought up to the Principal Altar, as before mentioned, "*Then let all the Clerks, coming up from the Choir, assemble before the Altar, and the Priest again put on the Chasuble which he had taken off, and approaching to the step of the Altar with the Deacon and Subdeacon, say the 'Confiteor' 'Misereatur' and Absolution, with the Prayers and Orison, 'Aufer a nobis' &c., 'Take away from us, O Lord' &c., as usual, but without the Kiss of Peace. After which, the Sacrifice having been placed upon the Altar in the usual manner and incensed, with the infusion of water and wine into the Chalice (that is to say) after the Ablution of the hands, let him say with humiliation before the Altar, 'In Spiritu humilitatis' &c., 'In the Spirit of humility' and the rest, kissing the Altar and blessing the Sacrifice; and let him turn himself, saying, 'Orate, fratres' &c. 'Pray, brethren' in the usual manner. Afterwards let him say immediately, in a humble voice, without note, 'Let us pray' 'Preceptis salutaribus monete' 'By saying precepts admonished' &c., with the Lord's Prayer. Let the Choir reply, 'But deliver us from evil.' (It is here to be remarked that the "Sanctus" and Preface, and all the Canon, even including the Consecration of the Cup [sanctified by the subsequent Immision], up to the "Pater Noster," were at this point wholly omitted, because it was the Mass of the Prefanctified.) "Then let him say, 'Libera nos' &c., 'Deliver us' &c., and 'Da propitius' &c., 'Grant graciously,' during which prayers, whilst he is saying 'Per eundem' 'Through the Same' &c., let him Break the Body, as is usually done on other days; then let him say in a subdued voice, without note, 'Per omnia secula seculorum' &c., 'Through all ages of ages' &c. Let the Choir reply 'Amen.' Afterwards let him put into ("immittat") "the Chalice as usual a portion of the 'Hostia.' Neither 'Pax Domini' nor 'Agnus Dei' are said, nor is the Peace given, but forthwith let the Priest communicate himself, saying, 'Corpus Domini Nostri Jesu Christi' 'The Body of our Lord Jesus Christ;' 'Corpus et Sanguis Domini Nostri Jesu Christi custodiat nos in vitam eternam, Amen' 'The Body and Blood of our Lord Jesus Christ preserve us unto life eternal Amen' without any Orison preceding." Nothing is said here expressly respecting the Communion of the People, but as the form of words differs from that in the ordinary Sarum Canon, inasmuch as it is in the plural number, it is most probable that here the people originally communicated, as at Rouen in the time of John of Avranches (see post).*

Thereafter, after the washing of hands let them say Vespers, not singing, but two and two privately before the Altar, thus:—*Antiphon*: "Calicem" &c., "The Cup." *Psalms*: "Credidi propter quod" &c., "I believed, and therefore" &c., and the other *Antiphons* with their *Psalms* as on the Day of the Supper. *Antiphon*: "Cenantibus autem" &c., "But when they were at

supper" &c. *Psalm*: "Magnificat." Then standing is said, "Pater Noster" with the *Psalm* "Miserere;" which finished, let the Priest say audibly, but without note, the Post Communion, without "The Lord be with you" or "Let us pray" beginning thus, "Regard, we beseech Thee, O Lord" &c., without the conclusion, "Who with Thee" and so let the Mass and Vespers be finished together. "The Lord be with you" "Benedicamus" and "Ite Missa est" are not said.

Vespers being concluded, let the Priest put off his Chasuble, and taking with him one of the aforesaid Priests, let both, with feet bared, replace the Cross with the Lord's Body in the Sepulchre in the Pyx; he by himself beginning this Responsory, "Estimatus sum" &c., "I am counted as one of them that go down into the pit" &c. Verse "They have laid me in the lower pit" &c. Let them both genuflect when beginning this, and then forthwith rise. Let the same be done in the Responsory "Sepulto Domino" &c., "The Lord buried" &c. Let the Choir continue the same with its Verse, genuflecting the whole time to the end of the Service.

Whilst the aforesaid Responsory (scil. "I am counted") is being sung, let the two before-mentioned Priests incense the Sepulchre. Which done, and the door being closed, let the same Priest begin the Responsory "Sepulto Domino" &c., "The Lord buried the Tomb was sealed" &c. Verse "Ne forte veniant discipuli ejus" "Left haply his disciples come" &c. Let the Choir sing this through, with its Verse.

During the following Antiphons let the two aforesaid Priests kneel continuously. Let the Priest begin the Antiphon "In Peace" and the Choir pursue it "In id Ipsum" "In the very Same I will sleep" &c. The Priest the Antiphon "In pace factus est" "In peace is made." The Choir pursue it. "Locus Ejus" "His place and His habitation is Syon." Let the Priest say the Antiphon "Caro mea" &c. "My flesh" Choir "Requiescet in pace" "Shall rest in peace."

These being finished, and prayers having been said at pleasure secretly by all kneeling, all others departing, no order being preserved, let the Priest re-assume his Chasuble, and in the same manner in which he had approached in the beginning of the Service, with the Deacon and Subdeacon and the other Ministers of the Altar, let him go away.

At the following Compline let the Priest enter and begin the Antiphon kneeling, along with all the Choir. Antiphon "Christus factus est" "Christ was made for us" with the usual Psalms, to "Nunc Dimittis." Antiphon "Ecce nunc" &c., "Behold now" &c. Then let "Pater Noster" follow, with "Miserere" without "Gloria Patri." The Priest the Post Communion in lieu of the Collect "Regard, we beseech Thee" without "Who with Thee" &c., "The Lord be with you" or "Benedicamus;" and so let the Office of this Day be completed.

From thenceforward one wax Light shall burn continuously before the Sepulchre up to the Procession in the Lord's Resurrection on Easter Day, but should be extinguished while "Benedictus" and what follows is sung in the succeeding night. So it should be extinguished in the Vigil of Easter whilst the new Fire is blessed, until the Paschal Candle be kindled, which should be thirty-six feet in height.

The Exeter Use is given shortly in the Consuetudinary, but it is apparently precisely the same as that of Sarum. The Hereford mode of celebrating Mass (after, as before observed, the Cross and Corpus Domini had been placed within the Sepulchre) was this:—"Then let the Bishop, refreshed, his hands washed, re-assuming his Chasuble, bring the Corpus Domini (i.e. one of those Portions which had been consecrated on Maundy Thursday for the purpose) to the Altar, and there let him spread the Corporals in the usual manner, and upon them place the Body of the Lord in the proper place; afterwards let him pour wine and water into the Chalice, and put the Chalice into its place, and incense before the Altar. The Confession made, let him proceed with an humble voice thus 'Let us pray' 'Preceptis Salutaribus' &c., 'By saving precepts' &c., 'Pater Noster' &c., to the end." Let the Choir reply "Sed libera" &c., "But deliver" &c. Bishop, "Amen;" then "Libera nos" "Deliver us" and the rest. The Fraction made, let him say, "Per omnia secula" &c., "Throughout all ages" &c. Let the Choir reply, "Amen." No "Pax Domini" nor "Agnus Dei" nor shall the Pax be received; but let him take up the Sacred Body and put into the Chalice as usual

a portion of the Hostia, saying nothing, except, perhaps, if he will, something secret, as, "In the Name of the Father" &c.; "For the non-consecrated Wine is sanctified by the sanctification of the Bread, that is, of the Lord's Body," and let him communicate in silence. After the Priest has communicated, &c., let Vespers be said. *Antiphon* "Calicem" &c., "The Cup of Salvation." *Psalms* "I believe" and the other *Psalms*, with their *Antiphons*, as on Maundy Thursday. *Antiphon* "Cum accepisset Acetum" &c., "When He had received the Vinegar He said 'It is finished'" &c. *Psalms* "Magnificat." *Orison* "Refecti Vitalibus Alimentis" &c., "Refreshed by the Food of Life" &c., "Through" &c., without "The Lord be with you" or "Benedicamus." But let him incline himself and say, "Placeat Tibi Sancta Trinitas" &c., "May the Duty of my Service please Thee, O Holy Trinity" &c. (the last prayer in the Canon), and the Altar kissed, let him retire, and say what is usual; and so the Office for the Day is consummated.

According to York use, "Then let the Prelate, having put on his Chasuble and his Ministers their Albes and their shoes in the Vestry, approach to the step before the Altar, and having said the 'Confession' 'Misereatur' and 'Absolution' with Prayers and the Collect, 'Aufer a nobis' 'Take away from us' &c., as usual, let the Prelate take from the Aumbry the Chalice, with the Body of the Lord which had been conserved from the Day before, and two lighted torches preceding, let him carry it to the Altar; and the Sacrifice being placed on the Altar, let him place un sanctified wine, mixed with water, in the Chalice, and cense it, and having bathed his hands let him return to the Altar, and passing over 'In spiritu' &c., and the rest, let him turn to the people and say forthwith, in a moderate tone, 'Per omnia' 'Let us Pray,' 'Preceptis Salutaribus' &c., 'By Saving Precepts' &c., 'Pater Noster' &c. Let the Choir reply, 'But deliver' &c., 'Amen;' then 'Libera nos' 'Deliver us' &c., in which prayer let him divide the Body of the Lord, as on other Days. Then say moderately, 'Per omnia secula' &c. Neither 'Pax Domini' nor 'Agnus Dei' are said, but immediately let a particle of the Host be put into the Chalice. 'Hæc Sacrosancta Commixtio,' &c., 'This very holy Mingling' &c., is omitted, for therein is made mention of the Blood which, on this Day, is not consecrated; but without interval let the Priest communicate himself, saying, 'The Body of our Lord Jesus Christ be unto me an everlasting remedy unto life eternal Amen' &c. Let the rinsing be made as usual, saying: 'Quod ore' &c. 'What we have taken with our mouths' &c., 'Hæc nos Domine' 'May this Communion O Lord' and the last Prayer, 'Placeat Tibi Sancta Trinitas' are not said, for the word 'Sacrificium' is in this last, but on this Day the Sacrifice is not offered sacramentally, but is taken as having been offered on another day. The Prelate having communicated in silence with the others who may wish to do so, let the same Prelate, at the Altar, with his Ministers and the Choir, two and two, say privately Vespers with the Antiphon (as above at Sarum), and the Post Communion 'Refecti;' and so let Mass and Vespers be finished together, and the Prelate leaving the Altar, let the Clergy and people depart."

The Order at Rouen was (*Migne*, 53): "The Cross having been placed in the Sepulchre, let there be said the Antiphon, 'In Pace' &c., 'In Peace in the very Same' &c. and the Responsoary 'Sepulto Domino' &c., 'The Lord buried' &c. Then let the Ministers of the Cross, vested in Chasubles, bring to the Altar, with Wine not consecrated, the Reserved Body of the Lord, where let It be incensed by the Priest; and there only let 'Let us Pray' 'Preceptis Salutaribus' &c., 'By Saving Precepts' &c., up to 'Sed libera' &c., 'But deliver us from Evil' &c., be said by the Priest. Let 'Pax Domini' 'The Peace of the Lord' be silent, for Christ was betrayed by a kiss. Afterwards let all be communicated, from the greatest to the least. Then the tablets being struck, let them say Vespers separately. Then let them go to the refectory of Bread and Water, and let them return to Compline, which they should say separately."

The above-mentioned severe fast on Bread and Water, which is mentioned in the subsequent Rouen Office-Books, is described elsewhere, though not in the English Books; e.g. in the *Ordo Romanus*. Alcuin (*De Divin. Off. Cæna Dom.*) "Some of God's servants fast on this night to the Saturday altogether on bread, or herbs, or vegetables, or lentils." So Durandus

(*Lib.* vi. c. 77): "We feed on Good Friday on only one food." So in the fourteenth century MS. (*Harleian*, 1001) of S. Osmund's Consuetudinary (77 a): "On Holy Saturday, that is, the Vigil of Easter, let not the Fast, except for children and the infirm, be broken."

Lanfranc's Rule is (*Giles*, 116): "After Vespers, Let them go into the Refectory and refresh themselves with bread, water, and raw herbs; but let the food of the brethren be cooked as usual and given to the poor."

Lanfranc (*ibid.*) directs: "Let the Priest, refuming his Chafuble and Stole, and the Deacon his Stole with Candles and Thurible, go to the place where on Thursday the Body of the Lord had been deposited, and, after censing it, deliver it to the Deacon to carry back, the Priest walking last both in going and returning. Let all adore the Body of the Lord on bended knees. When It is placed on the Altar, Water having been mixed with Wine in the Chalice, and the Confession said by the Priest and Deacon, after a suppliant Orison by the Priest at the Altar, let him cense the Body of the Lord and the Chalice, then in a moderate voice, 'Let us Pray' (the Lord's Prayer &c.). Then the Priest in silence, 'Libera nos' 'Deliver us, O Lord' &c., then in a moderate voice, 'Per omnia secula' &c., the Choir replying 'Amen.' Having immitted into the Chalice as usual a Particle of the Lord's Body, let him communicate himself and all the brethren, without the Kifs of Peace. Then the Orison. After which let them go out, wash their feet with warm water, and put on their shoes, and then at the signal, let them return into the Choir, and say Vespers in silence, after which the Refection."

III. EASTERTIDE.

SATURDAY, THE VIGIL OF EASTER, at Mattins, let the Senior begin without any Prefaces the Antiphon on the Psalms, he and all prostrating themselves, "In peace, in the very Same" &c. and the rest, with the lighting and extinguishing of the Candles as before. The three first Lessons are from the Lamentations of Jeremiah, sung in a mournful tone by three Boys; the three next from Homilies of Paul, the seventh and following two from Homilies of Venerable Bede on the Gospel, read in an ordinary manner, "In the end of the Sabbath when it began to dawn" &c. No prostration to be previously made because of the Gospel following.

At Lauds, after the Psalms followed "Benedictus" "Kyrie Eleyson" and all as on Maundy Thursday and Good Friday (*see ante*, p. xxiii), and at the Hours in like manner. On this Day the Church should have its Ornaments uncovered, except the Images and Crosses, which are not to be uncovered until after the Resurrection of the Lord on Easter Day, for with Christ all the Saints arose. But on this Day all the Day Hours are to be said privately, as on Good Friday.

"On this morning early," says the Sarum Consuetudinary (*Harl. MSS.* 1001, c. 77), "let the whole Church be adorned. Let all the Clerks who serve the Church be shaven and tonsured, that they may besecm so great a Festival. Let not the Images, however, be adorned, or the Crosses uncovered, until just before Mattins on Easter Day. After Sext let the Priests take care that the Altars be clothed festally, in a festal manner, to show forth that this Solemnity is one of ineffable joy. Let all the Ornaments be brightened up and displayed in the most worthy manner possible, so that especially the preparation of minds be not neglected in the glory of so great a Resurrection." To the same effect the other Rituals.

None being finished, New Fire should be blessed in Procession (*ante*, 201); which Benediction, as already remarked, according to the Rouen Rite and that of Lanfranc, had previously taken place also on the preceding Thursday and Friday. Then should follow the Benediction of Perfumes or Incense; then also that of the Paschal Candle and of the Fonts, with the Litanies (*ante*, 203). These observances are so similar in all the Consuetudinaries and Litanies that it is not worth while noticing the variations, which are unimportant.

On re-entering the Choir let the Precentor immediately begin the Mass without Rulers.

In this Mass all who read or sing at the step of the Choir ought to be in White ("in Albis") like the Angels, who are said to have appeared in White, and the Ministers of the Altar ought to be festively vested in Dalmatics and Tunics. "Let him begin with 'Kyrie Eleyson.' Whilst this is being sung let the Precentor, or his Collateral, enjoin 'Gloria in Excelsis' to the officiating Priest. Whilst 'Gloria' is being sung—and this should be beautifully—let all the Bells be rung 'in classico,' because this Night of the Lord's Resurrection is illuminated so wonderfully by a great and angelical Light. Let the Hymn, 'Gloria in Excelsis' be most devoutly celebrated, because those who were in the darkness of their sins are returning to the Light of Virtue, and those whom the Devil possessed the Holy Ghost now inhabits." After the Epistle (to be read in the Pulpit or Ambo) let three Clerks (*aliter* two) of the Superior Rank (*aliter* of the Second Rank) in the Pulpit or Ambo sing "Alleluya" and the Choir repeat the same to the end. Let the Clerks sing the *Verset* "Confitemini" "Let us confess unto the Lord" and let the Choir finish with a Cadence. Then let the Clerks begin again the "Alleluya" without a Cadence. Next let the Tract follow, to be sung whole and entire by two of the Second form in black Copes at the step of the Choir, the Choir sitting and repeating each Verse of the Tract. *Tract* "Laudate Dominum" "Praise the Lord, all ye heathen" &c., which should be sung thus whenever it is sung. Whilst "Gloria in Excelsis" is being sung let all genuflect and throw off their black Copes, lay them down, and appear in Surplices. Let the Priest also who executes the Office of the Mass lay aside the Chasuble which he has worn at all the prayers after the Consecration of the Paschal Candle, and put on a festal Chasuble, and let the other Ministers be attired festively, and then first at the Altar let him say the "Confession." The Tract, "Laudate" &c. finished, let the Deacon and Subdeacon proceed down the midst of the Choir in the usual mode, without a Cross, to read the Gospel (Matt. xxviii.) "In the end of the Sabbath" &c. preceded by two Cerofers with wax tapers extinguished and without Incense, because in the hearts of the women light was still wanting before our Saviour had arisen from the dead, and had not yet appeared to them, for "whilst it was yet dark" they came to the Sepulchre. On this Day "Sanctus" should be said solemnly, the Priest pronounce the "Pax Domini" &c. the Choir responding "Et cum spiritu tuo," "And with thy spirit;" but neither "Credo" nor the "Offertorium" nor "Agnus Dei" nor the "Communio" are recited, nor is the "Pax" given, to designate the doubting of the women; for Mary did not believe Him to be the true God, nor that He could take away the sins of the world Whom she supposed had been carried off by theft. Afterwards, whilst "Sanctus" is being sung, let the Bells be rung for Vespers as in Double Feasts, so that after "Per omnia secula seculorum" "Throughout all ages of ages" following the Lord's Prayer, the "clasicum" should sound. "Agnus Dei" and the giving the Pax being omitted, let a short interval be made, and then Vespers be begun festally [without Rulers, without ringing of Bells, *Missa*] without "O God, make speed" &c., by some one of the Superior Grade in a loud voice on the side of the Choir. *Antiphon* "Alleluya" upon the Psalm "Laudate Dominum" "Praise the Lord, all ye heathen" &c. The Psalm finished, with "Gloria Patri" and "Sicut erat" let the aforesaid Antiphon be sung through (four times) with great veneration and exultation, and be concluded with a Cadence; for no Cadence is sung at Vespers or Mattins from Maundy Thursday until Saturday before Easter Day.

This finished forthwith, let the Antiphon upon "Magnificat" be begun by the more excellent Person on the Choir side next after him who celebrates, but it should not be sung through by the Choir before the intonation of the Psalm itself. *Antiphon* "Vespere autem Sabbati" &c., "In the end of the Sabbath" &c., ending with Alleluya. After "Magnificat" "The Lord be with you" "And with Thy spirit" "Let us Pray"; and then instead of the Collect the Post Communion is, "Spiritus nobis Domine" &c., "Pour into us, O Lord, the Spirit of Thy Charity" &c., with "Ite Missa est" instead of "Benedicamus" sung by the Deacon with the notes of Alleluya. And so Vespers and the Mass end together.

At Compline let the Antiphon on the Psalms and "Nunc Dimittis" be begun in the Superior Grade. The Collect "Spiritus nobis" &c. At this Compline, and up to Low

Sunday, "Converte nos" &c., "Convert us, O God our Saviour" is omitted, the Office beginning with "O God, make speed" &c.

The Hereford Rite is very similar. "In the meanwhile let the Bishop, putting on his Chasuble, with his Ministers approach the Altar, and after the Confession begin 'Kyrie Eleyson.' Let all the wax candles be lit throughout the Church, and the Ruler of the Choir begin festively 'Kyrie Eleyson.' Then 'Gloria in Excelsis' when all the Bells should be rung. Let the Bishop say 'The Lord be with you' *Orison* 'Deus Qui hanc' &c., 'God, Who this most Sacred Night' &c. Let the Epistle and Gospel be read in the Pulpit. Let two Canons with a loud voice in Silken Copes sing out 'Alleluya,' 'Confitemini' 'Let us confess unto the Lord' &c. Whilst they are singing this, let all throw off their black Copes, and after 'Alleluya' resume them. Let two Priest Vicars in black Copes sing the Tract, 'Praise the Lord, all ye heathen.' The Offertory should not be said, but the Secreta, 'Pax Domini' (but not 'Agnus Dei'), are to be said; and after an interval, Vespers should be begun festally. 'Alleluya' (four times). *Psalms* 'Laudate Dominum omnes' 'Praise the Lord' as above. The Antiphon upon 'Magnificat' 'Vespere autem' 'In the end of the Sabbath' the *Orison* 'Pour into us, O Lord' &c., preceded by 'The Lord be with you' and so let the Mass and Vespers finish together."

The York. After the Trine Litany "Then let the Ruler of the Choir begin, 'Kyrie Eleyson' thrice, &c., then let the Prelate with seven or five Deacons all in Dalmatics, and as many Subdeacons in Tunics festively apparelled, two Cerozers and Thurifers preceding, enter to the Altar and say the Confession and the rest. The Kiss of Peace should not be given, but the Altar be censured as usual; let 'Gloria in Excelsis' follow, and whilst 'And in earth Peace' is said, let the 'classicum' be rung; then with 'The Lord be with you' *the Orison* 'God Who this most Sacred Night' &c. The Epistle in the Pulpitum; after which, in the same place, let two Vicars in White Copes at the beck of the Sub-Precentor sing out, 'Alleluya,' which begun, let the Choir put off their black Copes and finish the Mass in Surplices, and thenceforward continuously up to the following Wednesday (and thenceforward in every Double Feast up to Compline in the Day of the Nativity of the Virgin) let the Choir go out of, and come into, the Church in Surplices only. *Choir*: 'Alleluya.' The Vicars the Verse, 'Confitemini' &c. The Choir: 'Alleluya.' Next should follow the Tract, 'Laudate,' 'Praise the Lord, all ye heathen' &c., sung by two Rulers of the Choir in Silk Copes in the Pulpit, the Choir standing. The Gospel should be read in the Pulpit 'In the end of the Sabbath' &c. There is neither 'Credo' nor any Offertory; but 'The Lord be with you' should be said, and the 'Secreta' and Preface, 'Agnus Dei,' and the 'Pax,' should be omitted; and the greater Persons having communicated, let the Precentor begin Vespers with 'Alleluya' (four times), then 'Praise the Lord, all ye heathen,' and the rest of Vespers with 'The Lord be with you,' and 'Ite Missa est.'"

The Exeter Rite is this:—"This finished, let the Mass be begun by the Precentor in his stall 'Kyrie Eleyson.' In the meanwhile let the Priest, taking a White Chasuble, and Deacon and Subdeacon wearing the same suit, let the Priest approach the Altar and say 'Confiteor' and the rest, but not giving the Kiss of Peace. Then let him cense the Altar as usual. The last 'Kyrie' finished, let the Priest begin 'Gloria in Excelsis' then let all genuflect, kissing the forms and throwing off their black Copes, then let all the Bells be rung 'in Classicum' whilst the Choir is singing 'And in earth Peace;' then the Priest with 'The Lord be with you' 'God Who this most sacred Night' &c. The Epistle in the Pulpitum; which read, let two Clerks of the higher grade in Silken Copes in the same place say, 'Alleluya.' *The Choir*: the same. *Verse*: 'Let us Confess' &c. *Tract*: 'Praise the Lord' *Verse* 'Since there is confirmed upon us' &c. which two Verses are to be said by two Clerks of the Second form in black Copes at the step of the Choir. Let the Deacon and Subdeacon now proceed in the usual mode, without Cross, to read the Gospel, two Cerozers with extinguished candles following, 'In the end of the Sabbath,' in the Pulpit. Next let the Priest turn to the people with 'The Lord be with you' and 'Let us Pray' and the *Orison*. No 'Offerenda,' but a Proper Preface; let 'Sanctus' be said solemnly, but no 'Agnus

Dei' nor let the 'Pax' be given; but after an interval let Vespers be begun festally (without Rulers and without 'O God, make speed') by a Senior, with the Antiphon 'Alleluya.' *Psalm*: 'Praise the Lord' &c. *Antiphon*: 'In the end of the Sabbath' with 'Gloria Patri.' To finish the Office let the Priest say 'The Lord be with you' 'Let us Pray' 'Pour into us, O Lord' &c. The Deacon 'Ite Missa est.' Let Compline be said with 'O God, make speed' 'Gloria Patri' and the rest as usual, with 'Alleluya'; the Psalms finished with 'Gloria Patri' as usual. Afterwards let all the Crosses and Images in the Church be uncovered before the Procession before Mattins on Easter Day."

John of Avranches details the Rouen Rite:—"Let 'Kyrie Eleyson' follow; after 'Gloria in Excelsis' let the Altar be incensed, and whilst all the Bells are sounding, let it be finished in a high tone. The Orison said and the Lesson read, let Two in Copes in the Pulpit sing aloud 'Alleluya' 'Confitemini'; which finished, let two of the Seniors in Albes sing the Tract 'Laudate Dominum omnes' &c.; by this is signified the Sabbath, and by 'Alleluya' which follows the Tract, the first life not eternal, but lapsed into trouble. By 'Alleluya' glory, and by the Tract lamentation is figured. By the Gradale, which follows 'Alleluya' the six ages of this world through which we arrive at eternal life. By the Octave of the Sabbath, in which two 'Alleluyas' are sung, and the double glory of body and soul is signified, is expressed the Octave of beatitude which shall abide without any sorrow eternally. The Gospel read, neither 'Credo' nor the Offerenda follow, but 'The Lord be with you' *Choir* 'And with Thy spirit'; 'Let us pray' also being said over the Oblations, and 'Vere Dignum' 'It is very meet, right' &c. The Office of the Mass is celebrated as usual. The Priest says 'Pax Domini' but the Peace is not received, neither 'Agnus Dei' nor the 'Communio' follow, but the people and Clergy being communicated, let Vespers begin with one Psalm 'Laudate Dominum omnes' and the Alleluyatic Antiphon. Then let the Priest begin the Antiphon 'In the end of the Sabbath' then 'Magnificat' and let the Altar be incensed. Let the Office end with the Post Communion. On this Saturday Perfumes ("Thymiamata") are offered according to the Roman order, which signifies the sweet spices prepared by the women; that neither the Offerenda nor 'Agnus Dei' are sung, designates the silence of the women who, struck with fear, told secretly the Lord's Resurrection; but 'Sanctus' the Angels' song, is said because they were not silent, but proclaimed the Lord's Resurrection to the women. Let the Deacon say 'Ite Missa est' and the people 'Deo gratias.' Then after a Responsory and Verse, let Incense be blessed. After the meal let them return to Compline, like Vespers to be said without Chapter or any Verse. Let 'Nunc Dimittis' with the Alleluyatic Antiphon, follow, and the whole be finished with the Orison."

According to Lanfranc's Rule (*Giles' Ed.* 119) "All the Candelabra and Lights before and around the Altar being lit, let all the Bells begin to sound to the end of 'Kyrie.' Let the Precentor give Copes to those who are to sing 'Alleluya' and the Tract; after 'Kyrie' let the Priest begin 'Gloria in Excelsis.' Let the Gospel be read without Candles, but with a Thurible. In this all the principal Monastic Churches which are authoritative in our time agree; so also that neither 'Offerenda' 'Agnus Dei' nor the 'Communio' be said, but all the rest festively. Let two small bells sound for Vespers as in Great Festivals, then 'Ite Missa est' and 'Deo Gratias.' After this (differing from the Secular Rite) all the Bells were sounded, first two and two, and then all together, and Vespers were solemnly proceeded with as a separate Office."

EASTER DAY.

On Easter Day, before Mattins, and before Ringing the Bells, let all the Clerks and Lairy assemble in the Church, and let all the Lights throughout the whole Church be kindled. Then let the Bishop and Dean, or Two of the more excellent Presbyters in Surplices, with Two Cerofers and two Thuriblers in Albes, the Clergy and whole Choir standing around, approach the door of the Sepulchre, and having first incensed the same Sepulchre with great veneration (that is, genuflecting and with reverence), forthwith, after the Incensing, set down the

Lord's Body privately upon the Altar. Then taking up the Crofs again from the Sepulchre, the Clergy and people in the meanwhile genuflecting, let the more excellent Prefbyter begin the Antiphon "Christus refurgens" &c., "Christ arising again." Let the Choir pursue it "A mortuis" &c., "From the dead dieth no more" &c., to the end. Whereupon let the Proceffion go forth, iffuing from the South door of the Prefbytery, and returning through the midft of the Choir, with the aforefaid Crofs taken out of the Sepulchre between the aforefaid two Priests reverently carried upon their arms, with Thuriblers and Cerofers preceding, through the North door of the Prefbytery, going forth to fome Altar (the Altar of S. Martin at Sarum) on the North fide of the Church, the Choir following without change of drefs, the more excellent Perfon preceding (*aliter*, the leffer perfons preceding, neverthelefs, fo that the two more excellent follow at the end of the Proceffion), finging the aforefaid Antiphon.

The Body of the Lord having been fet down upon the Altar in a Pyx, in the cuftody of the Sub-treasurer, he fhall immediately place it in that Pyx in the Tabernacle (*aliter*, which hangs at that ftation), and then all the Bells of the Church fhall be rung "in claffico."

The Crofs having been brought as aforefaid to the aforefaid Altar, let the Choir reply "Alleluya, Alleluya." The Antiphon ended, let there follow by the whole Choir the Verfe "Dicant nunc Judæi" &c., "Let the Jews now fay" &c., ending with two "Alleluyas." This being finifhed by the whole Choir, let the more excellent Perfon fay in his ftation, turned to the Altar "Surrexit Dominus" &c., "The Lord hath rifen again" &c., and "Who for us hung on the Crofs, Alleluya." Let the fame more excellent Priest fay the Collect, without "Let us pray" "Deus Qui pro nobis" &c., "God Who for us willedft Thy Son to undergo the fuffering of the Crofs" &c., without "Dominus vobifcum" either before or after. The Collect finifhed, let all with joy genuflect there and adore the Crofs, firft the more dignified Perfon, and then let them return, without any Proceffion, into the Church. This done, let all the Croffes and Images throughout the whole Church be uncovered by the moft dignified Perfons, and let the Bells be rung for Mattins, as in Principal Double Feafts.

On this Day, and thenceforward, Mattins fhould begin in the ufual manner with "O Lord, open Thou" &c. The Invitatory fhould begin with "Alleluya," but there is no Hymn, nor throughout the week.

The Breviary does not mention this Proceffion with the Crofs from the Sepulchre to the Northern Altar.

The *Exeter Rite* is this :—"On Easter Day, at the dawn of day, before the ringing the Bells, and even before Mattins, let all the Clerks and Laity afsemble at the Church, and let all the Lights be lit throughout the Church. Let the Bifhop and Dean, or other two of the more dignified Perfons prefent, in Surplices, with Cerofers and Thuriblers clad in Albes, approach the Sepulchre, with the whole Choir ftanding around, and a devout genuflection made and the Sepulchre firft incenfed, let them, with great veneration, taking up the Body of the Lord, depofit it privately on the Altar. Alfo taking up, with genuflection, the Crofs from the Sepulchre, let the Bifhop and Dean, if prefent, if not, let the Dean with another more excellent Perfon, in a high voice, begin the Antiphon with the Verficule; and then let all the Bells be rung 'in claffico.' And fo, with great veneration, let the Crofs be folemnly carried between them upon their arms, Thuriblers and Cerofers preceding, iffuing through the Southern gate of the Prefbytery, going round, and returning through the midft of the Choir, the Choir following without change of drefs, that is, in black Copes, to the place provided, the more excellent Perfons preceding. The Antiphon finifhed, with its Verfe by the whole Choir, let the more excellent Perfon in that ftation before the Altar, turned to the Clerks, fay this *Verfe* 'The Lord hath rifen again' &c. *Refponfe* 'Who for us hung' &c., 'Alleluya' with the Orifon, 'God Who for us' 'The Lord be with you' neither preceding nor following, ending 'Through Chrift our Lord &c.' The Orifon finifhed, let all with joy genuflect there and adore the Crofs, the more dignified Perfons firft. In the meanwhile let the Bells be rung for Mattins, and this done let all the Clerks go into Choir,

and there praying secretly, await till Mattins be begun, which should be after the manner of Double Feasts, but no Hymn is to be sung during the whole week; the Masses as in other Principal Double Feasts."

According to John of Avranches (*Migne*, 53) on Easter morning, at the tenth hour of the night, let a few Clerks, vested, approach, and honourably taking up the Crucifix, with Incense and perfume, and singing the Antiphon "Surrexit Dominus de Sepulchro" put it up in its proper place. Then, all the Bells founding, let them open the doors of the Church, and begin Mattins. There were, however, only two Rulers of the Choir, but four Clerks to sing the Invitatory. Let the Deacon wear a Dalmatic, and the Altar be incensed at "Te Deum" and after every Responsory. Let the Antiphon on "Benedictus" be repeated thrice. The Collect ended, let the Cantors bless God with thanksgiving. After Terce let there be a Procession in the Cloister and around the Church, and the Responsory, "Mary Magdalene" &c., or some other Processional Antiphon of the Day be sung. Then "Sedit Angelus" "The Angel sat" so that it be finished and the Verse sung before the Crucifix; which finished let them return singing "Christus resurgens" "Christ rising again" into Choir, and complete the Service of the Day.

The Vespers should be with Processions (*as above*, 207-8), with the Alleluyatic Antiphon on "Laude pueri Dominum" &c. On the Saturdays at Vespers, and Sundays at Mattins, from thence to the Nativity let there always be a Procession (*see p.* 208). At these Vespers the Antiphon on "Magnificat" should be repeated thrice.

Lanfranc's Easter was celebrated "more monachorum" (*Giles' Ed.* 120), but all the Bells were rung before Mattins, then two and two. Four in Copes sang the Invitatory; Incense after the Lessons; Procession to the Crucifix after Lauds and Vespers, throughout the whole week.

It is here to be observed that the whole of the foregoing forms of Worship and Ceremonial are detailed nearly *totidem verbis* in the "Ordo Romanus," published by Hittorp (i. 72, *et seq.*), and referred by him to the times of Pepin and Charlemagne (*circa* A. D. 750), when they were introduced into Gaul, having been long before the settled usages of Rome; probably before and from the time of S. Gregory. Amalarius and the other Liturgical writers comment upon them, and point out their variations from the Gallican Rite, which, after all, were not many. As we know for a certainty from Bede and other writers that the English Church received her forms of worship from S. Gregory and his successors in the times of the early Anglo-Saxons, it is most probable that the Divine Offices as above detailed, for the three days before Easter, were in use in England even before they were so practised in France.

THE END.

